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November 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich

Amy Gingerich
Editorial Director, MennoMedia

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:01 JANUARY 2, 1973

God is Freedom, Life and Love

Shifting scenes on the ‽

George W. Cornell

We're living in fractious times. Polarized is the standard word for it. The main sign seems to be the question mark, along with the exclamation point. Doubt and shock. Some literary thinkers combined the signs of the two—the interrogative and the exclamation—and called it the interrobang.

That's about the size of it today—the uncertainty and the incredulity . . . the incessant interrobangs. People don't shake hands anymore, they just shake their heads.

Things seem to be coming apart, breaking up, caving in. A lot of people are simply copping out. The religious scene today is one of fragmentation. As Stephen Leacock once put it, the situation is like a man who gets on his horse and rides off in all directions at the same time.

I was in Atlanta recently at the United Methodist governing convention. It typified the character of church conventions these days. There was a separate caucus for every kind and cause. A woman's caucus, a black caucus, a youth caucus, a reform and renewal caucus, a Hispanic-American caucus, an evangelical caucus, an American Indian caucus.

Out of this scramble of vying interests, how do we report the truth? We simply have to listen and relay the mix, the claims and counterclaims, believing that out of that clash and competition of ideas, the truth will stand forth with its own invincibility. It's a matter of confidence . . . faith in the power of truth itself. To you and to me, to anyone in the information field, it's a powerful product. It's one of the names of God.

And it's always at work in the world, in the clamor of the times, no matter how murky or wild the weather. No one, no school, nor scholar, nor group, evangelical or ecumenical, right, left, or in the middle, has a corner on it. You can't pin it down, limit it, or cage it up in anybody's compound. It travels wide and free, unfettered and full of surprises.

Nevertheless, we always try to see what it's doing and where it's going. We inevitably miss the mark, more or less, but it's the human condition to keep probing for it. "Lo, it's here," someone says. "Lo, it's there." Buy this, fly there, drive that kind of car, vote this ticket, join up, it'll bring status, security, and virility.

Jesus called it a deceptive game, and our generation has learned he's right, in an age of the big lie and credibility gaps. Our eyes are clouded, our world wonderfully mysterious, no matter how we try to shrink it to our billboards and technical formulas, and the truth goes where it will.

Our job is to keep open to it, alert to its untamed ways. We can never say it's entirely one place or another, in one form or another, but we can spot a few things that are happening, and sometimes, catch a glimmering of authenticity in them however. Some of the indicators may prove phony, yet others may point the way. We can count on the truth coming through if we let it and don't presume to manage it.

Without any crystal ball, and realizing the pitfalls of trying to specify trends while they're still in the making, I'm going to give in to the old human temptation here of trying to make some of them out—no guarantees attached. In this time of hurtling mutability, trends sometimes are highly evanescent, vanishing as quickly as they come. Someone suggested the difference between a fad and a trend is that a trend lasts at least six months. From the blurry circuit I travel, I see these broad religious tendencies at work.

A bleak and self-flagellating period of knocking the church from within is coming to a close. For nearly the last fifteen years, a favorite ecclesiastical pastime has been belaboring the church's character, deriding its institutional clumsiness, bewailing its faults and weakness, and despairing of its future. It has amounted to a virtual orgy of self-doubt and demoralization, which saw only the church's decline and decay. In the midst of it, one church commentator said that to be for the church, you had to be against it.

But something has happened to mute that mournful tone. The dirge has gradually shifted to a different cadence, to a more hopeful tone. Somehow, they have come through their swamp of depression and realized that the rocky old ark is not all bad. Most of its crew have quit apologizing for it and quit being embarrassed about its message, and even seem to be showing a little confidence in its making it, after all.

This doesn't mean the critical reforming impulse is dead. Continuous criticism and restoration are a constant enterprise of the church. But criticism can become something other than constructive. It can take on a mood of collapse, of giving up, of failure of nerve, of abandoning ship. And for awhile, that was the way the religious winds seemed to be blowing. But I hear a new note in the more careful studies, the steadying reports, the stirring anticipatory voices, even in the mellower, cooperative stances of the special caucuses. They aren't bashing down doors anymore. They're also listening to others, trying to work from within, to build up the whole structure. Scripture calls Christians the "people of hope." Well, for a change they're doing it again.

Of course, anyone can misgauge the current. It may be a momentary flicker in the rather dark picture of the change in modern times, it may fall again into the bitter backwaters. I recall a couple of old lines, "Don't worry," one fellow said, "things could be worse." So the other guy stopped worrying, and sure enough, things got worse.

Another prominent trend that seems widely apparent and which has been frequently cited is the new kind of fluidity, spontaneity, and freedom of contemporary religious life. At first, this scared the church institutionalists. But now, after a little reflection on Christian history, they recognize that revitalizing energies usually have come in unexpected and unplanned ways, on the edges of ecclesiastical organizations and also from outside them.

These phenomena distinctly and dramatically are operating today. They're overrunning and blurring the old institutional lines. Locally and nationally, ex-

religious landscape

cept in the more enclosed communities, the flow of faith breaks across the institutional demarkations, running this way and that, both within and beyond them, infiltrating new zones of humanity, mixing, seasoning, stirring it up.

All through Christian thought and action, you see this going on. Its headline manifestation, of course, is in the Jesus movement among young people. Sometimes, as you know, conventionally religious parents are shaken up about it and cry, "Whoa." But it goes on. So does the rest of the unfenced, mobile religious activity, crisscrossing lines among young and old—in community action groups, neighborhood study cells, coffee houses, occupational groups, house churches, campus fellowships, underground newspapers, healing services. There are the Pentecostal-type prayer meetings among old-line Protestants, evangelicals, and Roman Catholics . . . the growing, theological concourse among church officials and scholars of all kinds. Even Southern Baptists and Roman Catholics are going on retreats together.

Ten years ago, the churches had the quality of intactness, of clearly delineated jurisdictions, almost of locked gates. But the contours of Christianity seem to be changing from the institutional form to that of a free-flowing movement. It overruns old structural boundaries and organizational lines and methods. It has become a more flexible, diversified, loosely allied activity, less tied to predetermined customs of conventional controls. It's freer, sometimes wilder. It disturbs some church leaders. And yet, fundamentally, it does not seem to be antichurch, only anti-inertia. It wants to move, to act out and celebrate its faith with high heart.

Actually, it resembles Christianity in its origins when it was unattached to any cultures, state systems, establishments, or incorporated regulations. Early Christianity was illegal. Its followers wouldn't worship the state gods. They were called "infidels," "atheists," opposed to official religion. It was mostly underground business, with eventual hideouts in the catacombs. It circulated without fixed organizational channels, random, creative, spreading.

Once again, the church itself is something of an outsider. Through most of its later history, it has been linked to governments, including Protestantism, even in this country, despite the constitutional discouragement of it. But now, these props have fallen away in the schools and courtrooms, and tax exemptions are under attack. Once again, the church is on its own, unsheltered and unsecured by any state system or culture.

And that situation is being underlined even more by the new manifestations of unestablished, transdenominational, uninstitutionalized religious activity. Of course, this holds uncertainties and risks. It can produce some bizarre aberrations, shallow assumptions, and silliness, but it also can pump some zest into the cause. In any case, it is happening. It seems, for the moment, to dim the institutional gridwork in the churches, but maybe that is simply because of its comparatively livelier image. And that can't be altogether a loss and may presage an immense gain.

A third development, and one which seems to be of fundamental, lasting significance, is that the new generation no longer worships at the shrine of techniques and science. That old "god" has fallen as the dark side of technology loomed, and as bloated consumption and soaring GNP's threatened the earth and revealed the emptiness of the materialist dream.

The young have rejected quantity and technical efficiency as their ideal. The ambiguities and monstrosities of modern war, also have undermined the national "gods." There aren't so many idols around anymore. The "golden calves" have become tarnished and lost their spell. Strictly empirical thinking no longer is trusted. The young prefer poetry. This condition is reversing the powerful and overwhelming secularizing trend that for a time seemed to engulf us.

The fourth major trend discernible today is the swing away from a predominant church emphasis on implementing Christian ethics in action toward strengthening its motivational foundations. As you know, there always have been tensions over the balance between these two aspects of the faith, tagged with such labels as "social action" versus "soul winning," proclaiming the faith versus applying it, working for personal salvation versus working for social justice, evangelism versus action.

You're all familiar with that friction. Maybe it should be called fiction. As I see it, and as others increasingly have come to see it, it is a bogus, misleading, and superficially defined issue. Christianity involves the whole of life, not just its private dimension. It pertains to all spheres, individual and corporate, and not just its revival meetings.

However, the concentration on one side or the other can disfigure and weaken the whole. The faith cannot live and function and serve without its sustaining source. That source, of course, is a deeply inward quality, a conviction and dedication among individuals. It catches and burns and lights up personal souls.

A heightened sense of the need for content is abroad these days, and is indicated not just by the wide-scale enlistment in Key 73, but in a general resurgence of evangelistic, teaching emphasis in the various denominations. Down through history, the pendulum has moved back and forth on the dual role of the churches. It now is swinging strongly toward inner renewal, personal nurture, and devotional life, toward strengthening and extending the underpinnings.

Evangelicals have made this point and do so with deepening impact. In using the term "evangelicals," I do not mean only those in the typically evangelical denominations, but also the large proportion of them in the big, traditional church bodies. This element in Christianity is widely operative and influential, both in its distinctive groups and in the seasoning of the whole.

It seems to me that one reason its message has come home lately is not just that the time was ripe for it, but also that it has acquired some increasingly competent expression. I'm referring to the rising caliber of some of the evangelical seminaries and faculties and to the knowledgeability and alertness of some of the evangelical journals.

Something else also must be said here. Evangelicals, while sowing their particular seed abroad, have also gained something themselves from the experience. At least that's my impression, and many others have said it. It is that among the most persuasive evangelicals, while pumping their special insights into the church at large, also have absorbed some tem-

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pering ideas themselves. They've become more sensitive to the social implications of the gospel. While they've worked mainly to balance out the overweighted social-action preoccupations in general, they also have at the same time enlarged their own vision to include that obligation. In other words, the traffic has been two ways.

However, the main tendency now among the churches generally seems to be toward implanting and cultivating faith itself rather than the doing of it. This doesn't mean they've quit trying to translate it into living terms and practical structures. But they're bringing personal nurture more fully into the process, recognizing that it must be there, first and primarily, in order to keep up steam and stay on course. Moreover, this concentration on personal nurture seems to be gaining rapidly, both in the churches and alongside them.

Just as evangelicals have served to focus attention on this indispensable personal dimension, so in the times ahead, there may be a need for those who will

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guard against the countertrend going too far. Just as some kept vigil against overexternalizing the faith, so there may need to be in the future some determined activitists to keep the faith from pulling back in secluded sanctity, apart from the messy world which Christ so loved and through whose trials and abuses he brought his truth.

In fact, there already are signs in the contemporary atmosphere of an intensely privatized sort of religion. They call it the "private path." It has little to do with anything except itself, and indeed, seems to find its greatest satisfactions in cutting oneself off from the vexations of reality. You see it particularly in the ballooning oriental influence among westerners, in the Krishna cults, the Zen exercises, the consciousness - expanding groups, the withdrawal into communes, in the drug culture's barren self-absorption, in the "doing my own thing" catchword of modern youth. Some of the Jesus movement, for all its concentration on Bible verses, also seems to cut itself off from the centuries of biblical scholarship and shows little interest in tackling the problems of this earth.

We may be seeing the rise of an exaggeratedly private religious generation. My daughter was off for a three-day retreat at a monastery this past week and she has been there often. I can't say that I blame her, in the midst of some of the inanities and horrors of modern culture. It makes you want to run and hide and sometimes scream. A lot of people, including some of the most sensitive, are doing it. It's a private sort of piety without its full range and responsibility. My impression is that a great deal of current religious inclinations are headed into this enclosed, hyperpersonal realm—a privatized form of faith.

To a degree, it is symptomatic of the cut-flower characteristics of modern life. In so many ways, particularly the young, have divorced themselves from history, from their roots, their lineage, the legacies of the past. The past gets little respect nowadays, only the "now." This one-dimensional view is a narrow travesty of reality.

The Christian anthropologist, Margaret Mead, says that modern youth in their attempts to build a "religion with meaning" are creating a mishmash from every religion that ever existed. "This," she says, "is what primitive people do when they first encounter civilization." Young people, she goes on, want to build a religion, but they have "no access to historical religion," and so they whip together their conglomerations without content or meaning.

To a great extent, they do so in isolation, apart from inherited tradition, apart from other generations, even apart from each other in the intensely private forms of their inward looking.

Such an approach is not full-fledged Christianity, which always looks outward to others. In its very origins, it involved a sharing of God with people in their ordinary situations, and of people with one another, of mutual involvement in the common problems and hopes of this mortal existence. The church cannot abandon this realism and realistic stance and draw back into monastic contemplation, in order to avoid the dirt and pain of involvement in the very world God gave us.

I see these main, broad tendencies at work on the religious scene today:

—The churches are shifting from a dismal, demeaning laceration of themselves and their own shortcomings to a more purposeful, optimistic stance. They are beginning to see the light ahead rather than surrendering to the surrounding gloom.

—At the same time, the old institutional patterns are dissolving into a fluid, ever-shifting pattern in which Christianity, as in its origins, seems less an organization and more of a supple, versatile, intercirculating movement.

—Along with this, the direct, deliberate presentations of the gospel summons itself has assumed mounting emphasis within the churches, complementing and enriching their former all-out sweat to inject its ethics into society.

Simultaneously with this heightened attention to spiritual nurture has come a wave of privatized religion, largely as a result of cultural influences outside the churches. Youth particularly, disillusioned with modern values and practices, are withdrawing into a kind of private piety. It seems to reject the created world as a divine flop, discounting its past and its possibilities, running away from it.

The greatest weakness of Christianity today is its failure to teach. This was one of the main tasks set for it by its founder, but religious education among Protestants today is in shambles. The Sunday schools are shrinking and most of those around are amateurish, usually taught by laymen whose own understanding of Christianity is on a grade-school level. In fact, most of the constituency of the church has a kind of kindergarten concept of their faith. Repeated surveys have shown the overwhelming prevalence of religious ignorance. The general situation is biblical illiteracy and a virtual blank about theology.

This is a flimsy, shaky footing for Christianity to try to go on. So many of its representatives have such a trivializing concept of it that it is little wonder so many bright neutral minds turn away from it. Yet what they usually reject is not Christianity but the inane distortions of it. This is one of the withering, corrosive afflictions of the faith in our time.

Our young people go away to college, devoid of religious understanding, so much so that they sign petitions and stage demonstrations to ge academic courses about it, trying to make up, in uncertain ways, for the job the churches didn't do. Many others, untaught by the church and disinterested in the soft soup they've been fed by it, go on through life, either dismissing the whole business or handing out caricatures of it. This is the deadly weight under which the church labors in a sharp-minded and educated culture.

Yet ours is a religion of the book and not just of sentiment. It calls for the brain, particularly in our day, as well as the heart. I think that the most urgent need in the church today is that it again take up the responsibility that Jesus assigned it—that it again, in earnest, become a teacher. It's what the kids are looking for, but what they don't find in church. It's a main interest of adults, victims of scattered, unsystematic smatterings of theology.

To my mind, most sermons could better be used just for teaching, for hard, candid grappling with the profundities of the gospel, its enigmas, its immediacy, and its piercing universality. Not to do so, to go on with the pap that now prevails, is to disparage the concern and capabilities of modern people and to shrug off their deep hungers to understand.

Explaining, examining, probing is part of the pursuit of truth, the struggle to understand. We will never be free, never be as we ourselves want to be, as long as we are blinded and blocked by ignorance. Not knowing, a person can never freely choose because he doesn't actually know the nature of the options, or what is best. Thus we are bound by our obtuseness, our failures to perceive, and so is the church. But the objective is worth the effort. It is the great goal, and it can and will be done. "You will know the truth," Jesus said, "and the truth will make you free."

NEWS

Society wants criminals, consultation told

Abe H. Peters

A consultation on the criminal justice system, involving the university and the church, was held recently on the campus of the State University of New York in Albany, New York.

It was an attempt to look at some of the major issues in the process of identifying and dealing with "criminals" in American society and to define some priorities for the church and the university to do their part in changing the criminal justice system.

Speakers included Daniel Katkin, assistant professor, College of Human Development, Penn State; Marvin Chandler, associate director for Black Ministries, Genesee Ecumenical Ministries, Rochester, New York; Leslie Wilkins, professor in the School of Criminal Justice, State University of New York at Albany; and William Stringfellow, lawyer, theologian, and author.

Field sessions and task forces were set up in interest areas related to the criminal justice system. Field sessions were held on location at police stations, police court, family court, neighborhood tenants' association, prison, and other institutions.

The consultation began by looking at the effect labels have on so-called ex-offenders. Too often labels, good or bad, have adverse effects. Labels can cause loss of jobs and friends, and curtailment of social life. Labels have a tendency to give mental and personal anguish, and give a sense of loneliness. These were observations of ex-prisoners.

In general, man seeks to live in such a way as not to be labeled, yet society has a way of labeling to give it a certain status. To live a life of nonconformity invites labels.

The over-all question of the consultation was: Does society need criminals? To this question, Daniel Katkin responded that labels are not really necessary, but society creates them by making criminal laws.

The purpose of criminal law is to define acts that we do not want others to continue in. That is to say that certain acts are wrong according to the standards we set; man makes laws for social protection, feeling that some people need to be put away for the protection of society.

Society is concerned about being compatible with being safe. Rich people never break the law, they have the money to change the law to make themselves law-abiding. An example of this is the difference between tax and welfare frauds. In essence they are identical, but it is the welfare fraud that is considered criminal.

The whole prison system, it was agreed, is in a deplorable condition. The prisons do not aid in creating a person of socially right behavior. Rehabilitation in prison is a sham. Yet for some reason society expects new men to come out of our institutions, forgetting that society is not serious in the deterring of crime, but rather in setting a norm of behavior to its own pattern. Too often society is not concerned about the "why" but about the punishment of the act.

Deviates are used to set social behavior boundaries so that it can be said, "I am not as bad as such and such." For some reason the more intense people can create and make the feeling toward a common enemy, the greater the feeling of unity there is in a common society. In short, society sets up standards that create criminals.

Nice people seem not to want a society without criminals. Marvin Chandler said that this is "a profound sickness in American society."

For too long we have thought of a crime solved when we found someone to blame, for it has been convenient to have a criminal, someone to blame, for the easing of our own behavior patterns. The victim is generally not the real problem, but those who victimize him (society). Every criminal is a comment on the society he comes from, as well as himself.

Mr. Wilkins, considering moral values for the future, asked, "What are the values of the Protestant ethic?" Quoting Trist he said, "The four cornerstones of our traditional morality are achievement, self-control, independence, and endurance of distress (grin and bear it)." Mr. Wilkins then listed the values of dissidents, which were "self-actualization, self-expression, interdependence, and a capacity for joy." He noted that not all items of these two sets are in conflict; but perhaps the most difficult to reconcile is that of the new value of interdependence as against the old value of independence.

There will be crime in 1990, Mr. Wilkins says, but it is to be hoped, if not projected, that it will then be defined in terms of updated value systems. "It is important that we take more care to avoid in the future the creation of problems through our methods of seeking to eliminate them," he said. "We must work for both more democracy and more technology at one and the same time. This will be difficult, but it is essential for survival of our society as we know it."

Mr. Stringfellow looked at the whole problem as a power problem. He stated that the "chief problem of our country is lawless authority, a mounting of technical totalitarianism." This he then proceeded to equate with the scriptural Antichrist of the New Testament.

Seminars on the offender planned in Kansas, Manitoba

Two seminars on the church and the offender are being planned in January and February.

Four Mennonite groups in the Kansas area are cosponsoring a seminar January 12-13 at First Mennonite Church, Newton, Kansas. Mennonite Central Committee (Manitoba) has scheduled a seminar for those in Manitoba and Saskatchewan February 9-10 at the University of Manitoba in Winipeg.

Richard Simmons, executive director of Job Therapy, Inc., in Seattle, Washington, will be keynote speaker Friday evening at the Kansas seminar, which is sponsored by the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Church of God in Christ, Mennonite.

The Job Therapy program, developed by Mr. Simmons in Seattle, matches volunteers with prisoners on a one-to-one basis. This man-to-man approach in corrections has spread to other areas, and a number of Mennonites in Washington and British Columbia are involved in the program.

Friday evening's second speaker will be Garry Porter, a psychiatrist and Wichita city commissioner, who has helped write and secure passage for a penal reform bill in Kansas.

Saturday will be spent in a survey of Mennonite involvement in offender ministries and field trips to area penal institutions: Kansas State Industrial Reformatory in Hutchinson, Stratford House (a halfway house for men released from prison) in Wichita, a juvenile home, and a county jail.

The Manitoba-Saskatchewan seminar will begin Friday evening with a theological presentation, "I, the offender," by J. T. L. James, an Anglican priest now on the staff of the provincial probation service. Until two years ago, he was chaplain at Headingly Jail, a provincial institution.

Saturday morning seminar participants will talk about the present penal system with C. N. Friesen and Henry Dueck, staff members at Grosvenor Place, a halfway house sponsored by MCC.

Saturday afternoon's tentative program includes a presentation on the Job Therapy program in Manitoba.

More seminars on the offender, including one next fall, are being planned by the Manitoba committee.

Traffic ticket leads policeman to MCC

It all began when a Christian minister in Japan violated a traffic law. Takanori Sasaki, a Japanese policeman, an expert in working with juvenile delinquents, wrote him a ticket. Relationships growing out of that first encounter changed Mr. Sasaki's life radically. He left his job as a policeman and became a Christian and a Mennonite Central Committee volunteer.

"In Japan one seldom changes one's job," said Mr. Sasaki's pastor, Yorifumi Yaguchi. "Mr. Sasaki had been working with the police department since he was eighteen years old and had been well paid. But he was sure he was called to serve as an MCC worker and was ready to quit his police job."

Mr. Sasaki dramatically withdrew from the police department in 1970 in order to do peace work. "I am against all war and military training," he explained in his application for work with MCC. "In solving problems we must use nonresistant methods. Men must know that violence breeds violence.

"I want to serve with MCC because I want to know Christ through service. I want to do whatever I can to help suffering men and women, especially those in Asia and Africa, to discover ways to overcome ignorance, poverty and lack of freedom to choose. I believe this cannot be done with financial and material aid alone but happens as people resolve their inner and interpersonal problems."

In addition to his police work with young people, Mr. Sasaki had some experience in rough construction and commercial fishing and interests in judo, dramatics, and creative writing. Although construction work was not his first preference, Mr. Sasaki agreed to serve with MCC for two years at Bambergen, Germany, helping to construct the retreat center, Lindenweise, for the Evangelische Taufgesinnte Gemeinde, a church historically related to the Mennonite church and pietistic in emphasis.

In his work with MCC, Mr. Sasaki worked hard at developing his language skills in English and German. He noted the contrast between German and Japanese cultures, too. "German people have different history and culture," he wrote to Peter Dyck, MCC director for Europe and North Africa. "But I think our humanness is the same."

During his involvement at Lindenweise, mixing cement and mortar, laying and carrying blocks, putting up rafters, and laying tiles and plastering, Mr. Sasaki decided he would like to spend some time in biblical studies at the Bienenberg Bible School in Switzerland. "Then after that I want to go back to Japan for two or three months and then go to Vietnam to work with children," he decided. Mr. Sasaki is presently studying at the Bienenberg in preparation for such work.

Mr. Sasaki is one of twenty-two non-North American volunteers now serving with MCC. The largest group of non-North Americans comes from the Netherlands. Other countries include Japan, Paraguay, Germany, Zaire, India, and Kenya. MCC hopes to actively encourage more non-North Americans to consider participating in service programs.

Takanori Sasaki (left), a former Japanese policeman, helps pour concrete at the Lindenweise, a church retreat center in Bambergen, Germany. Mr. Sasaki recently completed his MCC service at Bambergen and is attending Bienenberg Bible School in Switzerland.

India poverty project helps provide fish, rice

Raising fish in rice fields is a goal of the Economic Life and Relief Committee (TELARC) of Mennonites in India. The agricultural project, coordinated by Jake Giesbrecht, now has 1,000 fingerling fish, which he hopes to put into rice paddies. New varieties of rice are being harvested, with sixty bushels to the acre in some areas. With the help of money from the Poverty Fund, the project has purchased extra land for the demonstration farm and has begun digging an irrigation well.

Intentional communities will stay in CHM—for now

Intentional communities and the Commission on Home Ministries will remain structurally related for the time being, but this relationship is not permanent, said the CHM executive committee in early December in its recommendation to the commission.

The executive committee's recommendation affirmed "the concept and practice of intentional communities as a viable mission strategy growing out of Anabaptist theology and emerging from our voluntary service experience, and offering some prophetic stimulus for the church in our day."

The committee recommended that CHM continue to relate to current or new intentional communities as a class of voluntary service units, but the committee hoped that the intentional communities would explore more permanent patterns of relationship with each other and with conference bodies.

The CHM executive committee wrote its recommendation after more than a day of deliberation by a specially called panel of eight persons failed to produce consensus on a course of action. The panel, split half and half, gave the committee two proposals: one suggesting that CHM continue relating to intentional communities with certain guidelines, the other suggestions that CHM express support for intentional communities but not be related formally to intentional communities and thus not serve as a tax-exemption facilitator for them.

The panel listened December 4 to representatives of the two intentional communities now under the voluntary service program—The Bridge in Newton, Kansas, and Fairview Mennonite House in Wichita — Virgil Vogt from Reba Place, a fifteen-year-old intentional community in Evanston, Illinois; conference staff members; and reading of legal opinions.

Some who spoke said voluntary service and the intentional communities should continue to be related because VS affirms a Christian style of life, the relationship allows dialog between the communities and the established congregations, the relationship helps congregations understand voluntary service, it provides a legal alternative to the payment of war taxes and frees more money for kingdom work, and intentional communities pointed the way to the future.

Others said the relationship between intentional communities and CHM alienated some church people, presented administrative problems, was an easy way to get out of paying taxes, and might jeopardize the conference's tax-exempt status.

Mr. Vogt suggested that intentional communities are to the 1970s what voluntary service was to the 1940s.

The executive committee's recommendation will go to the commission's annual meeting in February in Newton.

Poverty program may have consultant for congregations

The new poverty reference council of the Commission on Home Ministries is recommending to CHM the hiring of a half-time consultant in the U.S. and a third-time consultant in Canada to assist congregations and other similar groups in developing projects and presenting them for funding to government or other agencies.

The reference council chose this option rather than to become another foundation giving grants or to do one major project with all the money.

The council suggested that, instead, local churches make use of government and foundation grants and federal revenue-sharing and that CHM hire consulants to help congregations do this.

The consultants would help congregations identify poverty needs, provide technical assistance for meeting them, develop models which might be used in several places, assist voluntary service units in the initiation of projects, and blend evangelism and poverty emphases.

The reference council also affirmed the fifty-fifty poverty funds distribution overseas and in North America and has recommended $25,000 in 1973 for poverty projects in North America.

Some of this money might be available for seed money if a grant would bring in more than matching funds.

CHM staff to change Budget to increase

Staff and budget changes were considered December 5-6 by the executive committee of the commission on Home Ministries.

George Lehman, director of voluntary service, will be concluding his agreed-upon four years of service next August. Judi Janzen, will also be concluding her term as associate VS director which she has done on an extended VS term basis.

Palmer Becker, executive secretary of the commission, said new staff will be sought to continue the strong relationship between congregations and voluntary service units. Voluntary service will remain open to persons of all ages and will emphasize the unit life together.

A recommended new staff member is Paul Boschman, who, subject to final negotiation with the Commission on Overseas Mission and the Congregational Resources Board of the Conference of Mennonites in Canada, will serve for one year as mission and evangelism representative in Canada.

Mr. Becker said Canadian staff was getting more requests about Key 73 and goal-setting from congregations than present staff or provincial ministers can fulfill.

The executive committee also asked David Whitermore to extend from February until June his work with the commission. Mr. Whitermore has been helping congregations become mobilized for Key 73 as well as interpreting the work of the Commission on Home Ministries.

Several significant budget changes are also planned for the coming year, with a recommended 6.2 percent over-all budget increase. This increase will have been made possible by the elimination of debt repayment and increased giving.

Recommended to the commission are increases of approximately

—50 percent for the work in Gulfport, Mississippi. Two new workers, Doug and Marilyn Dick, have been requested to come by the local Good Deeds Association.

—40 percent in congregational evangelism and service. This includes consultation services connected with Key 73 and salaries of Paul Boschman and David Whitermore.

—25 percent in radio and television.

—15 percent in Indian ministries.

—7 percent in peace and social concerns.

Expected to stay about the same are voluntary service (The number of volunteers is declining.) and church subsidies (The districts are expected to carry major responsibility.)

In addition, $25,000 may be added to the budget for poverty projects, in accordance with resolutions passed at the demise of the Poverty Fund.

World's biggest—by mistake

Storm clouds hang menacingly over the Kerimaki church, the largest wooden church in the world, a title achieved by mistake. A fire in 1840 destroyed the old church in this small village in southeastern Finland. The villagers wrote to Helsinki for architectural drawings for a new building. These duly arrived and local artisans got to work. They wondered a bit about the measurements but continued building. When they were finished they had a church for 3,400 people, but there were—and are—only 800 souls in Kerimaki. The villagers checked the drawings again and discovered that the architect had made all the measurements in feet, while they had been building in meters. Inside and out, the church is built entirely of wood except for the chandeliers, windows, and the lower part of the belfry, which is stone.

Three films on Asia planned for 1974 mission study

Three films will form the basis of the 1974 overseas mission study for North American Mennonites. Scheduled for release in 1973 the films will center on the church in India, Japan, and Indonesia.

The project is sponsored by the inter-Mennonite mission education council and reference committee in cooperation with overseas Mennonite churches. Exeutive producer for the films is Harold Weaver, Elkhart, Indiana.

The 1974 mission study project follows the pattern set in 1972 with a film trilogy interpreting the work of the church in Latin America. The Asia film committee proposes to do a film from each of the three countries, instead of using a thematic treatment as was done in the Latin America films.

Print materials for the study, a series of leaflets and leaders' guide, will be planned under the direction of Paul Lederach of Mennonite Publishing House. Ken Anderson Films, Winona Lake, Indiana, will produce the three films.

Cooperating mission and publication agencies in the venture are the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Mennonite Central Committee.

Coptic church invites teachers to Egypt

Mennonite Central Committee has accepted the invitation of the Coptic Evangelical Church of Egypt, a church which emerged out of the missionary endeavors of the United Presbyterian Church in the United States, to assist with the placement of some expatriate English teachers in Assuit, Egypt.

Assuit is in the heart of the country, five hours by train south of Cairo, and has a population of 110,000.

According to Rev. Abdel Malik Mihanni, director of the Coptic Evangelical Church schools, men are needed for a boys' secondary school and women for a girls' school which includes kindergarten through grade 12. The materials used for English instruction follow the national Ministry of Education curriculum.

Fifty percent of the students at the boys' school and 60 percent at the girls' school are Christians. Christian students study the Bible and Muslim students study the Koran.

MCC invests in inner city loan association

Luann Habegger

The church's use of its money is being called into question. Earlier this year, a report prepared by the Corporate Information Center of the National Council of Churches accused the church of failure to take the moral and ethical initiative in the distribution of its wealth. The report pointed out that church investments in companies producing bombs that mutilate and sear the human flesh contradict religious pronouncements preaching peace.

After some initial exploration of its investment policy, the Mennonite Central Committee decided to reinvest a small part of its assets. Several months ago it deposited $20,000 in the Independence Federal Savings and Loan Association (IFSLA) in Washington, D.C.

IFSLA had opened its doors, to the surprise of many people, on July 9, 1968. Even more surprising, for some people, is the fact that the doors of IFSLA are still open, and a growing number of customers are entering.

What's so different about IFSLA? Until it came into existence four years ago, no savings and loan association in the District of Columbia concentrated its loans in Washington's inner city or had any black operating officers or directors, even though 69 percent of Washington is black. When the five black and four white business and professional men applied for a federal charter for IFSLA, they were told that there were already enough savings and loan agencies in Washington. No new federal charter had been issued there for thirty years.

Resistance gave way when the organizers, determined to develop the econnomic resources of the inner city by encouraging thrift and home ownership, pointed out that blacks had more difficulty getting direct loans than whites, that the appraised assessments for homes in black neighborhoods were less than for comparable homes in white neighborhoods, and that blacks were charged higher interest rates than whites and given less time to pay their loans.

Since opening, IFSLA has seen itself as a myth-slayer. One common myth for example, is: "Loan a black some money, and you'll be lucky if you get it back." IFSLA's outstanding home loans total over $13 million. Although 90 percent of the loans have been made to the inner city, IFSLA has an extremely low repossession and foreclosure record — a record most savings and loans would envy.

IFSLA is appealing to Washingtonians to let their money work for a change. That's not a bad thought for Mennonites, either.

Volunteers serve city youth in Toronto

Amzie Brubaker, director of the Toronto Service Program, has prepared the following on MCC's work in Toronto.

Toronto Service Program is an outgrowth of a request by Mennonite pastors for Mennonite Central Committee to become involved in Canada's second largest city. MCC's involvement in Toronto dates back to the summer of 1968 with the introduction of five voluntary service personnel. Now, four years later, twenty-two VSers are serving in two government housing projects and as staff for the Children's Aid Society's youth hostels.

The CAS hostels are homes for young people who have come through the courts or simply have had difficulty in coping with their natural home environment. Some have been charged with drugs, sexual immorality, or shoplifting. But the basis of most of their problems is in the home and parent relationships.

MCC provides three volunteers for each of four CAS hostels. The staff is on duty twenty-four hours a day. Working in a hostel is so demanding that the pay is not adequate to attract salaried staff. For this reason, CAS is finding it difficult to hire responsible personnel. Thanks to the dedication of the VSers, the hostel program is considered workable and CAS has now opened two more hostels.

Several residents of a Children's Aid Society hostel relax on their front steps.

Warden Woods is a public housing project operated by the Ontario Housing Corporation. Through the ministry of John Hess, pastor of the Warden Woods Church, and others in the community, a unique social service model was put into operation. The Warden Woods community service team is composed of workers from the Mennonite church, Children's Aid Society, and the Department of Public Health.

The VSers at Warden Woods are members of the community service team. They meet regularly with the team to discuss cases. Several volunteers serve as case aides to the social workers on the team, working with families and assisting the social worker in any way possible. One VSer is responsible for a coffeehouse for youth. Volunteers also supervise a workshop for unemployed men.

Lawrence Heights is another housing project. This project is located a few blocks from the Mennonite Brethren Church. Here VSers are involved in a day care center for children whose mothers are working. They administer a hot lunch program.

My vision as Toronto Service Program director is to provide a more adequate setting for VSers to sort out priorities and to receive the support and encouragement they need working in this city. Hopefully VS is not only two years that one gives to the church, but also a step forward in personal growth.

Sifting the tradition

Floyd Bartel

It was with mixed feelings that I drove to the Lower Skippack Church to attend the services commemorating the 125th anniversary of the founding of the Eastern District Conference—mixed because I really did not want to celebrate the Oberholtzer split—mixed because I did not want to see old misunderstandings perpetuated. However, as I listened and as I participated in the well-planned program the historical committee had arranged, my heart was thrilled to hear and to sense the spirit in which this observance was being carried on. After 125 years God had been able to give us enough objectivity to look at the Oberholtzer schism in a reflective and even repentant attitude.

J. Winfield Fretz, a son of the Grace Mennonite Church, Lansdale, Pennsylvania, spoke in the afternoon about how church quarrels develop and how such group conflict can be resolved. He shared, as an example of the effects of the schism, what had happened in his own family. Later, referring to Coleman's classic study of groups in conflict, he analyzed the dynamics of the whole Oberholtzer affair in a most interesting way.

Resolving church quarrels is extremely difficult. Jesus gave the steps to be followed in Matthew 18. But church groups are not always willing or wise enough to submit to the Jesus way in dealing with conflict. Actually, times of conflict also have great potential for growth and creativeness if we could allow God to deal with us at times like that.

How are church quarrels that have resulted in such a split as ours finally resolved? Dr. Fretz suggested a courtship process. Such a courtship might take years. But judging from the evidence, of increasing cooperation in various ways —MCC, MDS, historical libraries, Germantown Corporation, youth advisor workshops, VBS workshops, EASS committee—the courtship is in progress! Thank God for his infinite patience with us and for his reconciling work in our hearts and in our relationships.

John Ruth, the evening speaker, appeared in the plain coat John Oberholtzer refused to wear 125 years ago! But John Ruth won our hearts with his openness and sense of humor as he led us in a perceptive reflection on our experience. About his plain coat he said, "I guess if I had to wear it I wouldn't want it either, but now that I don't have to I want to wear it because the tradition it represents has profound meaning to me."

He asked the question, "How are true Christian values learned and lived out in our actual experiences?" His answer was that the committed and disciplined community (fellowship of believers) with its traditions is essential. God revealed himself through such a community of his people, Israel. Today he still uses the new covenant community (the church) to make the gospel known through its witness and its uniquely Chrisitan life style.

But as times change the church faces the challenge of continuing to be the faithful and true community of God's people. How? Some Mennonite churches have tried so hard to preserve the traditions at any price that they resisted all change and not only lost their witness in the world but also quenched the spirit within. Others decided to leave the old traditions behind and go contemporary. They paid another kind of price—the loss of many of those Christian values seen in the early church and the Anabaptist movement such as nonresistance, simple life style, mutual aid, brotherhood, and meaningful discipleship. So that has not been a satisfactory answer either. The biblical approach, John Ruth suggested, was not to preserve the tradition at all costs nor to abandon it, but to sift it for each new era. This the Bible prophets did. This is what John Ruth was beginning to do for us.

I would add that the church remains faithful only as she is brought into being anew by the work of God. After so many years of no contact and no communication between our two groups, it is deeply gratifying to me to see the growing relationship between the two groups these last fifteen years. We tend to disrupt; but God reconciles. Let us pray that God will continue his reconciling work with us. Both groups lost much because of the separation in 1857—perhaps it is not too late for both groups still to gain much from a growing friendship!

IPF conference on "third" world "scheduled in March

"Third world development and exploitation" is the theme of the Intercollegiate Peace Fellowship annual conference in 1973. The conference will be held March 18-20 in—pending final planning—New York City. The presence of the United Nations as a resource was a major factor in choosing the New York City location.

Intercollegiate Peace Fellowship is a loosely structured organization combining fifteen Mennonite and Brethren in Christ colleges and seminaries across North America. The Mennonite Central Committee, Peace Section, Akron, Pennsylvania, provides an advisor to the three-member executive committee and serves as one of the sponsors. Funding for the organization comes from the Schowalter Foundation.

The purpose of the peace fellowship is "to promote the cause of biblical nonresistance and to study the implications of nonresistance in current social issues by providing channels for sharing ideas among the college peace groups.

Representatives from the member schools met during the November 16-18 MCC Peace Section assembly in Chicago to plan the spring conference.

An action taken by the IPF executive committee in August 1972 invites Mennonite college students at public institutions to participate in peace fellowship activities. In addition to staging the annual conference, the Peace Fellowship during the school year publishes a bimonthly newsletter, *Peace notes.*

The 1972-73 executive includes Lois Keeney, a student at Bluffton College; Dennis Koehn, the first IPF convict serving time at the Federal Youth Center in Englewood, Colorado; and Les Brandt, a student at Canadian Mennonite Bible College, Winnipeg, Manitoba. Ted Koontz, associate executive secretary of MCC Peace Section, serves as advisor.

Students interested in participating in the spring conference should write Lois Keeney, Box 374, Marbeck Center, Bluffton College, Bluffton, Ohio 45817.

Mennonites active in India drought relief programs

India has suffered this year both from excessive floods and from extreme drought. The drought that now grips most of India has severely affected the Telengana area of Andhra Pradesh, Bihar, and West Bengal. Many Mennonite and Brethren in Christ churches are in these areas.

"Recently Jake Giesbrecht and I, a General Conference missionary at Saraipali, visited the General Conference and Mennonite Brethren areas," wrote P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI). "During the past decade of my tenure with MCSFI, I have never faced such dismal needs. We hope funds and other needed help will be coming from both India and abroad."

J. R. Isaacs, program director for the Mennonite Service Agency (MSA), an agricultural development arm of the Bihar Mennonite Churches and of Mennonite Central Committee, and Neil Janzen, MCC director in India, also toured Chandwa and Balamuth blocks, two of the drought-affected areas, in early November. They report losses of 50 to 100 percent of normal rice crops. As winter approaches and last year's rice is exhausted, thousands of families in these areas face starvation.

MSA and MCC have moved quickly to help out in this situation by designating $30,000 for food-for-work programs. Until food can be shipped in, however, cash is being paid for work. Fifteen projects including building small earthen dams to store water for the dry season, raising pigs, and digging wells, are now in process under the direction of Isaacs. These programs are designed to benefit immediately as many people as possible and also to have future food-production value.

Mr. Isaacs has also called these "food-*from*-work" projects, intending that any work done under the MSA relief program should develop new food resources against future famine.

In all of its efforts in this emergency, MSA works in close cooperation with government programs. MSA assists not only local Mennonite farmers. More than half of MSA recipients are non-Mennonite or non-Christian. Many of these are needy, since the government neglects them because of their remote location.

"The evidence of drought is obvious," said Neil Janzen. "Rice often stands less than ten inches high. Normally it may grow to four feet. Cattle have been sent to graze on the fields since the people know they will produce no rice. Signs of malnutrition, usually not uncommon in the area, are even more evident with the decrease in food supply."

The people work hard in the food-for-work projects. Men, women, and children are moving thousands of cubic feet of earth. A family can earn enough to feed itself in that way.

"It is almost evening," wrote Mr. Janzen, summarizing his visit with Mr. Isaacs to several MSA projects. "The people are weary after a day of hard manual work. We met some of them returning from the market where they bought supplies with this week's wages. Each person carried his weekly food supply of six pounds of rice, a few tomatoes, and some spices. One man had bought a trap to catch some wild birds. A boy proudly showed a small slate he had invested in. Someone had promised to teach him to write. Next week when he accepts his wages he will sign his name to the receipt rather than leaving his thumbprint. Without the work provided by MSA and MCC, these people could not eat. Tomorrow and next week they will work, but after that who will provide?"

Words & deeds

Canadian Mennonites have responded sensitively to the Mennonite Central Committee's decision a year ago to ask its constituents to cut back their material aid giving somewhat. Material aid receipts in Canada in 1972 were one-third lower than in 1971, and that, say MCC administrators, is just right. During the past few years, material aid contributions were outstripping MCC's needs, largely because MCC was often able to purchase goods abroad for less than the cost of bringing them in from North America. Mennonite women began looking for new outlets for their energies immediately after the lower quotas for material aid goods were announced. One of the creative ideas that has emerged in the establishment of self-help centers at which contributed goods are sold and the cash income turned over to MCC. Three of these shops have already been established in Manitoba, and Saskatchewan women are in the process of initiating a similar venture in their province.

Two drivers covering the identical 1,000-mile route had opposite instructions. One was to make the best possible time, the other was to avoid all unnecessary risks and follow the traffic flow. The time saving to the fast driver was thirty-one minutes in a trip of over twenty hours. He passed 2,000 cars, braked 1,339 times and used 10 extra gallons of gas. The "slow" driver passed 13 cars, braked 652 times—with much less tension and less hazard if measured only by the risk involved in passing. Something to remember when the urge comes to lead the pack. Ministers Life *Line*

Only 40 percent of all adults in the United States attended church during a typical week in 1971, continuing the steady decline that has been measured every year since the high point of 1958 when 49 percent attended church. Roman Catholics were the highest of any denomination with 57 percent, down from a high of 71 percent in 1964. Protestant and Jewish attendance has remained fairly steady since 1964 at 37 percent and 19 percent respectively. Older groups did better than younger, blacks better than whites, the South better than other parts of the country. The number of years of education seemed to make no difference. Ministers Life *Line*

Significant growth in personal indebtedness during the past twenty years, says Roger Blackwell, associate professor of marketing at Ohio State University, may be a key factor in holding down church contributions. Reason: Money that is owed and therefore committed before paycheck is ever received is not available for other purposes. Note the dramatic increase. In 1950, total indebtedness (consumer plus mortgage) was 31.1 percent of income; in 1960, 55.5 percent; in 1970, 61.8.

"The interest among youth is high for the social implications of the gospel," said Myron Augsburger, president of Eastern Mennonite College. "Many evangelicals who once were silent are now becoming vocal." Dr. Augsburger, speaking at Mennonite Central Committee headquarters in Akron, Pennsylvania, said, "Anything you do that makes Christ an option is evangelism. There is no theological line dividing MCC and EMC, or dividing EMC, MCC, Salunga, and Elkhart. There is no line between evangelism and service. Our total life is part of God's work."

RECORD

Published

The Christian and capital punishment by John Howard Yoder has been reprinted by Faith and Life Press, Newton, Kans. The twenty-four-page booklet, first published in 1961, has been reprinted by special request of Mennonite Central Committee (Ontario). MCC (Ontario) plans to send copies to government officials, since the issue of capital punishment is coming up for debate in the Canadian Parliament. The book is available for 60 cents from Faith and Life Bookstores in Newton, Kans., and Berne, Ind., and from Fellowship Bookcenter in Winnipeg, Man.

Ministers

Larry Voth, pastor of the Mennonite Church, Markham, Illinois, for the past twelve years, has resigned effective July 1 to become director of development at Bethel College, North Newton, Kansas. He also served as part-time pastor of the Markham United Church of Christ for the past two years. Mr. Voth is president of the Central District Conference and is a member of the General Board of the General Conference.

"Mr. Nguyu of Somaliland, meet Mr. Mabobo of Borneo. You two should have a lot to talk about, both being natives."

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Workers

Russel Lloyd Blackadar, State College, Pennsylvania, has begun a year of voluntary service in Gulfport, Mississippi, under the General Conference Commission on Home Ministries. He is working as a teacher's assistant and supervising a recreation program in North Gulfport, a low-income black community. Russel, a member of University Baptist Church in State College, has attended Princeton University.

Homer Peters, Bethesda Church, Henderson, Nebr., began service at Bryan Memorial Hospital, Lincoln, Nebr., on Nov. 20.

Roberta June Wiltheiss, Piqua, Ohio, will serve for six months in the Fort Wayne, Indiana, voluntary service unit, beginning January 4. She is a 1972 graduate of Bluffton College, Bluffton, Ohio, with a BA in elementary education. Roberta is a member of the Union Baptist Church, Piqua, Ohio.

Calendar

Jan. 16-19—Mennonite Indian leaders council, Ariz.

Jan. 19-20—Mennonite Central Committee annual meeting, Leamington, Ont.

Feb. 7-9—Council of commissions, Newton, Kans.

Feb. 9-10—Annual all-unit meeting of Mennonite Disaster Service, First Mennonite Church, Morton, Ill.

Canadian

Jan. 11-13—Mennonite Central Committee (Canada) annual meeting, Saskatoon, Sask.

Jan. 25-27—Annual council of boards of the Conference of Mennonites in Canada, Winnipeg.

Feb. 9-10—Offender seminar, sponsored by Mennonite Central Committee (Manitoba), University of Manitoba, Winnipeg.

Western

Jan. 12-13—Offender seminar, First Mennonite Church, Newton, Kans.

REVIEW

Religion and the new majority

Religion and the new majority: Billy Graham, Middle America, and the politics of the '70's, by *Lowell D. Streiker and Gerald S. Strober (Association Press, New York, 1972, $5.95) is reviewed by Gayle and Ted Koontz, who are both on the Mennonite Central Committee staff in Akron, Pennsylvania. Gayle is a writer for Information Services and Ted is on the Peace Section staff.*

MR. STREIKER AND MR. STROBER conclude that Billy Graham is a potent symbol in the fusion of traditional American values and fundamentalist religion. He is that. But to them he is also a symbol of hope—a man who can serve as the conscience of an essentially religious America. The authors argue that since the social, moral, and political decisions of the majority of Americans are based on the social ethics of revivalism (the only way to social change is through individual salvation) and on traditional American values, Mr. Graham is truly "the man for the season."

Because of the authors' attempt to present their material in a somewhat objective manner by including both positive and critical views of Billy Graham, for example, these conclusions at the end of the book come somewhat as a surprise. But their conclusions are more understandable when one recognizes that Mr. Streiker and Mr. Strober's real concern is to answer the question, "How can we revitalize and hold America together in an age of national doubt?"

They see the blending of traditional American values and fundamentalist religion as a focal point at which the new majority can gather. They recommend that the major church groups should respond to the crisis of the 1970s by carefully evaluating "all current social and political programs with the intention of eliminating those which . . . increase polarization within American life" (p. 196). They suggest it is time for the church to respond to the majority who are more interested in inculcating spiritual and moral values than in programs of social action.

It could be that such a blending will unite a majority of Americans. However Mr. Streiker and Mr. Strober's conclusion raises important questions about the nature of the church, the nature of the gospel, and even the adequacy of the blending of American and fundamentalist religious values for the long-range survival of the United States. The problems are related to the personalistic thrust of the traditions which the authors see being fused.

The complex of traditional American values, sometimes referred to as American civil religion, include personal independence, human dignity, social and political democracy, sincerity, competition, hard work, and thrift. An implicit faith that America is ordained of God and has a special destiny, as well as the idea that anyone can succeed if he works hard enough, are other central elements of the American civil religion.

The authors characterize fundamentalist religion by belief in the inspiration and authority of the Bible, the virgin birth, the substitutionary death of Christ, the resurrection and second coming of Jesus, and an emphasis on individual salvation. Such religion focuses on doctrine rather than life in Christian community and on an individual's direct relation to God rather than on God's working in and through history and other people.

A merger of these two individualistic traditions may give temporary hope to Middle Americans and in fact unite them, but it is doubtful that such values will make it possible for America to cope with the world that is emerging and to live at peace with it in the long run.

But to those of us steeped in an Anabaptist view of religion, the basic problem lies elsewhere. Even to be concerned as Mr. Streiker and Mr. Strober are with asking how religion can sustain the American way of life seems strange. To focus on that concern makes religion serve the interests of something more ultimate—the state. Surely this is wrong. The church has a life of its own and exists for its own reasons. It is set apart from the state and its function is not to provide legitimation for it. Mr. Streiker and Mr. Strober's position comes perilously close to accepting the kingdom of this world as the kingdom of God.

In addition, the religion of the new majority completely misses the prophetic task of the church. Mr. Streiker and Mr. Strober ask churches to be even more docile than they already are. Anabaptists cannot be satisfied with such accommodation and fence-sitting. The church must be prophetic, and prophets are seldom welcomed by the majority. The content of the call to join the community of faith must not be watered down in order to be popular. Conceiving Christianity in personalistic terms is one easy way to make it acceptable, yet national idolatry is sin as surely as personal immorality.

In contrast to the new majority which would see social change coming as the result of new attitudes resulting from personal conversion, Anabaptists know the importance of the prophetic minority which pioneers in new forms of social relationships. New attitudes are necessary. But good intentions alone are not enough. A deeper understanding of the effect of institutions on individuals and models for more humane institutions are also needed.

Finally the religion of the new majority fails to take seriously the nature of the church as a community of believers. Anabaptist Christians are convinced that the Christian life cannot be lived in isolation. While personal commitment to Christ is necessary, participation in a church community is crucial in helping individual Christians determine what living the Christian life means. The church does not preach salvation, but is an agent of reconciliation in the world.

Mr. Streiker and Mr. Strober's book may be good sociology, but from a theological point of view, their conclusions leave something to be desired.

MEDITATION

Thoughts and afterthoughts

Lord, in this new year,
I resolve to go about my ways
With love for all—
Courageous in deed,
Pure in thought,
Steadfast in loyalty—
A worthy image of thee.

And if this asks too much of me,
I resolve to go about my ways
With respect for all—
Warm in heart,
Honest in word,
Joyful in spirit—
A devoted disciple of Christ.
And if this asks too much of me,
I resolve to go about my ways
With tolerance for all—
Harboring no ill will,
No resentment,
No misgivings—
A trusted servant of thine.

And if this asks too much of me,
I resolve to go about my ways
With sympathy for all—
Quick to understand,
Ready to forgive,
Patient with others' failings—
An earnest, faithful Christian.

And if this asks too much of me,
I resolve to go about my ways
With prayers for all—
For others' peace of mind,
Health of body,
Blessings of family—
A humble child of God.

But, if even this asks too much of me,
I resolve to go about my ways
In silence.
If I can do no good,
Let me do no harm.
If I cannot love,
Let me not hate.
If I am so poor in spirit
That I have nothing to spare,
Give me the gift of contemplation,
That I may listen for your voice
And redirect my life.
Phyllis Reynolds Naylor

LETTERS

Warm fellowship at low ebb

Dear Editor: As we read *The Mennonite* we find a growing interest in inter-Mennonite ecumenism when warm Christian fellowship (1 John 1) is at its lowest ebb in the General Conference brotherhood. In the church, distinction of Jews and Gentiles must disappear (1 Cor. 12:13 and Eph. 2:13-22).

We have also heard much about Probe, Explo, and Key 73, and rightly so. These tell us that Christ is the only answer. Yet Christianity can't give us all solutions, but it sets goals before us and power to achieve them. If gaining heaven in the sweet by and by is the only goal of life—by least resistance—then there can't be much growth spiritually or otherwise.

Christianity (or the Bible) holds before us an infinite growth after the "Infinite Example." "Be ye therefore perfect as your Father in heaven is perfect."

Once I heard the Beatitudes expounded by an evangelist, and to my surprise I later heard comments such as: "That sure was good for them over there," and "They needed it, too." Furthermore, other comments so often made are: "We at least are more mission-minded or more spiritual." "We are already too full in our own church building, so why try to expand more?" This defeats the love of Christ which constrains us—not to jealousy or competitive Christianity—but to increase and excel more in love (1 Thess. 3:12 ff) which is a healthy competition.

The center of redemption (incarnation) is to save us from "self" which in itself isn't evil but can become a *god* as well as nationalism, materialism, etc. The First Commandment strikes at this and so does the first Beatitude. The central thing we find in Phil. 2:7, "He emptied himself and descended (humility) but God raised (exalted) him highly" (Phil. 2:9). The goal for him and man was: lose yourself and you will find it again, just as a seed empties into the earth, dies, and then grows into a plant or tree. But a bud may be a perfect bud but still not a flower—it must grow first.

Ephesians 4 is the best reading I know of on church or believers' unity. You have heard it said, "If you find a perfect church (or political party) don't join it because then it will be imperfect." Yes, there is an intellectual and psychological perfectionism where you work out from yourself—in fear or trembling. In 2 Peter 3:18 we read: "But go on growing in the grace and knowledge of our Lord Jesus Christ." We can't grow into grace but can only grow after in it, and there is only one way: by the new birth (John 3).

Paul in Romans 7 had a problem too: "Who shall deliver me from this body of death?" He found the answer as Romans 8 explains it clearly. Ours is a spiritual growth—the finite striving always to approach the Infinite but never arriving.

Such perfection in love, etc., is by imperfect manifestations. A boy brought his daddy a glass of water but two dirty fingers caused dirt to trickle down inside the glass. But when daddy drank it all the boy rubbed his dirty hands on his jacket saying, "Daddy, can't I do something else for you?" Yes, the manifestation of a perfect love.

There are three goals for us in Christ's atonement: (1) He gave himself to save us from our sins, (2) to redeem us from the present world, (3) and from being dominated by self and this social order (*status quo*). Why not give thanks to God?

Joe Eck, Route 2, Box 13, Sedgwick, Kans. 67135. Nov. 25

Thanks for Meeting house 2

Dear Editor: "Behold, how good and pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). Or as the footnote in the New English Bible gives it, "worship together."

Praise God for the "New era in inter-Mennonite relations" (November 21 issue) and that in the second joint issue of the *Gospel herald* and *The Mennonite* there was "Rubbing shoulders and touching hands" with Mennonite Brethren and Evangelical Mennonites also.

Surely when it comes to sharing Christ's love with others all Christians should be able to join hands together, not only Mennonites. It was said of the early church, "Behold, how they love one another." This love was not fault-finding but stretched out and drew others in.

On this Thanksgiving Day, it seemed like a good time to express my thanks and encouragement for this new direction in Mennonite journalism. *Olin A. Krehbiel, 1626 South Klein Ave., Reedley, Calif. 93654.* Nov. 23

Contents

Shifting scenes on the religious landscape 2
News 6
Record 13
Religion and the new majority 13
Thoughts and afterthoughts 14
Letters 15
Listen, brother 16

COVER

American artist Carita Kent has designed the poster on the cover for the World Conference on Salvation Today, which is being held in Bangkok, Thailand, from December 29 to January 8. More than 300 participants from all six continents will celebrate salvation as a gift of God and see how the churches can act with new vigor. The conference is under the sponsorship of the World Council of Churches.

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Listen, brother

As we look in on the adult Sunday school class at the Last Mennonite Church this week, it is in the midst of its regular Sabbath free-for-all, a rousing "discussion" on the theme of the morning.

Gladys, after a number of unsuccessful attempts, finally has the floor. She pauses momentarily in the middle of her little speech to ponder her choice of words, but before she can continue, George has jumped in with a little quip on something that the previous speaker said. We are informed later that he manages to squeeze in several such sundry comments every Sunday.

As George's voice lowers, apparently signaling the completion of his contribution for this round, John deftly times his entry into the discussion so that he is already in full swing by the time his classmate is putting a period on his final sentence.

As John holds forth, three or four others in the class are making mental preparations to edge into the conversation just as soon as he shows signs of faltering.

By the end of the "education" hour, a host of tantalizing and tentative insights and questions and partially articulated personal needs—many of them crying for clarification and elaboration—have floated past the ears of the class members, but few of them are comprehended.

The foregoing parody of the dearth of careful listening in and by the church community is overdrawn of course, but the problem nevertheless is real. Consider the following examples:

Item. Philip Potter is a black Jamaican Bible scholar and church administrator. He was recently appointed to the top executive staff position in the World Council of Churches. He told a Canadian audience earlier this winter that the western Christians' failure to seek the counsel of *third world* people before moving into their communities with elaborate development schemes is deeply disturbing to the recipient peoples. This attitude which assumes that it has all the answers and that it does not need to listen to the people who are to be served is nothing short of idolatrous, said Dr. Potter.

Item. A young Indian author from Alberta, Harold Cardinal, has written a book entitled *The unjust society*. In it he has this to say about white man's inability to listen.

"Until very recently white man has expected Indians to do all the listening. Indians, on the other hand, have felt that the white man just couldn't shut up long enough to listen. . . . We want the beginnings of real purposeful dialog with non-Indian people and government representatives in order to get on with the business of solving some of the most basic difficulties that we face."

Item. Canadian Mennonites sent a sizable delegation to the Peace Section assembly in Chicago in November. A number of them, especially students at Canadian Mennonite Bible College, worked hard to outline some of the Canadian and international issues which they hoped might be added to the list of perennial U. S. issues with which the Peace Section has been preoccupied for years.

The Canadian group came home frustrated. They reported that they had been given time on the program and they had been applauded politely, but as soon as they were finished the discussion reverted once more to the problems of Indochina, the draft, war taxes, and other U.S. problems. There was no question in the Canadian delegates' minds about the crucial importance of these issues, but they felt it was time that the Peace Section, as an international agency, add some new items to its agenda.

Item. One of the keen disappointments which a number of people in Saskatoon experienced after their renewal a year ago was the quick demise of the sharing periods soon after they were begun. The sharing experiences at worship services and in small groups had been stimulated by the *afterglow* meetings held regularly during the revival last year.

One member of a Mennonite congregation put it this way: "There was a real readiness to share frankly and openly with each other. Everyone was ready to talk, but no one seemed to be ready to listen." Thus, one of the most hopeful elements of the renewal died.

We can't do without words in our worship, witness, and everyday intercourse, but no matter how thoughtfully or emotionally these words are conceived they will be stillborn if no one pours the creative breath of life into them by listening.

Let those who have ears listen. LK

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:02 JANUARY 9, 1973

Bibles for smuggling

Gerald Studer

"Sixty-one Bibles and New Testaments go into Russia in a large jam container!" —"Twenty-one New Testaments into Russia in a hollowed-out wooden leg." —"She traveled 6,000 miles across Russia in search of a Bible!"—"How we send thousands of Gospels into Russia."

Such headlines have an intrinsic appeal. The very idea of "smuggling" fascinates most people. The stories behind these headlines move "free" Christians to admire and sympathize with the persecuted believers—and to be incensed with the persecutors. If smuggling is not *always* justified, surely it must be warranted, they feel, when behind the repression lies an enslaving and aggressive atheism. This situation has prompted the development of various strategies to get around, under, or over the severe communist regulations against both the publication of Bibles within the communist-dominated countries and the importation of such from without.

The history of the printing and distribution of the Bible is peppered with smuggling. A book on the current children's book market, *The Bible smuggler* (Herald Press), tells the story of William Tyndale and his clandestine efforts to provide Bibles in the vernacular to the English populace at a time in the 1500s when there were stringent prohibitions against it. Christians have nothing but admiration and gratitude for Tyndale's heroic efforts. But surely the method cannot be given a blanket endorsement. Each case must be evaluated in light of the total situation and the "success" must be judged in view of the broader implications.

Today, missionaries stationed in Hong Kong report that copies of a miniature Chinese New Testament have been taken back into China by elderly Chinese women who are permitted to visit their relatives outside the so-called *bamboo curtain.* Some return to China with these little books concealed in the folds of their dresses. These New Testaments were not published to facilitate smuggling but rather because their small size appeals to youth and to anyone who desires compactness of size and lightness in weight.

Many Christian travelers to Russia have successfully taken one or two Testaments or Bibles in their personal luggage and left them with the believers they met there. They have done this in the spirit of giving a gift to a friend and not with any intention to smuggle, even though, to be sure, the scarcity of such books, available in the country made the gift all the more a treasure to the recipient.

Undoubtedly, many Christians in the Americas and Europe are not concerned enough about their brothers and sisters in communist countries. We have not been imaginative enough in exploring ways to learn from each other and share with one another our faith and support. But such attempts should have a maximum of integrity so that the greatest good is ministered to the greatest possible number of the Christians there. It is not enough that we enjoy taking the risk of a method if it may bring harm to our fellow-Christians!

The situation in *iron curtain* countries is constantly changing. Policies can be quite different at any given time from one country to another, and even from one checkpoint to another within the same country.

There was a time several years ago when one relief work officer of my acquaintance entered Russia at Moscow for a thirty-day visit. He purposely took a number of Bibles, Testaments, and concordances with him. When his baggage was examined upon arrival, the Russian officer pointed out that since he would be in the country for so many days and traveling widely, surely he would not want to be burdened with all these books. Consequently the officer politely confiscated the books except for one or two copies of each. Upon leaving the country a month later at a point more than a 1,000 miles from his point of entry, my friend was approached by name by a Russian official and given a package containing all the books that had been retained four weeks earlier.

More recently this same relief officer visited a major city in Poland where the national branch of the United Bible Societies has a store on a main street, from which Bibles and other religious materials are sold without limit or surveillance. A Christian that my friend spoke with there eloquently lamented the way western Christian organizations use (misuse!) the Bible to fight communism and thereby spoil the climate for better conditions for the believers in such countries.

One low-keyed strategy to get Bibles to Russian Christians was devised by Steve Durasoff, a professor at Oral Roberts University. Several years ago, in a letter to the *Christian century,* Mr. Durasoff offered a free Bible in the Russian language to anyone planning to visit the USSR, provided they would take it with them and leave it in Russia when they left. Apparently this approach was sufficiently successful in Mr. Durasoff's mind to merit making this offer a number of years in a row.

However, a large group of visitors from Oral Roberts University not long ago were detained at the border and were found to be carrying many concealed Bibles. The customs officers discovered them in coatlinings, as well as in suitcases and pockets. The whole incident was an embarrassment, and it was nip and tuck whether the travelers would be allowed to proceed with their visit.

Another factor that put the Russian communist attitude toward the Bible in the limelight in the western world was the publication in 1967 of the book

God's smuggler (New American Library). This recounted the story of a Dutchman who operates under the pseudonym "Brother Andrew." More than a decade ago he pioneered in a ministry of smuggling Bibles to believers in communist countries and preaching to underground gatherings of Christians. This work and book are cited here not to question the factual accuracy of its fascinating story but rather to suggest that it might have been far better for our Russian brothers in Christ had that true story never been told. No country likes to see its officers and policies made to look ridiculous. Consequently, when this happens, it is likely that retaliatory measures will be taken. Such measures are meted out not simply upon the beneficiaries of such "underground ministry" but against all Christians in the land. It is probably not coincidental that Brother Andrew no longer goes to communist countries. Others are going for him; apparently his bridges have been burned some time ago.

A third factor that contributes to Bible-smuggling campaigns is the virulent anticommunism of many western Christians. Right-wing coast-to-coast broadcasters like Carl McIntire and Billy James Hargis inflame the emotions of their listeners, creating an audience that will gladly support the most questionable schemes for combatting communism.

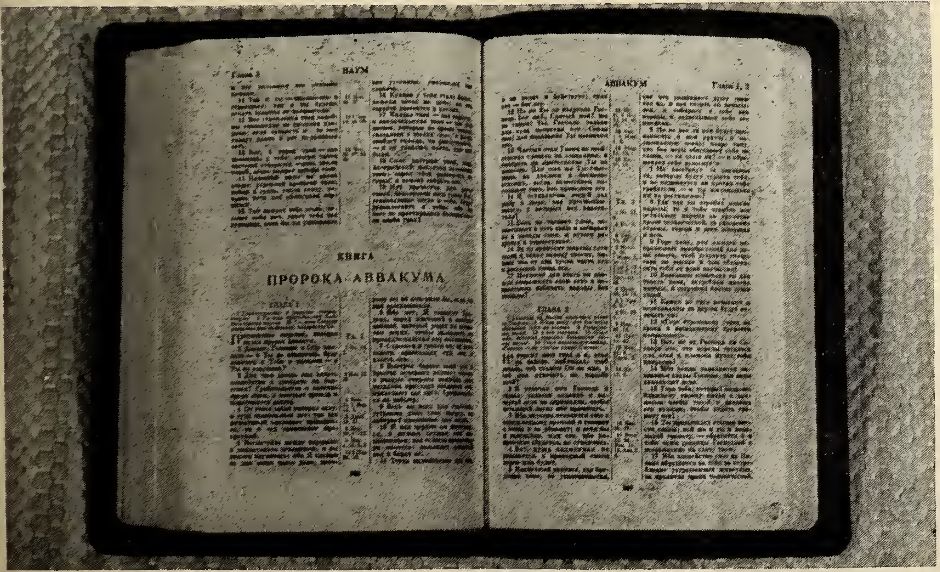
What confuses the issue further is the fact that the Russian Government has published the Bible in relatively small editions from time to time. Observers outside the *iron curtain* insist upon interpreting this as a ruse on the part of the government to support the claim that they honor freedom of religion. Yet the delegations representing the Russian Orthodox or Evangelical Baptist churches of Russia that have visited the United States from time to time testify to the fact that Bibles are available to them in their country and at modest prices. Many Christians in the West insist upon reading any number of things between the lines of such statements—e.g., that this is only partially true, or that they *must* answer that way, or that it is patently untrue and that the delegates are not Christians in fact but rather Russian "spies," etc.

In support of the hunger for biblical material in Russia was the United Press International story from Moscow in 1966 which reported the sell-out in a matter of minutes of 100,000 copies of a compendium of Old Testament stories. It nevertheless remains to be shown that smuggling is the best response to this hunger.

One of the best-publicized smuggling organizations is Underground Evangelism, headquartered in Glendale, California, and headed by Founder-President L. Joe Bass. UE's main emphasis is that Christian workers behind the *iron curtain,* who are eager to witness and work for the Lord, lack the necessary tools, particularly Bibles and other Christian literature. UE finances and publishes this material and mails, smuggles and delivers it by any means possible. Every copy of UE's multicolored monthly magazine carries an orthodox statement of faith plus an impressive list of board-of-reference members, several of whom are nationally known among evangelicals. In addition, two widely known pastor-authors have been featured in the UE magazine, shown conferring with Mr. Bass on the publication of their books for distribution behind the *iron curtain.* The association of these prominent leaders has done much to establish UE's integrity in the minds of thousands of supporters.

This nondenominational organization emphasizes that it is performing a missionary work of utmost urgency that is seemingly overlooked by the historic denominations. The monthly magazine brandishes sensational headlines such as "God's word for the enslaved peoples of the communist world," "Mission to Siberia," "The amazing story of Sergei Kourdakov," and "214,000 Bibles and New Testaments alone coming from presses in next two months."

The "perfect Bible" which UE has developed for sending into the communist lands has four major features: 1) pocket-size in width and height and as thin and lightweight as possible—the better to pack into small places; 2) covers of an extremely strong vinyl material; 3) large type which is made possible in spite of small size by removing all margins and letting the print run to the edge of the page—an exaggeration as the photo of one such Bible shows; and finally 4) no identification of either pub-



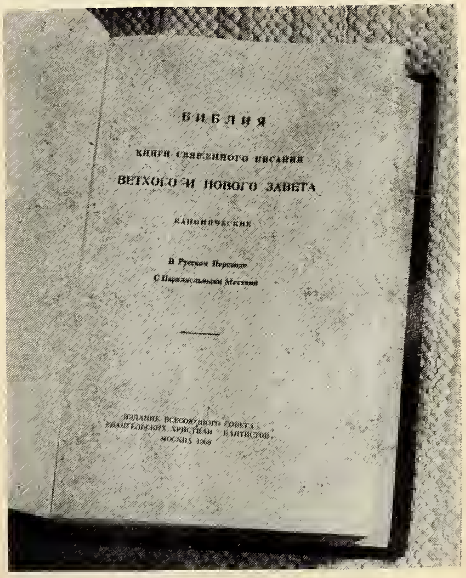
НАУМ

АВВАКУМ

КНИГА

ПРОРОКА АВВАКУМА

Vinyl-bound small Russian Bible printed in Europe for smuggling into the Soviet Union.



БИБЛИЯ

КНИГИ СВЯЩЕННОГО ПИСАНИЯ

ВЕТХОГО И НОВОГО ЗАВЕТА

КАНОНИЧЕСКИЕ

В Русском Переводе

С Параллельными Местами

ИЗДАНИЕ ВСЕСОЮЗНОГО СОВЕТА

ЕВАНГЕЛЬСКИХ ХРИСТИАН - БАПТИСТОВ,

МОСКВА 1968

Title page of the 1968 edition of the Bible published in Moscow for the Evangelical Christian Baptists.

Illustrated jacket of a compendium of Old Testament stories issued in Moscow in 1966 by the state-operated press.

lisher or country of origin. These Bibles are printed in Europe.

In addition to the publication and distribution of Bibles and Testaments in several languages of communist lands (Russian, Ukrainian, Romanian, etc.), UE also has a program to mail portions of Scripture in ordinary letter envelopes to a wide span of recipients. Hear their own description of this program:

"They are sent to four free countries in western Europe where Christians hand-address the envelopes in different colors of ink, insert the Gospels, put different kinds of postage stamps on, and mail from different nearby towns at different times of the month. Everything is highly organized to appear unorganized—and get by Russian censors. The Russian addresses are both Christians whose addresses have been given us, and unsaved peoples taken from telephone directories. . . . To make sure they arrive safely, some are sent to friends in Russia who write back, confirming in code that the Gospels have arrived. . . . Almost all arrive safely . . . ."

UE has featured in its magazine a number of men, former Christian workers in communist countries, whose testimonies revolve around grueling stories of imprisonment and torture. Each in turn has served on UE's staff as a key man, then has broken with UE and moved on.

Richard Wurmbrand was one of the first ex-prisoners to be featured in UE's magazine (July 1966), barely half a year after his release-by-ransom from Romania. He left Bass in March 1967, complaining about inadequate accounting of funds and "false claims" about the scope of UE's work behind the *iron curtain.*

In a special letter circulated to supporters in May 1970, Mr. Wurmbrand offered twelve principles for distinguishing between organizations which can be trusted and those which cannot. Examples: "Beware of every organization which pushes for money. . . . Beware of every organization which publishes pictures of books or other items smuggled into communist countries. . . . Such pictures are a deadly danger for believers in communist countries. . . . Beware of every organization which exaggerates. . . . Don't allow yourself to be deceived by big names on a board of reference."

Mr. Wurmbrand's own organization is known as "Jesus to the Communist World, Inc." Headquartered in Glendale, California (where it is within walking distance of UE's offices), it claims to be represented in some thirty countries of the free world.

This vast representation apparently is an outgrowth of Mr. Wurmbrand's long affiliation with the European Christian Mission, founded sixty-eight years ago. It was the European Christian Mission which helped him get established in the West after his release from Romania. The ECM consists of about twenty-five missions working in various countries, each administered locally and independently. Mr. Wurmbrand, of course, does not have administrative control of these missions, even though he maintains some kind of working association with them.

Mr. Wurmbrand catapulted into the spotlight in May 1966 when he appeared before the U.S. Senate internal security subcommittee investigating communist strategy. He stripped to the waist to show committee members eighteen scars from torture inflicted by his jailers during two long periods (eight years and six years) of imprisonment. "My body represents Romania, my country," explained the witness, "which has been tortured to a point that it can no longer weep."

In the next two years Mr. Wurmbrand also appeared before the U.S. House of Representatives' committee on un-American activities, the right-wing "Court of world public opinion" which placed world communism on trial, and numerous local rallies including some sponsored by Billy James Hargis' ultra-right Christian Crusade.

Although Mr. Wurmbrand outgrew the support of his right-wing sponsors, his own literature continued to emphasize the sensational. Certain incidents of martyrdom and persecution, first reported by such authoritative sources as *Religion in communist-dominated coun-*

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tries, have been picked up and featured by Mr. Wurmbrand repeatedly and continue to be used years later to elicit reader support. For instance, Nicolai Khmara, who was viciously tortured and martyred in January 1964, was featured in a promotional mailing as recently as October 1972.

Mr. Wurmbrand is also a principal source of the rumor that, in order to silence Watchman Nee, "the communists gouged out his eyes, cut off his tongue, and also cut off both hands." This story is false and was reported so at the time.

His promotional style and his method of operation are revealed by the following encounter between an executive of an international relief organization and Mr. Wurmbrand's son Michael. The executive was inquiring about a recent Wurmbrand publication that pictured . . . the cockpit of an airplane with only instrument panel and the backs of a pilot and copilot showing. The caption ran: "This airplane brought in one day 160,000 copies of Gospels and tracts through a communist country. Planes accompanied by angels are not detected by radar. We are sorry not to be able to disclose more about this type of work."

The inquirer told young Mr. Wurmbrand that he had considerable difficulty figuring out how the whole scheme had been carried off. He tried to visualize a plane crossing into Russia without being detected and, furthermore, actually landing somewhere and unloading all the quantity of Scripture which would then presumably be transported somewhere else where it would be distributed without detection by either local population or the police.

Michael Wurmbrand quickly showed his visitor a map on which the route of the airplane was sketched in with a felt pen. The plane had left Fairbanks, Alaska, and gone out over the Bering Strait almost, but not quite, to the coast of Russia. As anyone may check for himself, that is not a great distance. Then the plane turned and dumped the Bibles and Christian literature into the ocean.

Young Wurmbrand showed his incredulous listener a sample of the kind of package in which these items had been sealed. It was a clear plastic envelope containing three items: a Gospel of Luke, a drinking straw, and a stick of chewing gum. He explained that the straw gave buoyancy to the plastic envelope and kept it floating while the chewing gum was a greeting from America. The waves would wash the packages on shore and the people would pick them up. It was all that simple. To be sure, the caption leads a reader to imagine an entirely different kind of story.

It must be recognized that the programs of Bible-smuggling organizations generally include other ministries such as radio broadcasting into communist countries, support of national Christian workers within communist countries, and relief work. It also must be realized that in questioning the tactics of some organizations we intend no disservice to the more balanced and less publicized ministries of various denominational, interdenominational, and independent organizations. Our principal question is simply this: How worthy is it to exploit the natural curiosity and antipathies of Christian people with sensational stories of aggressive maneuvers which handicap the cause of Christ in communist lands?

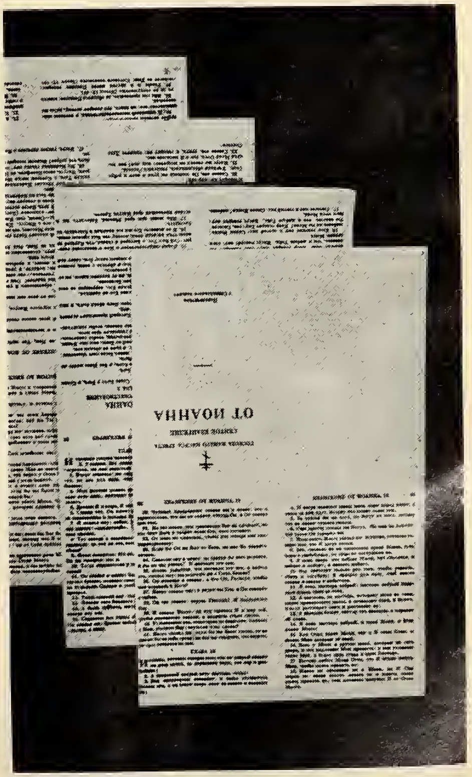
Even while this article was in preparation, I received a mass mailing from yet another organization formed to smuggle Bibles to communist countries with a plea which sounds typical. It too claims to be international, saying "This broad program for pastors has received enthusiastic reception in the United States, Canada, and Great Britain both because of the crucial needs expressed and the exciting alternative ways to help. By God's grace and with YOUR HELP we ARE GOING THROUGH the closed doors of the *iron curtain,* which are the 'Gates of Hell.' "

These smuggling organizations are assuming that their activities are vitally needed—but are they? In a report to *Christianity today* by Peter Geiger (July 1971), it is pointed out that the "current evangelical passion for smuggling religious materials behind the *iron curtain* sometimes ignores the actual needs of the recipients. . . . In some cases, materials are sent where they are not needed, and in others, political opinions are included in 'gospel' material. . . . Dr. Branco Lovrec, publisher of Yugoslavia's monthly Baptist magazine and other religious materials, says: 'The mission people bring us Bibles and literature, and we're stuck with them. They go back home and brag, "We smuggled 500 Bibles behind the *iron curtain.* . . ." They want to be heroes at home, not just to spread the gospel.' " He further adds: "Underground Evangelism publishes all the details which the communist governments need to keep the Christians under their thumbs."

In reply, UE's Mr. Bass charges Peter Geiger's article with misquotation and errors of fact. Mr. Bass insists that UE does not engage in smuggling in Yugoslavia "because it is not necessary. Our strategies are flexible and adaptable to the needs of each country we work in. Underground Evangelism's policy has always been to do all we can through open channels, but not to stop there . . . we are bound to obey God rather than man."

Surely there have always been differences of opinion as to the best strategy in spreading the gospel. People will have to be convinced in their own minds as to where they wish to put their resources and prayers. But they must never underestimate the possibility of being "taken in" by magazines whose flamboyant claims and melodramatic stories and pictures are designed as bait to win the support of their readership.

And Christians will need to weigh the claims of such organizations closely, for they could find themselves doing more harm than good for their brethren in the communist-dominated nations of the world. Under these circumstances, we may have to conclude that an all-out campaign of Bible smuggling isn't the answer after all!



Russian-language Gospel of John, unbound in loose sheets, for mailing in plain envelopes to addresses in Russia.

Mennonite colleges: the look inward

The late 1960s saw an emphasis in Mennonite colleges and other colleges in North America on issues beyond the borders of the campus: war, civil rights, the third world.

Mennonite colleges still have peace clubs and ecology clubs, but the campuses are looking more inward at dormitory rules, Jesus groups, curriculum changes, and the colleges' reasons for being.

These are impressions of visits last fall to three colleges related to the General Conference Mennonite Church: Bluffton College in Bluffton, Ohio; Bethel College in North Newton, Kansas; and Freeman Junior College, Freeman, South Dakota.

At *Bluffton College* a new curriculum and a new school calendar went into effect this year. Instead of the traditional long list of required courses, students are required to complete two courses in each of five areas: exploring meaning and faith, exploring the natural environment, exploring the cultural environment, exploring creativity, and exploring world peace.

There are still requirements in a student's major field, but he has the option to design his own program, subject to approval. The new calendar has two three-month modules October to December and February to April and three one-month modules in September, January, and May, plus one-month summer courses.

By October, students had various reactions to the new arrangement.

Jan Hartzler said, "I wish the things happening now had happened three or four years ago."

But the problem of relevance of the curriculum was not solved for students like John Shivers, who said, "School is an unrealistic situation. At first, I thought that was good. Now I think it shuts off too much from the outside world."

On the whole, however, the emphasis at Bluffton this year seems to have changed from the classroom to activities outside the classroom, student rights, and campus standards. The issue is the meaning of community.

"There's not as strong a sense of community as seven years ago when I came to Bluffton," said Professor Steve Jacoby. "Now it's hard to have an all-campus anything."

Student Nathan Habegger added that the campus newspaper found it hard to continue with so little interest and so little success in finding a sports editor.

"Community makes sense only for the faculty," said Professor Von Hardesty.

Many students and faculty members recognized that part of the difficulty in creating community is the diversity of those on campus. While the faculty is 60 to 79 percent Mennonite, the student body of about 700 is 21 percent Mennonite. There are more Methodists than Mennonites in the freshman class. Most of the student body comes from small Ohio towns. About 10 percent of the students are blacks from urban areas. Some Mennonite students come to Bluffton because of their interest in peace issues. Some non-Mennonites come to stay away from the hassle of state universities with "too much politics and race problems and radicals."

The focus of the community issue in October was dormitory policies. Should the "coeducational" dormitories (men on one floor, women on another) continue? Should students be allowed to set up houses for group living off campus?

"In the Anabaptist tradition, we readily admit that one of the distinctives is a stand against coercion, forcing our values onto other people," said President Benjamin Sprunger.

But the question kept coming up: Shouldn't the college enforce some values on students?

One student complained that Bluffton had more controversy over the food service than outside affairs, but concerns outside the campus were not entirely forgotten.

Politics was a major subject in an election year. A September class on "The draft, military service, and war" was in demand for the next module.

Religion was also an issue. Chapel services (no compulsory attendance) were being held in "the barn," a well-patronized snack bar in the student union.

Jesus groups started last year, but are now arousing little controversy. A Jesus

A Bluffton student enjoys a Saturday morning meditation in front of the student center. How does one solve the issue of community on a heterogenous campus?

group meets regularly at a local Methodist church to conduct its own services.

"Last year there was a lot of resentment against the Jesus people," said Nancy Ramseyer, a student, "but now there is a comfortableness between them and the social action group."

The well-established Student Christian Association coordinates all the Bible studies which sprang up last year and is attempting to include more non-Mennonites than in the past.

Religion has become more an issue at *Bethel College*. The controversy started last year with the organization of the Bethel Christian Fellowship, now affiliated with Inter-Varsity Fellowship.

Last year the group began with about twenty participants; this year the number has grown to sixty or seventy, out of a student body of 445. Most of the participants are freshmen and sophomores; about half are Mennonites.

The fellowship has daily prayer meetings at 12:30 p.m., Thursday night worship, Bible studies in the dormitories, and action groups ("We paint a house or go to an old folks' home"), according to Cheryl Froese, president of the fellowship.

Others, particularly upperclassmen, have felt that Bethel Christian Fellowship is polarizing the campus.

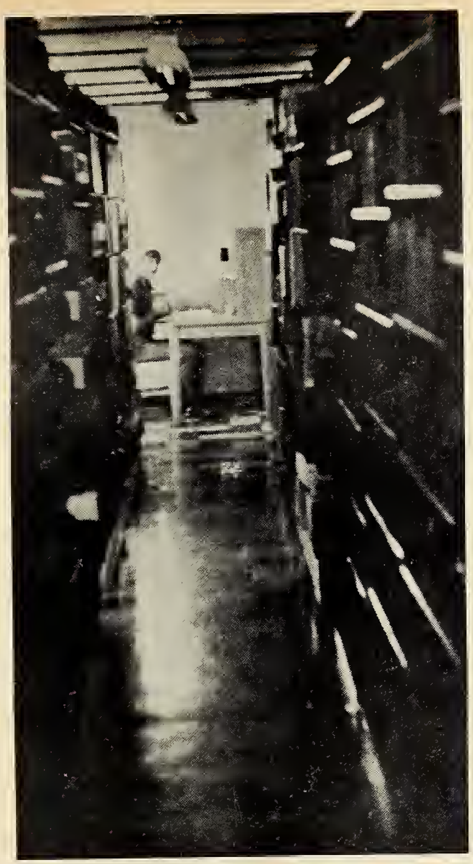
One student reported that, at one point, Bethel Christian Fellowship started putting up signs with Bible verses around campus.

"I didn't see the object in it," she said. "Then there got to be discussions in classes on what are Christian values and what is a Christian life style."

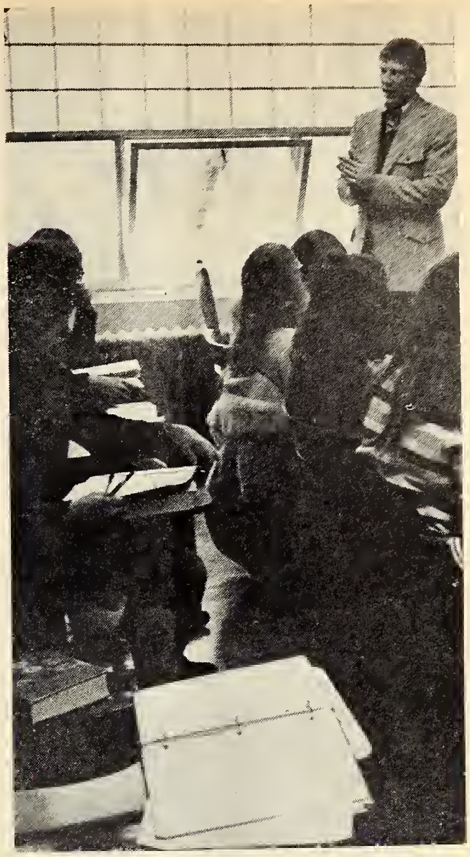
The religious diversity at Bethel, where about three-fourths of the students are Mennonites, is representative of the diversity among Mennonite churches, said President Harold Schultz. "We're not writing off any wing of the constituency."

The fact that most of the Bible study groups are composed of younger students and that most of the students concerned with social issues are upperclassmen is indicative of a real generation gap between those who came to college before Kent State and Cambodia and those who came later, said Mr. Schultz.

Even among those who are concerned with social issues, such as the war, ecology, minority rights, or women's liberation, the method has changed, said Professor David Suderman. "Instead of going to Washington, D.C., and to the streets, students, go to Kansas City to work for McGovern."



A Bethel student spent the last hour before supper at a library carrel.



Steve Graber teaches a social studies class at Freeman Academy.

"At a recent Peace Club meeting," said David Linscheid, a sophomore student, "the graduates and older students could not understand how this change had come about. All the talk was about how to work within the system."

Paula Jasso, Newton student, commented, "The marching is settling down in planning and paperwork. However, the marching was needed at the beginning to make people aware."

But Ms. Jasso saw the difference caused not by attitude changes within people, but because the "people who upset the pot" have given up on college and did not come back to school this year.

"A lot of students drop out to do something more important to them, said Professor Keith Sprunger. "People are not as career-minded as they were before. Last spring I couldn't determine where seniors would go this fall. They were not job-oriented or graduate-school-oriented."

"It's important to make education relevant, not education just for knowledge's sake," said Ada Schmidt, junior student. "It has to mean something right now. I don't see my education as preparation specifically, but as background in developing my ideas and my ways of learning. College is the best place to do that because there is a group of people here who can help me do that—the students as much as the faculty."

At *Freeman Junior College* the overriding issue was the survival of the school. Enrollment is fifty-one, down from last year. Of these fifty-one, only thirty-seven are full-time students. Pressed by financial problems and awaiting the results of a recent visit of an accreditation team from the University of South Dakota, students and faculty alike are uncertain about the future of the school. Fewer students from outside the Freeman area attend; the dormitory has only fourteen students, most from Henderson, Nebraska.

Yet the students are intensely loyal to the school. Most want the junior college and the four-year academy to continue.

"You get more individual attention here," said Marilyn Stahl, student from the Freeman area. "The school is more of a community. It is more concerned about people."

"The kids are what make it," said Steve Friesen of Henderson. Berdon Epp agreed, "The college is so small you know everybody."

Yet the students also point to the school's disadvantages: the need for more activities, the need for a new science laboratory, isolation, the lack of diversity among students.

"I think next year I should get away from home and have more of a challenge. I would go to Bethel or Goshen or into voluntary service," said Ms. Stahl.

"Affluence enables people to send their children away," said Walter Ortman, academy principal. "If parents had better control over their children, we would have more students."

Everett Waltner, student body president, saw the problem as one of shifting priorities. "People no longer value the idea of a Christian education," he said.

Some people see the solution to Freeman Junior College's problems as offering more vocational-technical training and expanding the industrial arts program. Industrial arts professor Glen Boese already teaches plastics and fiberglass in addition to traditional courses in woodworking, metal work, and drafting.

The college has scheduled extension classes for adults in the surrounding communities from December through March, when farm work is lightest.

Others feel that the college should become a community college, adding more non-Mennonites to the board of directors.

Professor Laverne Rutschmann suggested relating closely to another Mennonite college, such as Bethel, with exchanges of professors.

Or perhaps there should be more radical changes.

"We are small enough to have the freedom to experiment with new forms of education," said David Wiebe, chairman of the administrative committee which runs the school in the absence of a president. "But such experimentation is harder with a two-school program."

Survival is not the only issue on campus. The Peace Club continues, but much of its enthusiasm has been transferred to the Ecology Club, whose fall project was gathering leaves in town to give to farmers for fertilizer.

The Jesus movement has not hit the Freeman campus. "But it could happen here," said Waldo Kaufman, another member of the administrative committee.

People on all three campuses are concerned with the *future of the small Christian college,* the characteristics which distinguish it from the state university or a small secular college, the distinctives which make the church college worth preserving.

Some students and faculty, particularly at predominantly Mennonite Freeman and Bethel, see the Christian college as fulfilling some of the teaching functions of the church, initiating children of Mennonites into the faith.

"I get here what I can't get in church," said Everett Waltner. "The churches don't have material in their libraries on early Mennonite history."

At both Freeman and Bethel, someone commented, "If we lose the Mennonite colleges, we lose most of the young people in the Mennonite church."

As more Mennonites move from rural all-Mennonite communities to the cities, the future of the urban Mennonite church is tied up with the future of the church college, said Bethel's President Schultz.

President Schultz pointed out that more Bethel alumni go into voluntary service or TAP or Pax than Mennonite alumni of non-Mennonite educational institutions.

"The Christian college," said Keith Sprunger, Bethel professor, "is a place to sort out the options. College is a good place to do that because other people there are working it out at the same time. College makes a person more service-minded. The issue of service to the church becomes inescapable; the student has to deal with it."

The self-concept of the college as training ground for young Mennonites hardly works for Bluffton College, where Mennonite students are in the minority.

The college's Mennonite identity stems from the faculty, a number of faculty members said.

At Bluffton, the image is the church college as mission.

"The college is only one of the many missions the church has," said President Sprunger. "The process of allowing students to grow is in fact a mission. Whether the percentage of students who are involved in that arm of mission is mostly Mennonite is not the crucial question.

"The crucial question is: If the college is one arm of the mission of the church, can Mennonite, and particularly non-Mennonite, students grapple with man's knowledge, the tenets of Anabaptist faith, the role of the church in our society? Out of all of this can the student put together a core of values that will serve him throughout his life?"

That emphasis on values is perhaps the common denominator for the three colleges.

"You can't put it all together without talking about values," said Mr. Schultz. "Values are in demand now."

Bluffton Professor Elmer Neufeld put it another way, "We have an open admissions policy, but after students get here, we have a responsibility to provide them with a real encounter with the Christian faith: the basic issues of meaning, faith, and morality."

And there are evidences of the changes that encounter has produced:

Bluffton student Larry Milan commented, "When I first came to Bluffton, I was concerned only about football and girls. After I got here, I became more concerned about books and the world outside. I'm different. I have different values." *Lois Barrett Janzen*

Zaire Bible institute educates women, too

When men come to the Bible institute in Kalonda, Zaire, to prepare for service in the church, wives and children also come.

"We try to emphasize that the women, too, should come prepared to study," said Frieda Guengerich, missionary to Zaire now on furlough.

But, although the men must pass examinations to enter the Bible institute, some of the women cannot read or write.

For the last two years, Ms. Guengerich was director of women's work at the Bible institute.

The women attend classes for 2½ hours in the morning, with babysitting provided for preschool children, and spend much of the rest of the day working in the field to raise extra food.

And the Bible institute staff tries to emphasize that it is important for the future pastors' wives to be able to lead a women's meeting or give a Bible message.

The women come to the Bible institute at a variety of educational levels to study reading and writing (if necessary), Bible courses, sewing, knitting, and embroidery.

In 1970, Ms. Guengerich said, one woman attended the men's classes because of her more extensive educational background, but it was difficult for her to keep up with the classes while caring for a small baby.

B.C. churches prepare for evangelism thrust

A workshop to help congregations set goals for evangelism-that-cares was held in November at the West Abbotsford (B.C.) Mennonite Church. The workshop was a regular meeting of the ministers and deacons of the Conference of United Mennonite Churches of British Columbia, but for this special occasion other interested church leaders were also invited.

Peter Nickel, who is employed by the camp and Christian education committees, led the workshop. Material from Evangelism-in-Depth formed the basis of his presentations. In two sessions he shared with the group how a congregation could go about setting measurable and attainable goals. Following these sessions the participants divided into smaller workshop groups to ask each other, "Why do we exist as a congregation?" and "What are we accomplishing?"

The workshop was planned to help local churches prepare for Key 73.

MDS busy with repairs after Great Lakes floods

Three new areas in western Ontario, southern Michigan, and northern Ohio were declared disaster areas following recent high water flooding from two of the Great Lakes.

Nelson Hostetter, executive coordinator of Mennonite Disaster Service, reports that Lake Erie and Lake Huron were two to three feet higher than normal because of heavy rainfall in 1972. Strong continuing winds created waves that forced the water in the southwest corner of Lake Huron up to eight feet high.

In all three areas, summer lakeside homes of the rich and the homes of people with minimal incomes were hardest hit. In Monroe, Minnesota, 700 low-income families and in Toledo, Ohio, 800 low-income families suffered home damage in the floods.

Major MDS operations are assisting low-income flood victims in Monroe and Toledo. Repairs will be continuing for the next several weeks in Michigan and Ohio.

Ontario MDS units worked with the Emergency Measures Organization in recovery work at Pelee Point, Ontario. Fifty high school students were released from school to work with the MDS project. Recovery operations at Pelee Point are now closed.

Century of service

One hundred years ago an Irish immigrant named Jerry McAuley opened the world's first Christian rescue mission on New York City's lower East Side. Today, the original McAuley Water Street Mission is gone, but the work continues in a larger, more modern building on nearby Lafayette Street. From the original "skid row" mission, the work that Jerry McAuley began has expanded into the International Union of Gospel Missions with some 350 missions and about 950 leaders and other workers. At top is an 1890s photo of the original Helping Hand Mission that Mr. McAuley founded on Water Street. Below is a holiday dinner at the newer mission, which was opened about ten years ago.

NCC: the awkward giant reaches for renewal

The National Council of Churches in the United States is viewed as the ubiquitous embodiment of apostasy by some parts of North American Christendom, and as the shining manifestation of what the church is really all about by others. Neither view was borne out by the NCC's ninth triennial assembly in Dallas in December.

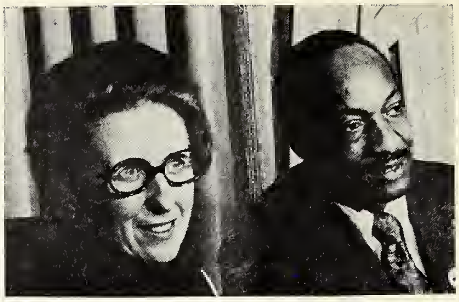
The National Council showed itself rather as a very human organization, demonstrating flashes of imaginative leadership and insight on occasion and sputtering uncertainly at other times.

Prompted by its chaotic—almost disastrous—assembly in Detroit in 1969, which was brought to a virtual standstill by the demands of various caucuses, the Dallas meeting was to be the occasion for a major overhaul of the NCC organization. Changes in the council's structure were recommended and approved, including the discontinuance of the assembly and the enlargement of the governing board to include more women, young people, and representatives of minority groups, but the revisions basically were not nearly as radical as the critics at Detroit had urged.

Some observers fear that the new structure, which is intended to put the council in closer touch with the grassroots, will actually allow it to be dominated even more by the staff and a few leaders from the large denominations than it has been up to now.

There were promises, however, that one of the NCC practices which has caused great consternation among rank-and-file church members, namely, the drafting of pronouncements on so many controversial issues, would be curtailed somewhat. The new president of the council, W. Sterling Cary, a black church administrator from New York City, said in a press conference shortly after his election, "I will do all I can to discourage resolution drafting and to encourage more activity toward solution of the problems we face. . . . The day of resolutions seems to be over, and the day of low-key activity seems to be here. Our role will be more that of enabling than verbalizing."

Despite these words, the assembly concluded with the adoption of a flurry of resolutions. Over a dozen were approved by the 800 delegates during the closing sessions of the four-day meeting. Included were pronouncements on such matters as the Indochina war, the rights of children, the conflicts in Northern Ireland and the Middle East, amnesty for war resisters, the lettuce boycott, Key 73, racial conflict in the armed services, pastoral education, and local ecumenism.



Mrs. Victor Baltzell of Dallas and W. Sterling Cary of New York were elected as the National Council of Churches' first vice-president and president, respectively. Mr. Cary is administrator of the United Church of Christ's Greater New York District and is the first black president of the NCC. He succeeds Cynthia Wedel. Mrs. Baltzell is a Disciples of Christ laywoman.

One of the heavier resolutions approved by the assembly was a seven-point statement on "military force and foreign policy." Calling for the demilitarization of American society, the statement encouraged defense industries to engage in production for peaceful purposes and urged Congress to reassert its power concerning United States commitments abroad. Only a handful of delegates voted negatively on the resolution after it had been debated for nearly two hours.

"Evangelism and renewal" was another major topic explored by the assembly. David Hubbard, president of Fuller Theological Seminary, and Colin Williams, dean of the Yale Divinity School, shared the platform for an introductory presentation on this subject.

The time for adversary relationships between conservative and liberal churches is past, said Dr. Williams. "We have common adversaries and we must struggle together," he said.

"The greatest need in our day is for excitement about the faith," declared Dr. Hubbard. "Evangelism comes from the overflow of a life being changed by the gospel." He said that the deep spiritual hungers of our day must be recognized. He confessed that conservative evangelicalism does have some "flat sides" which need to be "fleshed out."

The liberal wing of the church has been found wanting, conceded Dr. Williams. Conversion and repentance have been neglected. "Conservative evangelicals have been much better at getting people started in the faith," he said, "but they haven't been adequate in helping people to grow up in the faith."

Other noted speakers who addressed the assembly were anthropologist Margaret Mead, Imamu Amiri Baraka (Leroi Jones), and Roman Catholic Bishop Patrick Flores of San Antonio, Texas.

Mr. Baraka's presence was protested by two representatives of the American Jewish Committee who attended the general assembly as fraternal delegates. They admitted that Mr. Baraka had made no anti-Semitic statement at the NCC meeting, but they insisted he was "notorious for his antiwhite racism and vicious anti-Semitism." The NCC program planners were also questioned sharply about the propriety of paying the poet an honorarium of $1,500 plus expenses when most of the other speakers appeared free of charge.

The criticisms of the National Council at Dallas were quite mild, however, compared to some of the flak which it received in previous years. The general attitude toward the council now is unmistakably on the upswing. Several denominational leaders publicly stated that their denominations had recently reaffirmed their strong support of the organization.

Despite the new enthusiasm, the council is still not "out of the woods" concerning either its long-standing financial problems, which were highlighted by a $300,000 reduction in its budget for 1973, nor its difficulties in achieving grassroots confidence. Conservative members of mainline denominations will need considerable reassurance during the coming months and years that the council is indeed striking out in a new direction. A real rapprochement with the National Association of Evangelicals still seems a long way off, Dr. Hubbard's presence on the program notwithstanding.

The council's budget for this year amounts to $13,800,000 for overseas ministries, Christian life and mission, Christian education, communications, Christian unity, and administrative expenses. The 42 million communicants belonging to the council's thirty-three member denominations will thus be asked to give an average of 33 cents each toward the ecumenical organization's work in 1973. North American Mennonites' cash contributions to the Mennonite Central Committee in 1972 averaged over $9.00 per person.

Seven Mennonites attended the general assembly as fraternal delegates, consultants, observers, and members of the press. They were Heinz Janzen, general secretary of the General Conference; Marlin Kim, pastor of the Houston Mennonite Church; Paul Kraybill, general secretary of the Mennonite Church's general board; Simon Gingerich, secretary of home missions for the Mennonite Board of Missions, Elkhart; Albert Widjaja, former chairman of the Chinese Mennonite Church in Indonesia and now a graduate student in Claremont, California; Doug Hostetter, a graduate student in New York who has taken a semester's leave to serve as resource coordinator for Asian peace at the Methodist office in the Church Center for the United Nations; and Larry Kehler, editor of *The Mennonite.*

The Dallas assembly was Mr. Kim's first head-on experience with the National Council of Churches. He liked the program's balance. "It matches up closely with my understanding of the Anabaptist vision," he said, "particularly its emphasis on Jesus as savior, Jesus as lord, and Jesus as servant." He concurred with the definition that "evangelism flows out of renewal" which was proposed at one of the sessions.

Neither Mr. Kim nor Heinz Janzen foresee any compelling reasons for the General Conference to become a member of the council at this time. The new structure will again permit nonmember denominations to participate in selected programs of their choice.

Doug Hostetter, who came to Dallas to help organize a "meal of restitution" to kick off a nationwide, interdenominational project to assist war victims in North Vietnam, also helped to draft several assembly resolutions concerning the Indochina war. Mr. Hostetter said he was pleased at the high percentage of the delegates—over 90 percent according to some estimates—who voted in favor of these resolutions.

The project for North Vietnamese war sufferers which he was helping to promote on behalf of its two sponsoring agencies, Clergy and Laity Concerned and the Fellowship of Reconciliation, has been named, "For the victims." It is patterned after MCC's "Vietnam Christmas" appeal, which Mr. Hostetter also helped to organize.

Paul Kraybill of the Mennonite Church said that the Dallas assembly showed a "renewed and real commitment to the ecumenical movement again." He saw no likelihood though of his conference's becoming formally involved in it. "We can be as involved as consultants as we could as actual members. What's so ecumenical about having five members sit on the governing board?" he wondered.

"The Mennonite World Conference," said Mr. Kraybill, "is the frontier for Mennonites. We need to get more involved in the international church."

He further expressed the hope that the Mennonite conferences would not have to go the same route as the National Council in getting broader representation on their boards and committees. The new National Council of Churches structure stipulates that a given percentage of all board positions must be allocated to women, young people, and minority groups. This type of rigid, legalistic quota system held little appeal for Mr. Kraybill.

Albert Widjaja, who was associate secretary of the Indonesia Council of Churches for two years and who is now taking a doctoral program in religion and government at Claremont Graduate School, was at the Dallas assembly as a fraternal delegate from Indonesia. He said that the North American churches' preoccupation with social issues had obscured their sense of mission both in North America and abroad. He feared that the National Council would have to cut back on its international programs because the local churches were becoming more isolationist in their attitude and consequently withholding support from agencies that are working abroad.

Black militant Imamu Amiri Baraka (left) and Roman Catholic Bishop Patrick Flores addressed the opening session of the triennial general assembly of the National Council of Churches in Dallas. The appearance of Mr. Baraka spurred controversy. Accusing him of anti-Semitism, representatives of the Anti-Defamation League of B'nai B'rith declined to attend the assembly as observers, and representatives of the American Jewish Committee issued a protest, though they did attend. In his address, Mr. Baraka charged that "too often" the church is "the most reactionary force in the world." Bishop Flores, the only Mexican-American prelate in the U.S. Catholic Church, called for the church to concern itself with social injustice.

Mr. Widjaja was pleased, however, by the positive steps which were taken in Dallas to resolve some of the conflicts between liberal and conservative factions in the council.

It was this writer's impression at Dallas that the National Council is more the awkward, well-intentioned giant than the seditious ogre that it is often pictured to be in some of our circles. It obviously suffers from its bigness. It has ample touches of both sensitivity and sophistication, but its size continues to cause many communication lags and breakdowns. Too often, unfortunately, its left hand does not know what its right hand is doing. *Larry Kehler*

Words & deeds

Offerings during a recent four-day missionary conference at the First Mennonite Church, Berne, Indiana, totalled $41,217, a new high for the nineteen-year period in which these conferences have been held.

The Canadian Mennonite Bible College and the Mennonite Brethren Bible College, both of Winnipeg, will be sponsoring a joint ministers' course February 19-23. This is the first time in the two schools' history that this annual course will be taught cooperatively. Faculty members from both institutions will share in the leadership of discussions on such topics as worship, renewal movements, the ministry of healing, and the ministry as it relates to specific problem areas in ethics.

Ninety students at Bethel College, North Newton, Kans., skipped their noon meals at the school's cafeteria during December. The money refunded for the meals was sent to MCC's Vietnam Christmas fund, which is being used to reequip bombed hospitals in North Vietnam.

REVIEW

So good it's hard to believe

James W. Arnold

ROBERT RADNITZ' *Sounder* drops on the current movie market like penicillin on a covey of streptococci germs.

It is so good it is hard to believe.

Sounder is about a loving family, living something that looks like real life, and filmed with a gentle, luminous beauty by veteran director Martin Ritt.

Mr. Radnitz is the kind of producer a critic roots for. For more than ten years, through the whole money-grubbing cinema revolution, this young man has persistently combined his love of children, animals, and nature into a series of incredibly intelligent films: *Misty, Island of the blue dolphins, And now Miguel, My side of the mountain.*

If he had done it like Disney, he might now be rich and famous as a benefactor to the innocent. Instead he has been honest. The policy, I think, is about to pay off.

Sounder is the name of a dog, a floppy-eared hound dog, and the film may as well have been titled *Bowser.*

Since kids and locale (rural Louisiana) are also involved, Robert Radnitz seems to be working his old groove. One of the differences is that the family is black, in the hard times of the mid-1930s. Another is that the dog is not crucial; he's just around.

Most importantly, the story is told from three strongly sympathetic viewpoints: father and mother, as well as son. It has a power that almost anyone will find hard to resist.

The trouble with most movies is that they are built on the conventions of the stage: dramatic turning points and confrontations, usually contrived, and a lot of noisy dialog.

Film doesn't need this artificiality: it is capable of entering and observing everyday life and transforming it into a new kind of drama.

A good film can make a father's arrival home from work an aesthetic moment. To invoke interest, he doesn't have to be a member of the Mafia.

This is by way of noting that *Sounder* is not superplotted. The biggest tension comes early. The sharecropper-father (Paul Winfield) takes food from a store to feed his family and is sent to a prison camp for a year.

The first problem is finding out where, since it is "against the rules" to give such information to black families.

Then the boy (Kevin Hooks) and dog make a long overland trip to visit the camp—where they are roughly turned away.

But the waifs are taken in by a bright young schoolteacher (Janet MacLachlan), who stirs the boy's racial pride and desire for learning.

Finally it comes down to this: the father serves his time and rejoins his family. But there is now the issue of whether his son should leave and return to school.

All the tremendous motives in the film—love of family and place—are pitted against the desire to learn, to go out and do something with the world.

The father has the wisdom to know that filial love can be a trap: "Don't get too used to this place," he tells his son, "and the life they've set up for you."

Within this simple frame, warm and positive relationships multiply like butterflies: father-son, father-mother, mother-son, brother-brother, teacher-pupils, friend-friend, family-animal-earth.

Even the white landlord is treated with more kindness than he deserves. The only truly negative combination in the film is white law-black people, which director Ritt strikingly symbolizes in one scene, as the mother (Cicely Tyson, who is just plain magnificent) approaches the white courthouse.

The film is saturated with a sense of weather and place—oppressive heat, sun-drenched green.

The obvious sentimental touch is avoided: e.g., the several emotional reunions (boy-dog, husband-wife, father-son) are seen from a distance and are even more effective for their subtlety.

The sensitivity ranges from the poetic (an up-angle shot of workers walking home from a ball game through a sunny cornfield) to the social and moral (an empty courtroom as the father is sentenced, a slow pan of ancient churchyard graves as a black congregation sings a melancholy *Give me that old-time religion*).

Characters are constantly forced to make moral decisions. A typically deft scene: when the boy arrives at the house of a white woman acquaintance, she is listening to a soap opera. She turns it off for an act of charity, asking him if he'd like a cool drink.

But he demands more: will she find out where his father is, thus risking the racial proprieties? This woman is forced to escalate her charity three more times, and she does.

We began by saying that *Sounder* is about real people who love one another in a time of hardship and trouble. It goes down with the mixture of sadness, compassion, and delight that is typical of memorable motion pictures.

RECORD

Published

Basic Christian convictions by Edmund G. Kaufman has been published by Bethel College, North Newton, Kans. The 338-page book, intended as an introductory discussion of the Christian faith, is based on the course Dr. Kaufman taught for many years at Bethel. Dr. Kaufman was president of Bethel College from 1932 to 1952 and was professor of sociology, religion, and philosophy from 1931 until his retirement in 1963.The book is available for $6.50 from the Bethel College Bookstore, Mennonite Historical Library and Archives, and Faith and Life Bookstore in Newton, Kans.

Calendar

Canadian

Jan. 11-13—Mennonite Central Committee (Canada) annual meeting, Saskatoon, Sask.

Jan. 25-27—Annual council of boards of the Conference of Mennonites in Canada, Winnipeg.

Feb. 9-10—Offender seminar, sponsored by Mennonite Central Committee (Manitoba), University of Manitoba, Winnipeg.

Western

Jan. 12-13—Offender seminar, First Mennonite Church, Newton, Kans.

LETTERS

Bridging our separateness

DEAR EDITORS: *Meetinghouse 2* (November 21 issue) nudges me to express a word of appreciation for your efforts as editors. Particularly your efforts to bring Mennonites together, whether it be across denominational or international lines. I have been receiving both *The Mennonite* and the *Gospel herald,* and it has been my feeling that much of the material was appropriate to both of our church groups. Thus your efforts at putting out joint material quarterly recognizes our common interests and our mutuality.

Paul Kraybill was right on when he noted that the coming generation is ignoring our denominational lines. This has been evident for some time. At the MCC peace assemblies which have been going for four years, denominationalism of Mennonite youth has been absent. Other instances can be pointed to. This holds large implications for our church institutions. Will the colleges be able to be competitive with each other when students no longer care whether the institution belongs to one denomination or another? Will not our support of so many institutions be looked on as wasteful and meaningless? Must all institutions struggle to survive when fewer in number would be better able to achieve our goals?

It was also suggested that the push for merging our denominational boards has subsided. God forbid! Merger for the sake of merging is false. But maintaining separate offices for the sake of maintaining denominational tradition and pride is also false. Again, must we wait to work in full unity until the old foundations have rotted away and crumbled? If the coming generation says that our denominational lines are meaningless, so too will they say are our separate offices and ways of organizing. How long must we add committees to committees and meetings to meetings to work both singly and together? While we can rejoice that we are doing many things together, let us look to the day when we can dismantle unnecessary structures. Our dividedness must never be seen as the gift of God. It is the result of our failings.

I would hope that the phrase "third world" will be eliminated from the vocabulary of the Mennonite churches. Who is the "first" and who the "second"? From whose standpoint and judgment? Does not that phrase "put down" the majority of the world?

Another thing: the word "Anabaptist" is a wrong designation for current day Mennonites. Thus to state "Anabaptist churchmen discuss cooperation" is not correct. It is our hope that the Anabaptist values are still held to, but to give ourselves that title is both presumptuous and historically inaccurate. *David Habegger, 800 East Hively Ave., Elkhart, Ind. 46514.* Dec. 1

Death and dying issue

DEAR LARRY: I appreciated your feature on death and dying (November 28 issue). This is a subject that we are confronted with several times a week, and we deal daily with people in grief. I would like some more copies of this issue. I will share them with other chaplains in the chain if there are extras. *Lorne W. Friesen, chaplain, Whitesburg Appalachian Regional Hospital, Whitesburg, Ky. 41858.* Dec. 8

I was changed at Bethel

DEAR EDITOR: I am writing in reply to Abel Epp's letter (December 5, 1972, issue). One paragraph in the article really hit home with me. "I do feel sorry for the individual who must go to Explo to find greater love of Christ than at our Mennonite conferences."

I'm not knocking our Mennonite conferences (because I have never been there), also I am not playing up Explo 72 (for I wasn't there either). But I do see a deep concern in our Mennonite communities (especially Henderson, Nebraska, my home community) for a deeper love of Jesus to show through. I was baptized when I was a junior in high school, but never felt close to Jesus. I somehow started hating the community for (1) materialism and (2) for not providing programs of interest to get me closer to Jesus. Eventually I was so far from Jesus Christ I didn't realize I was really doing anything wrong. I detested going to church. To me it was so much fake.

Then, I came to Bethel College. The first few weeks I was really bored, and not contributing much to my welfare or to anyone else's. Then, like a great miracle, I was taken under the wings of Bethel Christian Fellowship. I started going to their Bible studies, noon prayer meetings, and Thursday night fellowships. Jesus' love really showed through these people. They care enough about a person to go out of their way for him. I never experienced true *agape* love until I came here.

My change in the last three months has been so drastic, when going home people say, "I don't believe it's you." "You just don't seem like the type to be in some Bible group." I am concerned about the alienation I have had from my home community. I feel so out of place going back there, because I am a different person (inside and out). I have inward reservations about going back there, for I feel I may fall back into the same life I had before I *really* found Jesus. I don't know if I will find the true brotherly love there that I have found here at Bethel.

But for now I am turned on about the Bible and can't quit reading it. Jesus is so real to me. His love for others is being shown so greatly to me through other people. Praise God for all the things he's done for me. *Cleo Koop, Goering Hall, Bethel College, North Newton, Kans. 67117.* Dec. 7

Blessed despite militarism

DEAR EDITOR: For the most part, I must agree with Abel Epp (Letters, December 5 issue). But the part I can't understand is the following paragraph:

"I do feel sorry for the individual who must go to Explo 72 to find greater love of Christ than at our Mennonite conferences. Forgive us, Weldon Lehman. I do know that some of the speakers there are quite militaristic."

I'll have to agree that many of the speakers were "quite militaristic" at Explo. Even though they were militaristic, their words were used by God to speak to the individuals who were there. I know, because I was there, that the words meant a great deal to me and laid great conviction on my heart. Just because the philosophy of Campus Crusade is different from that of us Mennonites is no reason to put them, or Weldon Lehman, down.

I'm sure many will agree that too many people in the United States put their country before their God. What even bothers me more is that I believe there are many Mennonites who put their *religion* before God. If so, is this a good way to spread the news of Christ?

Believe it or not, Abel, I don't even have to go to one of "our Mennonite conferences" to find greater love of Christ.

I was at Explo '72, Weldon Lehman was at Explo '72, and so were many other Mennonites, most of whom I'm sure received a great blessing from it. Were you, Mr. Epp? *Brent H. Sprunger, Goshen College, Goshen, Ind. 46526.* Dec. 5

MEDITATION

Good homemaking

THE HOME of Martha and Mary was a mixture of some unique ingredients and patterns of our present-day homes. Our homes would be much poorer and probably less comfortable without the Marthas with their care for many things, with their concern for dust and disorder, and their worship of broomsticks and dust cloths, to say nothing of their zeal for cooking and seeing that we are well fed and well cared for.

But such zeal at times does not tend entirely to the making of the home. The rigid discipline of overly efficient housekeeping may be apt on occasion to break, rather than make, the home.

Good homemaking must take into account the sentimental Mary as well as the practical Martha. It was Mary's glory, and her fault, that she forgot some commonplace duties and commonplace things in her contemplation of their guest and all that he had to teach them. It was perhaps ungracious that she should not have assisted her sister Martha.

Perhaps, however, the Master would have enjoyed the hospitality of the home just as much if the meal had been simple, and Martha, instead of being so fussy about much serving, had also sat at his feet.

There is an innate richness of good homemaking and of hospitality in receiving guests that cannot be translated into terms of mere preparation and serving. It takes many things to make a home in which to live.

After we have developed in our home Martha-like efficiency, we need something more. In fact, the only way to insure a good home and a good home life is to begin with the one thing that Jesus said was needful: the part that Mary has chosen. And if we want our homes to be filled with the Spirit of Jesus we too must listen, ponder, and receive Christ's words and teachings.

An anonymous author put it this way:

In Bethany's calm shade the Savior loved to rest.
With joy must every heart be filled, with so divine a guest.
Oh may my home so ordered be, that Christ the Lord may dwell with me.
Fly not the household task, the duteous care,
Each gladness heighten, each sorrow share,
With Martha's zeal, yet Mary's better part,
Walk thou within thy house, with perfect heart.

Ida Gaeddert

Repentance, not dissent

DEAR LARRY: I would like to join Melvin D. Schmidt (Letters, October 24 issue) in expressing appreciation for Hugo Jantz's article "A missing dimension in American evangelism" in which he calls us back to an evangelism undergirded by an integrity and reality of life like that displayed by the early Christians and early Anabaptists.

However, I would like to suggest an alternative to Melvin's conclusion that the authentic Mennonite posture in relation to the continentwide Key 73 evangelism thrust is therefore dissent. May I suggest that it might be more properly repentance.

We can hardly criticize other evangelism efforts until the tarnish is removed, and the integrity restored to our own lives and congregations, and we are active in a caring evangelism. Given our background, perhaps we more than others need to heed the call to repentance and prayer even if it comes to us through a "massive" cooperative program.

Neither the mass media nor "big names" will accomplish the goals of Key 73. The real action will have to be in local congregations and communities.

If we as Mennonites could really experience the kind of change and renewal that Mr. Jantz is talking about, our evangelism, growing out of an inner integrity and really caring for the whole man, might influence the direction of Key 73.

The kind of interaction of Christians of various backgrounds that is possible in Key 73 may leave us richer, too. It may also make it possible for non-Christians to see Christ more clearly than they could through the competing witness of a fractured church. *Malcolm Wenger, associate secretary for evangelism, General Conference Mennonite Church, Box 347, Newton, Kans. 67114.* Nov. 30

Black consciousness

DEAR EDITOR: Mr. Juhnke's appraisal of black power (November 28, 1972, issue) leaves me wondering whether the writer agrees with the blacks about what should be done in South Africa. He claims that the blacks need a new constitution.

I do not believe that a new black constitution will solve the problems. There are many new African states with new constitutions, and yet they are still poor and their citizens would emigrate to South Africa, if they were allowed entry. A black constitution is likely to lead to new black racism as we recently saw it practiced in Uganda.

What is Mr. Juhnke trying to say when he talks of the "working pawns in the game for white privilege"? Is he quoting black opinion or his own? It appears to me that every outsider should refrain from encouraging black appetite, but rather encourage the blacks to cooperate and encourage the whites to educate black responsibility. I am sure that many whites are suggesting just that, but the main obstacle is the whites' fear of revolution and bloodshed, if they turn too much power over to the blacks too soon. *Adalbert Goertz, 22 Strickler Ave., Waynesboro, Pa. 17268.* Dec. 2

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Contents

Bibles for smuggling 18
News 22
So good it's hard to believe 28
Letters 29
Good homemaking 30
Who will answer? 32

COVER

A miniature Chinese New Testament published in Hong Kong. See the lead article (pages 18-21) on the smuggling of Bibles and Testaments into communist lands.

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Who will answer?

Lewis B. Smedes

The breakdown of the negotiations for a ceasefire in Vietnam and the intensified bombings prompted us to select this article for use at this time. The writer is on the faculty of Fuller Theological Seminary, Pasadena, California.

ONE THOUGHT about our sustained bombardment of Vietnam haunts me almost daily. What will we evangelical people think of ourselves later, after it is finally over, when we examine our sensitivity to the bombing today? What judgment will we make on our silence? What judgment will be made on us? How will we stand in that day?

God's earth has never seen the likes of what we are doing in Indochina. A million tons on Indochina in 1972! . . .

How is the massive public indifference of the evangelical community to this awful moral issue to be explained?

Each of us has his own autobiography to consider. Few of us are hounding the Pentagon to win the war anymore. But what has gradually brought about the shift from support to indifference? Is it sheer frustration, economic crunch?

The only way for evangelical middle America to be conscience-struck is through an authentic appeal from the heart of the gospel. And the only person who can speak clearly from the gospel to the heart of middle America is Billy Graham. Graham has the heart of evangelical middle America in his hands. If he spoke, middle America would respond.

But on this point he does not speak.

I am not saying that Graham should condemn the bombing; this is his judgment alone. But I am wondering why he does not press home to us all the *moral issue* of the bombing, the spiritual issue, the evangelical issue. What the evangelical community has to hear, deep in its moral chambers, is that the bombing is a Christian issue of terrible dimensions.

Two things have to be clear to us. If the bombing is wrong, it is a horrendous wrong. And, if we are in doubt about its rightness, we must be against going on with it. We cannot go on with this hellish business unless we are profoundly and clearly certain that it is justifiable before the face of God.

One cannot help wondering: does Graham have no doubts? Does he not hear the question screaming to us from a far country: Is it right? Is it right? And if he has doubts about the morality of it all, should he not let his doubts be known?

I am sensitive to Graham's problems. It may be said that he would compromise something—who knows what?—of his effectiveness in laying the claims of the gospel on individuals if he were to get involved in this political issue.

Smoothing down the cutting edge of the gospel to individuals would be the last thing I would want to see Graham do. But this is no real alternative, and we know it is not. Why is it not possible, in the name of Christ the Lord, to compel people to face up to the most profound moral issue of the moment in public life?

The bombing *is* a spiritual issue. Evangelical awareness of it is a barometer of its spiritual sensitivity to the large and momentous moral questions. Evangelical America does need to be aroused.

Another compelling item in the picture is that Mr. Nixon has apparently closed his doors to ministers who he knows are against the bombing. . . .

His doors are wide open to Graham. It would be a great hour in American evangelicalism if Graham would use his entree to the White House to press the moral urgency of the massive bombing with the same grace and power that he preaches the gospel of personal salvation.

I repeat that it is not my place to demand that Graham agree with me. In my own judgment, there is not a single ingredient in traditional Christian morality by which the bombing can be justified. But Graham will make his own judgment on that, and probably has. What he can and ought to do is compel the evangelical community of America to face head-on the inescapable moral issue and to come to a responsible moral response to it.

The words of the great hymn "Just as I am," sung a million times over, will not drown out this question: *What did you think, what did you say, about the seven million tons of bombs dropped on a small country far from your shores*? It *is* a moral and spiritual question. And we will not be able to evade it forever.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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John, my son

Virginia Berney

A mother's tender letter to her eight-year-old hyperkinetic son. She shares the self-doubt which she suffered when all efforts to train her restless, irritable boy seemed to fail, and the relief which gradually began to come when they discovered the reasons for John's antisocial behavior and were introduced to medication which helps him.

Little guy—blond hair, blue eyes, two front teeth coming through to fill the eight-year-old's gap—what a source of consternation you've been in our family. What tears and fears you've engendered in this parsonage home since first you were greeted eagerly by four sisters and your new parents. You were then our greatly anticipated two-months-old adopted baby John. To us you couldn't have been more special and adored.

That was over eight years ago, but by the time you were five, self-punishment had increasingly become my lot. Over and over the nauseous waves of incompetence and failure, of being unable to cope, swept over me. And then body and brain being a unity, I found myself facing up to an ulcer, hard to take for one who had theretofore regarded ulcers as "just deserts" for those of little faith.

When did we first realize there was something different about you? It's lost in our making allowances, the kind that blame differences on the fact that "he's a boy," "he's just spoiled," "he's adopted," "too many sisters are trying to teach him." All those explanations to ourselves kept us from acknowledging that something was truly amiss.

You were resistant to affection. You didn't want that rocking and tenderness which we were all so anxious to bestow. Your restlessness wouldn't allow you to settle down while being cuddled. Irritability was most often your mood.

Before many months your restless energy and dissatisfaction were taking you all over the house. First hands, and knees, then feet were your vehicles to mischief, as you climbed on top of the refrigerator and made mincemeat of all in your path.

No guidelines enforced by praise, rewards, scoldings, spankings, or punishments of any kind held you in check. "Hard to handle" was the phrase we used. We tried to help you use your energy constructively, providing building toys and creative materials like crayons and paints and toy tools as you got older. Always the result was the same—no interest. You were alert; your speech developed normally and there was no problem in motor development. Yet, where was the desire to please and gain an encouraging word from us? Where was there any sense of wanting to accomplish a new task for self-approval, if not for family approval?

Turmoil resulted inevitably when you were with other children. The block tower would be kicked over, the toys broken, something missing would be found in your pocket. As you grew, problems grew. You lived on borrowed time, so often did we or the neighbors find you running in the street, playing with matches and sharp knives, trying medicines from the bathroom cabinet (no hiding place was out of your range). Memories include the year you were four and the struggle of nursery school. You didn't want to go and you didn't want to stay and you didn't want to come home.

Kindergarten was the same. You were late walking your six blocks day after day, arriving at school with pockets bulging with newly found matchbooks and ladybugs. We spent hours and miles each day looking for you in the neighborhood, each time fearing that when you were located we'd have to cope with some new mischief. Taking you to social events with the family usually ended the same way: the whole frustrated family looking for you.

You were a blow to parental pride when we accompanied you to apologize for setting fires in neighbors' garages or spraying paint on their cars, or when together we returned pilfered goods to stores. Tensions with certain neighbors mounted. There were tears at night after you were finally asleep and exasperated tears during the day when there seemed no hope in sight—when spankings and consignment to your room and denial of desserts and tongue lashings had me more ashamed of myself than of you for dealing in such harsh terms, and my efforts to find praiseworthy actions and positive affirmations of your worth had resulted in a big *zero*.

This was the general state of things when you came home from kindergarten one day with a dittoed note safety-pinned to your shirt. Mothers were being invited to weekly hour-long sessions with two psychologists to discuss raising children. As we introduced ourselves at the first session, it became apparent that we were a selected group, mothers of problem children from several schools. I acknowledged in rather brief fashion our "hard-to-handle" son, but soon found myself listening intently to another mother describe her son, using the work *hyperkinetic*. Her story sounded agonizingly familiar and her demeanor revealed the struggles she had been through. At the session's conclusion, I sought out my "soul sister," who was eager to send me a magazine article which had helped her.

A few days later the article arrived in the mail. We nearly burst with excitement when we read a description of behavior like our son's and the fact that something could be done. The girls each read it and concluded that their brother was indeed being described. Now some sense could be made: *You weren't to blame for your difficulties, and neither were we!* A great weight began to lift.

A hyperkinetic child, for some unexplained reason, has an impairment of his mental function. Whether it's a genetic trait, or whatever the cause, his brain apparently doesn't sort out the stimuli and evaluate them as does a normal brain. Most important, the condition can be helped.

Back in 1937 Charles Bradley discovered improvement in the behavior of hyperactive (hyperkinetic is used synonymously) children when they were given stimulating drugs. This reaction strongly suggested a specific biochemical imbalance in the brain which the drugs rectified.

We had noted that in certain situations of strain, i.e., a visit to the doctor, you calmed down, John, and acted more normally; also, when you had a fever your behavior improved dramatically. These reactions seem to indicate that in conditions of stress the system stepped up its production of the chemicals which the central nervous system needed in order to function properly. Drugs which are helpful with most children are d-amphetamines (Dexedrine) and methylphenidates (Ritalin).

The condition is much more common in boys than in girls, and is more common in adopted children than in natural children. Most children do not receive help until they reach school age. Too few teachers and school systems are equipped to meet the special challenge of the estimated 4 percent who have this problem in varying degrees, but increasingly it is coming to public attention.

Some of this attention has been the result of furor over reliance on drugs to improve behavior both in and out of the classroom (see "Pills for classroom peace?" by Edward Ladd, *Saturday review,* November 21, 1970, p. 66 ff). In this day of increasing drug abuse, misuse of some of the same drugs which allay the symptoms of the hyperkinetic child has led naturally to a questioning of the wisdom of the treatment.

Are we raising an addict? Doctors say not. The hyperkinetic is dependent in the same way a diabetic is dependent on insulin: it is needed to help the body function normally.

Though the psychiatrist was understanding of you, John, he was even more so of us; moreover, he himself had a hyperkinetic son. He helped us to understand the problem, he prescribed medication, and he instilled the hope that you will outgrow the condition as his own son has. Often, he said, he has seen adolescents of sixteen or seventeen turn into responsible friendly teen-agers, leaving behind their antisocial behavior and personality traints. But much of what will happen then depends on the patterns and associations formed in earlier years.

Since you started medication, life has been better for all of us. A second year of kindergarten went much more smoothly. Where formerly you could seldom be motivated to dress yourself, once the medication takes effect you put your clothes on, eat breakfast, and often even get to school on time. You can take suggestions, be agreeable and sometimes even helpful, you can feel remorse when you've broken something, you can be talked to in a normal tone of voice and give evidence of hearing, you can be disciplined with some effect. You're not so elusive, so often unhappy, so unmanageable, and wild. A small pill three times a day makes the big difference.

Not all problems are solved. Some days the medication has more effect than others. When, after several months, the drug seems to be doing little good, we vary the treatment with the doctor's help and the effectiveness is renewed. We need and gladly accept extra help from the school, church school teachers, and the local mental health center. Private tutoring in reading has been added to try to make up the big discrepancy between what tests have shown to be your potential ability and your performance level.

Just realizing that you and others like you are victims of forces you can't control gave us a new lease on life. Partially gone are the overwhelming self-doubts. The challenge of helping you to a useful fulfilling life, instead of the life of a delinquent or criminal, which you could fall into so easily, looms on ahead. We're trying. We take all the *people help* we can get, but beyond that we need God's help.

Prayer. *O God, thank you for entrusting John to us. Help us to really accept the idea that he is not a normal child and not expect more of him or ourselves than can be fulfilled. Help us to instill in him a sense of his worthiness even though he often fails to live up to the expectations of society and ourselves. May we be more patient and loving. Thank you for friends who give support to our sagging family egos, for competent professionals who take John's problems seriously, and for the medication that enables our family to function more normally. We commit each of us to your keeping.*

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NEWS

General Board prepares for February meeting

Placement of ministers and other church personnel, Mennonite history, and final funding of the Poverty Fund concerned the General Board executive committee December 19-20 in its preparations for the full General Board meeting in February.

The executive committee requested that the functions of the personnel office and ministerial placement be reviewed and asked whether procedures could be streamlined.

Elaine Roupp, personnel director, reported that increased percentages of single, female, and younger persons applied for General Conference service in 1972 than in earlier years. More people are interested in one-year assignments since the military draft is winding down. This creates an acute continuity problem for voluntary service units, she said.

At the same time, the Commission on Overseas Mission requires fewer applicants, and those must have more education, more experience, and pass the scrutiny of overseas church leaders.

Ministerial placement is becoming decentralized with district ministers taking more and more responsibility. Yet dozens of churches and scores of pastors continue to use the services of D. C. Wedel, ministerial placement officer.

The executive committee looked with favor on the employment of David Whitermore by the Commission on Home Ministries and Paul Boschman by CHM and the Commission on Overseas Mission. The itineration ministries of these men personalize the work of the conference in local churches, the executive committee felt. The two will also be assisting congregations in evangelism and goal-setting. More than twenty congregations have initiated goal-setting procedures in cooperation with CHM.

The executive committee also approved procedures for final disbursement of Poverty Fund assets and income to complete current projects and fund two additional programs: the Gulfport Credit Union with $5,000 and an India literacy project with $7,000.

The Commission on Education was asked to listen and respond to requests that the General Conference do more to promote interest in Mennonite history. The executive committee noted that the following agencies are already involved:

—Mennonite historical libraries at Newton, Bluffton, Winnipeg, and Goshen.

—Institute of Mennonite Studies at Elkhart.

—Mennonite historical societies in Indiana, Ontario, and Manitoba.

—local centennial committees.

—Faith and Life Press, which publishes historical books.

The executive committee meets to deal with pressing matters, to hear staff concerns, and to prepare for the full board meeting in February. It reiterated its function, not exerting heavy-handed authority, but facilitating open communication among churches, agencies, and other church bodies.

The committee supported General Secretary Heinz Janzen's continued meeting with moderators and general secretaries of other Mennonite church bodies to survey existing and potential cooperation.

At the February meeting, the board plans a fuller look at the results of the Church Member Profile and its implications for General Conference Mennonite Church life and programming. Five Mennonite groups participated in the wide-scale survey of beliefs and attitudes of North American Mennonites.

General Board officers and staff were pleased about substantially increased budget receipts. Deficits from previous years were scheduled to be sharply reduced by the end of 1972, freeing more current income for mission and services.

Hopi Christians celebrate new hymnal

A new hymnal in the Hopi language was dedicated at special song festivals held at Oraibi, Arizona, November 5-6, and at Flagstaff, Arizona on November 12. The new songbook entitled *Lomatuawhtatawi* (Hopi gospel songs) incorporates an earlier book published in 1931 with the assistance of missionary J. R. Duerksen. Three thousand copies of the new book were printed.

John P. Suderman, missionary to the Hopis from 1930-47 spent the past four years collecting new Hopi songs, adding the musical notation and preparing them for the printer.

Of the 128 songs in the 1931 edition, about half are original texts by Hopi Christians and the remainder translations of songs familiar to English-speaking Christians. Most of the 146 new songs are also translations.

The Hopi Christians decided not to use traditional Hopi melodies in their hymnody because of the non-Christian connotations that these tunes held for them.

Of the 274 songs in the new Hopi hymnal the texts for 241 were supplied by thirty-one different Hopi Christians. The texts for 27 songs were prepared by four missionaries, and 6 songs represent collaboration between Hopi Christians and missionaries.

The largest number of songs were prepared by Reuben Lomayesva (fifty-nine), Otto Lomavitu (twenty-nine, with collaboration on three additional songs), K. T. Johnson (forty), Daniel Quimayousie (twenty-six), Pleniny Adams (ten), and J. B. Frey (twelve).

Cost of the project was slightly over $5,000. Over $600 has been contributed by friends of the Hopis. The Hopi Christians and churches have already paid about $3,000 and hope to raise the remainder shortly.

To dedicate the new hymnal, the Hopis held a 2½-hour songfest, followed by a potluck supper and another service in the evening. The Oraibi celebration ended with another song service Monday evening.

In Flagstaff, where many Hopis have moved, there were three more song services and a carry-in supper. *Malcolm Wenger*

Peace churches respond to WCC study

The following report was written by Ted Koontz, associate executive secretary, MCC *Peace Section*:

On December 15-17, representatives from the historic peace churches met for the second time to discuss the World Council of Churches' study document, "Violence, nonviolence, and the struggle for social justice." Mennonites attending the meeting in Richmond, Indiana, included Walter Klaassen, Paul Peachey, Douglas Hostetter, William Keeney, and Ted Koontz.

The WCC study was an outgrowth of pressure from those within the council interested in exploring nonviolent methods of social change, and the controversy stirred by the WCC grants to revolutionary movements, part of WCC's program to combat racism. The historic peace churches' consultation was convened so that peace church concerns about violence and nonviolence could be incorporated into the WCC study process.

The consultation affirmed that, more than any past WCC document, this study is a serious attempt to wrestle with the possibilities of nonviolent action. Almost one-fourth of the document deals with the specifics of nonviolent action and a strong case is made for nonviolence on the ground that it can be effective. The document also recognizes that overt violence of revolutionaries is rooted in the injustices of social institutions. That such "structural violence" can be as harmful to persons as overt violence is rightly emphasized in the study. The church's mission to identify with the poor and oppressed in confronting structural violence is also strongly presented.

In spite of the strengths of the document, representatives of the peace churches felt that some substantive changes were required and some issues needed to be restated. There was general agreement that the theological framework in which the document discusses the use of violence or nonviolence is inadequate. Among the themes which the consultation felt must be incorporated into the document are the conception of the church as the "people of God" in a special sense, the relation of church to world, the Christian rationale for nonviolence in contrast to the pragmatic approach of the study document, and a biblical understanding of power which recognizes suffering love as powerful.

Another concern was that the support given to revolutionaries ("freedom fighters") be more discriminate. The group did not want to support all who consider themselves freedom fighters. The criteria by which decisions about support are made must be defined and applied carefully.

Others expressed concern about lack of careful thought about how one decides when social change is best, and if it is, what kind of change. Some participants felt that one should not accept change as good, especially movement toward Western technology and the conception of participatory democracy, without asking serious questions.

The consultation appointed a drafting committee to write a response to the WCC expressing the historic peace churches' concerns about the study. The consultation hopes its concerns can be presented in a fresh and positive way, using biblical themes such as incarnation, the new humanity, and rebirth.

A WCC statement resulting from the study will be presented to the WCC central committee in August 1973 for adoption. The central committee may also authorize a program to support movements which emphasize nonviolent means of social change. Such a program would bring to wider public attention nonviolent possibilities for confronting injustice.

Theologians discuss kingdom

For the majority of evangelicals in Latin America, eschatology is futuristic. Although a definite expressed position does not exist, most believe that the kingdom of God will be fulfilled in the future. This was one of the conclusions drawn by the second international consultation of the Latin American Theological Fraternity, which met in Lima, Peru, December 11-19.

The task of hermeneutics, the consultation said, must take into consideration two facets of biblical teaching: "There is a present aspect of the kingdom, the *now*, and there is a future aspect of the kingdom, the *not yet*." Both aspects should motivate the believer to be busy in the realization of the kingdom.

Five papers on the subject of the kingdom of God were presented to the nine-day meeting. Among those who made presentations were Jose Miguez Bonino, Samuel Escobar, Emilio Antonio Nunez, Rene C. Padilla, and John H. Yoder.

Thirty-two members of the fraternity from fifteen countries attended the meeting. Two other Mennonites besides Dr. Yoder participated: Hugo Zorilla, of the Colombian Mennonite Brethren Church, who will soon join the seminary faculty at San Jose; and Mervin Brenneman, a Lancaster Conference Mennonite, who teaches Old Testament at San Jose.

In view of the plans by the Billy Graham Association to hold a second international congress on evangelism in Lausanne, Switzerland, in 1974, the fraternity agreed to make some proposals which would hold the congress to take the Latin American situation seriously. Its proposals call upon the congress to take decisive action for an adequate evangelization and the implementation in Latin America of the claims of the kingdom.

MCC investigates needs after Nicaraguan quake

A three-member team from the United States was scheduled to arrive in Nicaragua in late December to investigate relief and reconstruction needs resulting from the earthquake which struck the capital city of Managua December 23.

Edgar Stoesz, Mennonite Central Committee director for Latin America, was to be joined in Nicaragua by Mark Peachy of Irwin, Ohio, and Amos Miller of Goshen, Indiana, secretary and vice-chairman, respectively, of the Conservative Mennonite Board of Missions. Their visit was coordinated with one of Henry Weaver, Jr., and Bruce Glick of Goshen College, who are planning an ongoing service-study program in Nicaragua.

Any relief and reconstruction work by MCC will probably be done in close coordination with missionaries of the three related Mennonite mission boards with work in Nicaragua — the Conservative Board of Missions, the Brethren in Christ, and the Evangelical Mennonite Conference of Manitoba.

Coordination with the Goshen College study program is also anticipated.

At the moment there are no plans for involvement of Mennonite Disaster Service personnel, although the investigating team was to assess the need for persons with construction skills.

What you should know about mental retardation

Jack J. Fransen and Vernon H. Neufeld

Mental retardation is one problem which has touched probably everyone if not directly then through a relative or acquaintance. Yet, surprisingly, it is a problem about which too few have become concerned except parents of retarded persons who have had little choice. Parents have been embarrassed, and friends and relatives have stayed away. Worst of all, the retarded person has been isolated or coddled, or both, and thus prevented from developing.

There is much ignorance about the existence of mental retardation and the persons affected by it. People in the church too often have been counted among the unenlightened. Before we who are in the church can change the situation and deal with mental retardation we need to be better informed.

What should we know about mental retardation? We would like to suggest three areas as a starter.

The hidden retarded. We ought to know that there are many retarded persons around. Often we don't see them or know where they are. The experts tell us that about three out of every one hundred persons are mentally retarded. Perhaps five to six million individuals in the United States and Canada are retarded. One doesn't see many retarded people when one shops, goes to school, or attends church because often they are kept home or placed in some foster home or institution, and so out of sight. Many of the approximately six million individuals have never been diagnosed as retarded, particularly those who live in impoverished urban and rural slums.

Although between 100,000 and 125,000 babies born each year are retarded, there are more adult retardates than children. Perhaps surprising to many, if a retarded child reaches the age of five or six he has a good chance of growing up. The life expectancy of a mildly retarded person is about the same as the general population. The more severely retarded may not live as long, but even profoundly retarded persons are known to live seventy or eighty years. The advances of medical science are extending the life expectancy of the retarded even more.

There are many causes of retardation. Some of the most commonly known are German measles (rubella) in the mother during the first three months of pregnancy, syphilis, meningitis, toxoplasmosis, Rh factor incompatibility between mother and infant, lead poisoning in young children, chromosome abnormalities, and malnutrition. About one child in 600 is born with Down's syndrome (mongolism).

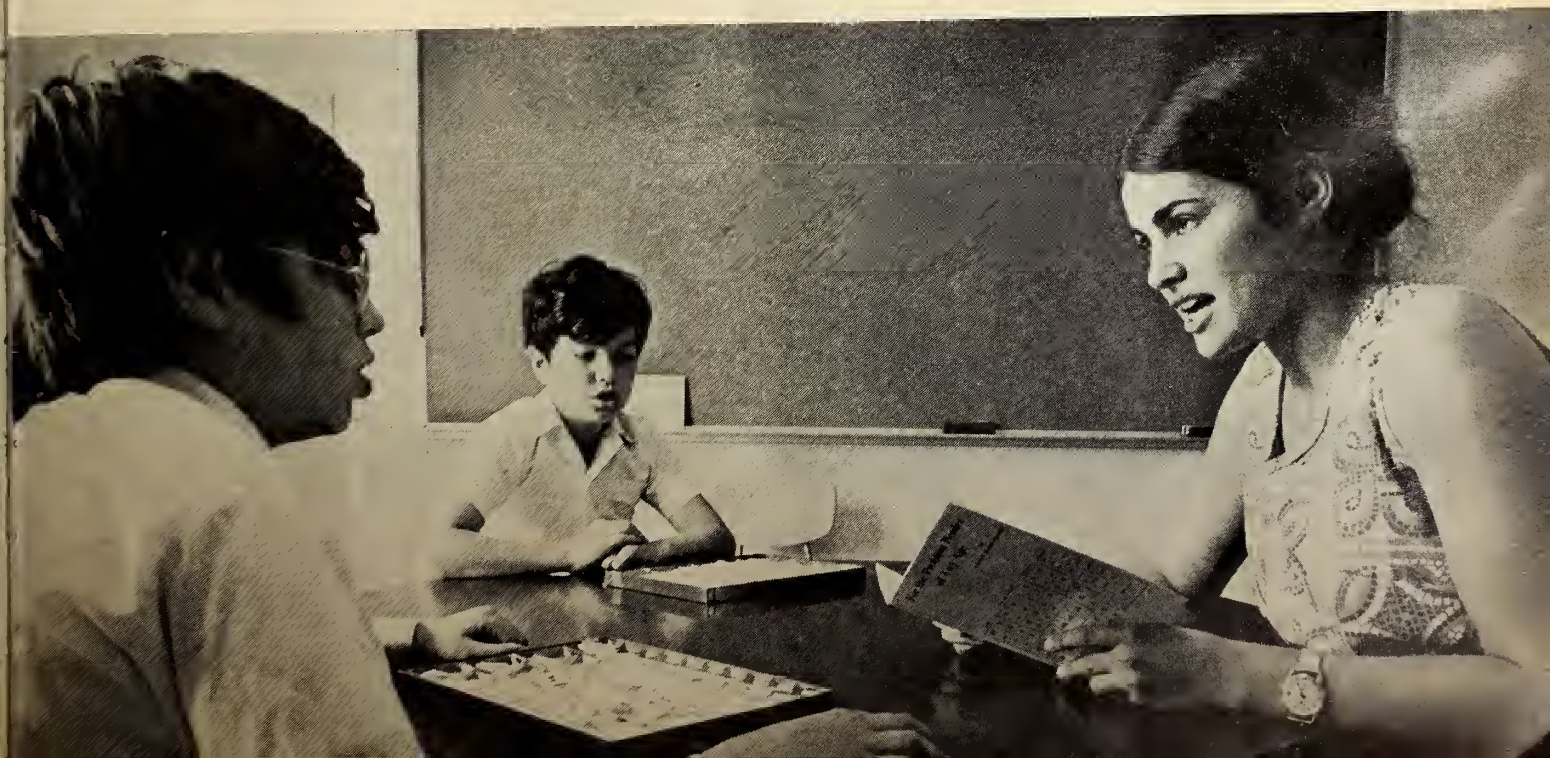
Other causes are social and cultural. Perhaps three-fourths of the mentally retarded are so because their development has been adversely affected by an inadequate diet, inadequate prenatal and perinatal care, family and social deprivation and lack of stimulation towards growth and development through learning opportunities.

Needs of the retarded. We also ought to know what kind of needs the mentally retarded have. Persons working with parents of retarded children have discovered that the parents often do not know what their children lack.

The retarded have physical needs like anyone else. They need appropriate medical, dental, and other services. But more than anyone else, the retarded often have special physical ailments and require more help. Often they have multiple handicaps such as retardation and blindness, deafness, malformations, or obesity, which compound their difficulties. Sometimes there are distinctive physical problems, such as the dental needs of a mongoloid. The doctor or dentist does not always know how to care for the handicapped person with his special difficulties. Some refuse to treat retarded patients.

The retarded person has psycho-social needs. He too is human. He needs to

A student volunteer teaches two slow learners words, a subject with which they both have difficulty. The youngsters are being taught at a speech and learning center in St. Mary's Hospital in San Francisco. The center stresses the urgency of "early evaluation" of children who appear to have learning disabilities. Through an early testing program, the child's learning problem is diagnosed and hope is restored to parents who may have thought their child was unteachable.



be accepted and loved. He needs to develop socially in relating to others, and he needs to be active in recreational and creative tasks as he is able. That is why the "easy way" of isolating the handicapped at home or placing him in an institution in most instances inhibits personal and social growth and dwarfs him short of his potential.

He has educational needs and, when intellectually and physically capable, vocational needs. One of the most gratifying developments in recent years is the increased educational opportunities available to the retarded. With this has come the discovery that almost all of them can learn far more than was earlier believed. The retarded are eager to learn and must be helped to reach their educational and vocational potential. Teaching them is a tough job. Often there are not enough special teachers or funds available. But as a result of recent advances, many of the less severely retarded adults have learned vocational skills and are working and supporting themselves.

Available resources. We need to know what resources and services exist for the retarded and their families. Frequently community services are available but families do not know about them. Sparsely populated areas will likely have few services, but many urban centers have resources.

What are the professional resources available in meeting the handicapped person's needs? There is the medical specialist, whether pediatrician, neurologist, psychiatrist, or cardiologist; the dentist, orthodontist, or dental hygienist; the ophthalmologist, the speech and hearing specialist; the occupational, recreational, physical therapist; the educational and vocational consultant and specialist. One needs to know where these professional persons are and what they can do.

Often agencies and institutions can provide direct services and care for the retarded and their families. Foster homes, nurseries, and board and care homes may provide twenty-four-hour care. Or there may be day care or respite care facilities which provide a second home for the retarded on a part-time basis. Many communities have workshops, rehabilitation programs, training and activity centers, and camps which help further the development of the retarded.

Another kind of resource often untapped by parents, because they don't know about it or they feel too proud to ask, is provided by governmental agencies. Health and welfare agencies try to help the retarded, the handicapped, and their families. The public supports these efforts of government and for the good of the handicapped these resources should be made available to the less fortunate. But first we need to know what they provide and how to take advantage of the services and resources which may be available.

We are suggesting that all of us ought to know certain things about mental retardation. We ought to know who the retarded are and where they are. We ought to know what their needs are, and we ought to know what resources and services are available. There are some six million handicapped persons whom we are concerned about, some of whom need our help. We must help all the retarded individuals we can to develop mentally, physically, spiritually, and socially, using whatever resources are needed. And whenever such resources are lacking, the church has a responsibility to step in and fill the void.

The above article is the first of a series of three.

African church leader dies in prison

The mission department of the French-speaking Protestant Church of Switzerland has been informed of the death of Zedequias Manganhela, sixty, president of the Presbyterian Church in Mozambique. Mr. Manganhela had been imprisoned on June 13, 1972, with thirty leaders and members of his church and several hundred other Mozambicans. As a result of six months of isolation and the pressure of interrogation, he took his own life December 10, 1972.

He had been president of the Presbyterian Church since 1963 and was instrumental in achieving autonomy for the church. It was said that the Mozambicans' take-over of their own church affairs was one of the main accusations leveled against Mr. Manganhela and his colleagues by authorities in this Portuguese province in southern Africa.

Trained for the ministry in Mozambique and Portugal, Mr. Manganhela represented his church at the 1959 Brazil assembly of the World Alliance of Reformed Churches.

A statement by the Swiss mission department said: "His death in the context of the war presently raging in Mozambique is a serious blow to the whole Christian world."

Words & deeds

In a short time a group of commissioners arrived to begin organization of a new Indian agency in the valley. One of them mentioned the advantages of schools for Joseph's people. Joseph replied that the Nez Perces did not want the white man's schools.

"Why do you not want schools?" the commissioner asked.

"They will teach us to have churches," Joseph answered.

"Do you not want churches?"

"No, we do not want churches."

"Why do you not want churches?"

"They will teach us to quarrel about God," Joseph said. "We do not want to learn that. We may quarrel with men sometimes about things on this earth. but we never quarrel about God. We do not want to learn that." A quotation from *Bury my heart at wounded knee,* by Dee Brown.

An MCC *voluntary service couple,* Tom and Betsy Van Horn of Fort Dodge, Iowa, are beginning a new program at the O'Connor Commission Development Project, a Toronto housing project. There are roughly 1,000 children between the ages of one and nineteen living in the project. Thirty percent of the 236 families are one-parent homes. More than half of the adults are senior citizens. Tom and Betsy will likely spend some time at the community school assisting students with remedial reading. The Morningside Mennonite Church, located within five blocks of the O'Connor project, will be the headquarters for other activities such as working with children and youth groups, helping to form and support a women's craft group and a women's sewing group, and helping develop the church clothing depot. The Van Horns will be available to persons who feel isolated and need someone to talk to. They may also assist senior citizens, many of whom do not have relatives close by and need help to obtain services like meals-on-wheels, visiting nurse, and homemaking. Many of these needs can be met by existing agencies if Tom and Betsy can help make the contact.

CENTRAL DISTRICT REPORTER

January 16, 1973

CENTRAL DISTRICT EDITION

HAPPENINGS

Second seminar on offender scheduled in Bluffton

The second of two seminars to explore the ministry to the offender in the Central District is planned February 23-24 at Marbeck Center on the Bluffton College campus, Bluffton, Ohio.

Edgar Epp, regional director in Ontario by appointment of the Canadian Government in Toronto, will be the main resource person. Edgar Epp is a former prison warden and has given leadership in applying creative and redemptive methods in dealing with the offender. A local ad hoc group, including George Loeppert, Mitch Kingsley, Stanley Bohn, and Ralph Sommers, is making local arrangements and involving area resource people for the seminar. Lois Rensberger, chairman of the district peace and service committee is coordinating the planning.

All area General Conference Mennonite churches as well as Mennonite churches are being invited for the seminar.

Lodging will be available at Riley Court dormitory of Bluffton College. Registration and further inquiry may be addressed to Stanley Bohn, First Mennonite Church, Bluffton, Ohio.

Frank Ward speaks at Pleasant Oaks Church

In November Frank Ward, executive secretary for the Commission on Education of the General Conference Mennonite Church, met with interested persons at the Pleasant Oaks Mennonite Church. Mr. Ward shared with us some of the church trends in Christian education. He also answered questions which were raised.

In looking to the future, consideration is being given to a workshop led by Mr. Ward and his Newton staff, giving us an opportunity to examine closely some new approaches to Christian education. *The Binding Tie—Silver Street*

Christian courage

I have come to believe that Christian courage consists in seeing the danger fully, reacting to it with human finitude and fear, and yet being willing to face the dangerous situation for Christ or for a brother, through God's support. God did not say he would take us out of the humanness of the world. He said that he loves us and will be with us and that through faith we can overcome that human weakness and can act with courage in spite of it. So, although we still experience fear, God has given us a "cure" for it—an overriding trust in the love of God. *Keith Miller*

Education column planned for Reporter

The education committee is initiating a special section for the *Reporter* on a bimonthly basis providing current publications and educational resources.

Kathleen Kindle will be responsible for this column, with other members of the education and publication committee providing material.

Youth of two conferences join in year-end workshop

Youth of Illinois of both Central District and Illinois Conference churches united for serious searching and inspiration at Roanoke, December 28-30 under the leadership of Jake I. Pauls, youth worker for the General Conference Mennonite Church and Arthur Smucker of the Mennonite Church.

"Pass it on" is theme of MDS annual meeting

The Mennonite Disaster Service annual all-unit meeting for 1973 will be held at the Morton, Illinois, First Mennonite Church, Friday and Saturday, February 9-10.

The theme of the meeting will be "Pass it on" and will feature reports of the major 1972 MDS projects in Buffalo Creek, West Virginia, Rapid City, South Dakota, and the eastern states flood projects.

Winter weekends set at Camp Friedenswald

Dads and boys live it up in winter fun and fellowship with opportunity for times of inspiration. The Central District Mennonite Men provide the program in cooperation with Friedenswald. Fee is $11.50; half price for boys under ten.

Family weekend retreat, February 23-25

Fun, fellowship, inspiration — all of this and more at a winter camp for families. Live in dorms, a guest room, or one of the cabins. State your preference on your registration. Ride the toboggans and tubes, crosscountry ski, or just prop your feet up in front of the fireplace. Opportunity for dialog and inspiration will be provided. Fee is $11.50 for each person; half price for under ten; $55 maximum charge per family. (Those requesting guest rooms add $1.50 per day for each room.)

Married couples retreat, March 9-11

Central District is sponsoring its second retreat to strengthen the home by enriching the role and relationships of father and mother.

Ray Keim of Oaklawn Psychiatric Center will be the leader. Mr. Keim has directed many couples' retreats and brings unique spiritual and professional resources to this experience. Registrations are limited. Send your names directly to Jess Kauffman, Camp Friedenswald, Route 3, Cassopolis, Michigan. Register now. Cost is $11.50 per person.

Other information

All weekend retreats begin with registration at 7 p.m., Friday, and conclude with the noon meal on Sunday. Accommodations can be provided in dormitory, private rooms, or heated cabins. Bring your own bedrolls and linens. Evening snacks are provided on a freewill basis. Winter sports include the toboggan run with toboggans and tubes, crosscountry skiing, and skating when available. Inside atmosphere is provided by the big fireplace, table games, and your friends.

Church leadership plans at retreat

The Oakgrove Mennonite Church of Smithville, Ohio, gathered its leadership for a weekend retreat at Inspiration Hill, a Brethren church camp near Smithville. Peter Wiebe (standing), pastor of the congregation, guided the group in sharing about Oakgrove. Past, present, and future concerns and areas of interest were noted. These were combined into seven areas, and the entire group was divided into seven task forces to develop a specific statement of goals for that area and program suggestions to reach these goals in 1973. This was an intensive experience of work and inspiration.

Study on ministry now available

Pastoral leadership, ordination, and the gifts of the entire congregation are included on a study on the ministry, being suggested to all congregations by the General Conference's committee on the ministry.

The study on the ministry was promoted by a number of current pressures on the pastoral ministry, Heinz Janzen, general secretary, said.

"Young ministers coming up are asking if the traditional patterns of the ministry are biblical or Anabaptist. District ministers are observing an identity crisis which causes many of our more creative and committed men to drop out," he said.

The committee on the ministry is encouraging congregations to undertake the study on the ministry in connection with the church goal-setting process which the Commission on Home Ministries is urging. Information from congregational studies is to be shared with the General Conference and district or area committees on the ministry. The General Conference committee will bring the findings together in a statement to be presented for approval at the 1974 General Conference sessions.

A study guide is now available from the Newton office.

College, seminary students will confer in Elkhart

The annual College-Seminary Student Conference will be held February 24-26 on the campus of Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

The theme is "The whole person in the whole community." Part of the program will present the seminary's quest for wholeness through off-campus community involvement. Wendell Badertscher hopes to do this through a multimedia production.

Lotus Troyer observes ordination anniversary

Lotus Troyer observed the twenty-fifth anniversary of his ordination to the ministry at special services and an open house at the Flanagan Mennonite Church on December 10.

Mr. Troyer was ordained at the Carlock Mennonite Church, December 14, 1947, by R. L. Hartzler. Since that time he has served churches at Carlock and Meadows in Illinois, Smithville, Ohio, and Summerfield and Flanagan, Illinois. He is presently serving the Flanagan Mennonite Church at Flanagan and is also chaplain at the Meadows Mennonite Home at Meadows. *Burdell Roeschley*

Northern District plans family life seminars

Bernie Wiebe, Grand Forks, North Dakota, will be resource leader for a series of family life seminars sponsored during the next several months by the Northern District peace and social concerns committee.

Mr. Wiebe, a graduate student at the University of North Dakota and former director of Faith and Life Radio and Television for the General Conference, will lead sessions on such topics as "God's Spirit in today's family," "Sex information in the family," "The new morality," "Communication in marriage," "Facing conflict in the family," "Relationships do matter," and "Getting it together (Faith in action)."

Wilfred Ulrich, chairman of the peace and social concerns committee, said the committee had chosen to sponsor the family life seminars "to put some meaning into the area of social concerns in light of current social change."

Mr. Wiebe will work with entire congregations or smaller groups speaking to the questions people have concerning the family.

Northern District congregations which have already requested the seminar include Bethlehem Mennonite Church, Bloomfield, Montana; Bethesda Mennonite Church, Henderson, Nebraska; Bethel Mennonite Church and First Mennonite Church, Mountain Lake, Minnesota; Salem Mennonite Church and Salem-Zion Mennonite Church, Freeman, South Dakota; and Good Shepherd Mennonite Church, Sioux Falls, South Dakota.

Lay leaders will be trained in India

Theological training by extension is beginning in India, according to Edward and Ramoth Burkhalter, missionaries on furlough.

The Burkhalters, in high school work for the last ten years, will continue their involvement in education with theological training of laymen when they return to India next July.

"The need to train laymen has arisen," said Ramoth, "because many congregations can't support pastors."

Under the new extension program, sponsored by several Indian seminaries, Edward will be one of the teachers of seminary courses to laymen.

To think about in prayer-for-peace

The Washington Memo summarized a book by Richard Barnet, called *Roots of war,* and pointed out several things which we should be aware of: "It is (Barnet's) thesis that the U.S. involvement in war and our huge military buildup have been primarily the design of our own political and economic institutions, not the result of enemy aggression or external events." He listed three areas as being the source of our involvement and present status.

1. *Concentration of power in a national security bureaucracy.* The group in power in our country is an elite group which plays by its own rules and disregards the needs and concerns of the public. He states that the same people rotate through various positions of power. To break this excessive power of the elite, Barnet suggests: (a) cutting down the military bureaucracy's budget rather than expanding it, which is now being proposed, and put the money and power into building instead of destroying. (b) Congress should be making decisions about war and military expansion according to the desires of the people. (c) The peacemakers should be rewarded instead of the warmakers who receive medals, promotions, and honors.

There is no peace because there are no peacemakers. There are no makers of peace because the making of peace is at least as costly as the making of war.

2. *Entrenched capitalist economy.* Our economic system places military efforts abroad to protect our investments and create and secure business expansion. Wasteful military production needs to be replaced by domestic production.

3. *The vulnerability of the public to manipulation on national security issues.* We are asked to support our country in the sake of national interest but are not asked for judgment and decision. It is assumed we support our country because it does what we want it to, but we did not decide. We make all kinds of excuses for not taking steps personally to end the war. ("You will hear of wars and rumors of war.")

There is no peace because there are no peacemakers. There are no makers of peace because the making of peace is at least as costly as the making of war.

Youth leaders to be offered training in communication

How do you respond when a member of your youth group says during a discussion: "I'm sick of having all this religious garbage shoved at me. You can do whatever you choose, but leave me out of it"?

Or what do you do when one member constantly makes jokes during a youth cabinet meeting, preventing the group from making any progress in its planning?

Jake I. Pauls, director of youth ministries for the General Conference Commission on Education, and Art Smoker, secretary for youth ministry of the Mennonite Church, have designed a seminar to help youth leaders and their sponsors deal with such situations.

The Christian youth leader skills seminar is based on the book *Parent effectiveness training* by Thomas Gordon, but has been adapted for use in interpersonal relationships other than the parent-child relationship and relates Gordon's approach to the life of Jesus and sharing faith.

"The whole course," said Mr. Pauls, "is at the heart of the peace position, relating to others in a nonviolent way."

The seminar deals specifically with communications skills: how to respond to others so they will want to share their ideas; how to talk so others will want to listen to one's concerns and feelings; how to deal with conflicts and problems experienced by persons and groups; and how to handle differences in values and beliefs.

The seminar is planned for five three-hour sessions, either in one weekend or on consecutive evenings. Seminars have already been scheduled in Lancaster and Souderton, Pennsylvania, and at Swan Lake Christian Camp, South Dakota.

Mr. Pauls and Mr. Smoker are hoping to introduce the seminar in as many areas as possible this winter.

Each seminar is limited to thirty persons and will be training in communication skills, not lectures or sensitivity training.

Next fall, four regional seminars will be offered to persons interested in instructing the course.

"We see this as ongoing training, not just a one-year thing," Mr. Pauls said.

Youth fellowship at Normal reports peace commitments

Some of the commitments to be a "peacemaker" which were made at a worship service at the Normal, Illinois, church, included:

Vote for a peace candidate (expressed in some form by 18 persons).

Talk with others regarding human destruction on war that is glossed over by distance and personal noninvolvement.

Letter to government officials affirming them in peace efforts (4).

More encouragement — less criticism (5).

Question not only my deeds but the motives.

Work for peace in my family.

Work with local church and civic groups in effort to reconcile tensions and misunderstandings.

Continue to support MCC and other church agencies that work to heal brokenness.

Be a friend to someone who doesn't have many friends.

Be more loving and understanding.

Try to be more understanding of the hurts of the world.

Help settle differences between people at work.

Visit with a family that has experienced brokenness and hurt.

Relate to and help kids at school if they seem down.

Avoid talking behind people's backs (3).

Won't fight with brothers.

Voice concern that TB seals should also represent sacred story of Christmas.

Read Bible more (3).

Help care for a sick person.

Pray for peace (5).

Try not to lose my temper and make peace around the house so Mom doesn't have to yell at me.

Book on death penalty reprinted

The Christian and capital punishment by John Howard Yoder has been reprinted by Faith and Life Press, Newton, Kansas.

The twenty-four-page booklet, first published in 1961, has been reprinted by special request of Mennonite Central Committee (Ontario). MCC (Ontario) plans to send copies to government officials, since the issue of capital punishment is coming up for debate in the Canadian Parliament.

CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

From a physician

Abortion is a fact in our modern society. Many cogent reasons have been advanced to liberalize abortion. Some of these include:

1. Population control.
2. Limitation of family size — particularly lower socioeconomic groups.
3. Termination of an unwanted pregnancy which would presumably result in an unwanted and unloved child.
4. Prevention of the birth of an infant with known or suspected congenital deformity.

The church is now faced with developing a theology in regard to abortion. She can no longer ignore the issue. It becomes probably more important for us as a peace church to come to grips with the issue.

Fetal "life" differs from postnatal "life." But fetal "life" also differs markedly at different stages of gestation. I find myself defining early fetal "life" as potential human life, since existence apart from the mother is impossible. Late pregnancy is a different matter, since birth at twenty to twenty-four weeks at times is compatible with survival. I do not view abortion at less than fifteen weeks as being theologically or morally reprehensible. (I admit the fifteen-week period is an arbitrary point.) I must confess that I would prefer the use of methods to prevent an unwanted pregnancy than the use of abortion after the fact.

I would favor the change of laws to make abortion legal for those who choose to seek it. This will be making available to the poor what the middle and upper class have always had as an option.

This is the view that I presently take in counseling young women with unwanted pregnancies. I do not advise abortion but do list this as one of the options that they have available. I, for one, would like to have the input and counsel of the brotherhood in helping us in the medical and allied fields come to right decisions in this matter. *John Bertsche.*

From a husband and wife

The question of abortion raises many questions. It seems to me one of the issues is: When does life begin? At conception? Sometime during pregnancy—at quickening? At birth? Christians have traditionally held a high respect for life from conception. Why? Is there a biblical basis for such belief? Isaiah 44:2 speaks of "the Lord that formed thee from the womb. . . ." Other passages, too, infer that God has created life from conception. The prophets speak of God's having a plan and purpose for their lives while still in the womb. "The Lord called me from the womb" (Isa 49:1). Even medical science makes one feel awe at God's miraculous creative power. We are told an eight-week-old fetus, barely an inch long, has a round head, ears, eyes, nose, and mouth as well as tiny fingers and toes. Then a woman's maternal instincts seem to be committed to the life of the child within. To destroy that life is completely contrary to her nature.

I strongly feel the answer to unwanted pregnancies lies in the area of birth control rather than abortions. Would it not be better to be careful and disciplined in one's actions rather than destroy a life already begun?

As Christians we must reckon with what the Bible has to say about taking life. If man convinces himself he has a moral right to take the life of an unborn child, who can tell where he will limit his authority? Will not the aged, the deformed, and the retarded be his next consideration?

Homer and Twila Garber, Bethel Church, Fortuna, Missouri.

RECONCILE

From a hospital chaplain

The whole matter of abortion is a far more complex problem than we tend to admit in our desire and effort to simplify life and the projected ideals by which we seek to live our lives. It seems to me that all men are prone to measure and judge the lives and values of other men against their own ideals. In order to preserve the sanctity of our ideals, we find it necessary to dogmatize them and project them into the realm of God's truth where for all time they may be housed and held as "the standard" by which all men must be measured. Unfortunately the large percentage of these laws and ideals relate to areas that I have little difficulty with in my own life.

For example, in my not being a woman, I am protected from ever having to be in the position of possibly loosing my life or at least my sanity because I have become pregnant. Also having a fairly healthy wife and family and being fairly successful in using birth control devices, I have insured against situations, to this point, that would cause me to personally face the truamatic dilemmas under which many people seek abortions. It is therefore quite simple for me to hold a position on abortion, to be dogmatic in my views and opinions, and to call Scripture and God as my witness.

This all serves me quite well until I begin to deal with the meaning of God's love in my relationships to my fellow human beings. For "I may have all knowledge and understand all secrets: I may have all the faith needed to move mountains—but if I have not love, I am nothing." The question therefore for me is "What does love require of me as I relate to one whose pain and human situation might lead them to seek an abortion?" It seems to me that this is a more "responsible" way of dealing with the complicated issue of abortion. I say this because I believe that to love my neighbor involves having a sense of responsibility for his or her well-being.

A physician attempts to apply the complex science of medicine to the unique and complicated condition of each patient. And even though two patients may share the same malady, the physician must always take into account the individual condition or situation of each patient, meaning that his treatment of the same illness in two people may be quite different.

Nevertheless, regardless of what the

Continued on A-8

evangelism-that-cares

KEY 73

Living, active, congregations

"The Spirit is working, leading, speaking through and in us here at Bethel."

The Bethel Mennonite Church at Fortuna, Missouri, dates to 1867 when a year before five families from Wayne County, Ohio, came into this area. Feeling the need of worshiping together, they met in homes until they outgrew that and organized a Mennonite fellowship.

In 1967 we celebrated the centennial year with remembering and inviting the former pastors to speak at the week of meetings in June. Ministers who served here were P. P. Lehman, Mannassah Moyer, John M. Regier, D. D. King, P. P. Hilty, J. D. Warkentin, Clyde Dirks, Jacob Unruh, Leonard Metzler, Howard Raid, Erwin Albrecht, Paul Hilty (interim lay pastor), Ernest Porzelius, Abraham Friesen, and for two years Russell Welty has been our pastor.

We have seen God's hand working in our church, first with the youth of the church and then the adults. A group of fifteen youth meet weekly with their YPU sponsors. Two of our youth are serving two-year terms in VS, and one was in summer VS. We have seven in college, and two are beginning to teach school this year. The YPU has a retreat each year. They invite others to make a large enough group to obtain facilities at a state park. This is one of the highlights for the youth.

A number of our members took an active part in CROP, serving in state and county offices and as solicitors.

Some members are working with our local CrossLines program, calling elderly folks and helping in the well-baby clinic. One member was reading the Bible to an older lady.

This year six of our members attended Probe 72 in Minneapolis, and four attended Explo 72 at Dallas, Texas, bringing back reports to us. Our ladies' missionary groups have been studying evangelism. An hour one Sunday morning was devoted to small group discussion on ways we can help in Key 73. We see God working in these avenues preparing us for participation in Key 73.

October 8 was observed as Laymen's Sunday with three members helping in giving the morning message on "Blessed are the merciful for they shall obtain mercy." Every Sunday a time is given for the members of the congregation to share some concern or testimony with the others. We feel the Spirit is working and leading and speaking through and in us here at Bethel.

We give God the praise. *Viola Hilty*

Youth in Missouri meet

This year the state MYF group spent a weekend in Versailles, Missouri, where the annual MYF banquet was held. The Mount Zion and Bethel young people shared the responsibilities, planning chores and solving last-minute problems of preparing a program, meals, and lodging for 175 young people.

Saturday afternoon following registration the five basketball teams battled for first place. The final championship game was played Saturday night after the program. Cherry Box won the final game against Bethel.

Following the turkey and dressing dinner, a short skit, and special music, Bill Mason spoke to the group. Mr. Mason chose the topic of "Who are you?" Mr. Mason is a counselor at Hesston College, Hesston, Kansas.

On Sunday morning many of the young people shared their testimonies and experiences with the congregation. It was a warm and inspiring time of sharing the blessings of the Lord. Mr. Mason concluded the morning service with his own testimony. *Debbie Bentch, Fortuna, Missouri.*

Help for fellowship

We are studying the church and what a Christian community in Evanston, Illinois, has written may be helpful. Reba Place reports a number of guidelines, among which were these seven:

1. Strive for clarity about what you are up to before you begin. Do not assume that clarity lies at the end of a process of experimentation. The process can lead to confusion as well. Confusion breeds confusion. Clarity breeds clarity.
2. Articulate as quickly as possible a covenant, be it ever so simple. The following is suggested as a minimum: We are together to follow Jesus and to do this both individually and as a group.
3. Use the rule of Christ in Matthew 18 (especially verses 15-22). It is still relevant precisely as formulated.
4. As quickly and as candidly as possible, seek to identify the gift of pastoral oversight (loving, helpful insight into persons and interpersonal processes). You are fortunate if you have more than one such gifted person in your group. You are in dire trouble if you have none.
5. Put emphasis on the importance of honesty, especially in the area of specific criticisms. Insist that concerns be expressed promptly and directly to the persons involved, and that there be no gossip. Most group hangups begin with failure at this point.
6. Where it becomes apparent that your fellowship contains personality pathology of a kind that is severely disruptive of your group life, do not just ride along, trying to live with it or ignore it. Seek outside help, if necessary, but by all means confront the problems. Separation may be the only solution. Be humble, attentive to reality, open, and pliable to change. Continuous criticism and search is the way into the future. *The Mennolite, First Church, Bluffton, Ohio.*

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

Happy new year

"Happy new year!" "Have a happy new year!" "And a happy new year to you, too!" Did you keep track of the number of times a day you heard those words, or similar ones, as 1972 drew to a close and 1973 dawned upon this world? Quite a staggering amount if added together. Maybe you have felt like Lucy (the verbose antiheroine of the cartoon *Peanuts*) when she demands, "Does your saying 'happy new year' make it happy . . . just because you say it, does that mean it will be? Is this a guarantee?"

Lucy, even as you and I, probably had the same number of people wish her a "happy new year" the preceding year, and what happened to those wishes?

From the same cartoon, Snoopy meditates atop his doghouse, "So this is the last day of the year. . . . Another complete year gone by and what have I accomplished this year that I haven't accomplished every other year? Nothing!"

But Lucy is more reflective. Again she says, "We need bigger years!"

But last year is gone, long or short, big or little, happy or sad, a failure or filled with accomplishments! Some of us may be content with Snoopy's solution, our consistency, and go back to sleep on the top of our doghouses. Some of us may demand with Lucy that we be given a guarantee that the coming year will be a "happy new year" for us. And hopefully more of us will remember words like "The Lord's mercies are new every morning" (Lam. 3:22), "I will put a new spirit within you" (Ezek. 11:19), and "Behold, I make all things new" (Rev. 21:5), and thus approach this "new year" determined that together with God we shall, as women, as families, as societies, as churches begin to fill this coming year with deeds done each day which will make 1973 truly a "bigger year," a "better year," a "happier new year" not only for ourselves but for those we touch along the way. *Mary Troyer, Central District* WMA

Thank you, Ardythe!

It is not possible in the space that this item will take to really express the thanks that we as officers of the CDWMA, and I feel we speak for many of the others in our Women's Missionary Association, wish to extend to Ardythe Flueckiger who has been the editor of the WMA page of *The Reporter* these past three and one-half years plus. During this time we became fully aware of her many talents, not the least of which was the ability to complete her assignments each month even when some of us failed to come through with our own. We'll not eulogize further, but just say, "Thanks again for all your work and dedication to the job of communicating the work of the CDWMA through the printed pages of *The Reporter,* Ardythe, and may you continue to find joy and satisfaction in that which you find to be your new responsibilities." *Mary Troyer, president,* CDWMA

Women share concerns

Immediately following the Peace Section Assembly at the Chicago YMCA on Saturday afternoon, November 18th, women and other interested individuals were invited to an informal meeting. The purpose of this meeting was to share concerns of women interested in the Mennonite church.

It was good to participate in this experience. I sensed that many of our young mothers and singles are searching for a biblical interpretation of the role for today's women, new areas of responsibility in the church, and acceptance as single women by choice. There are those who truly desire seminary experience but feel that graduation offers them too limited an opportunity to use this training for service. Many yearn for more than the traditional roles of women as wife and mother in the home, and as Sunday school teachers and WMA workers in the church. It seems the Mennonite fellowship could welcome the energies and talents of all who seek to share in making Christ's kingdom more real on earth. *Mrs. Russell Oyer, first vice-president,* GCWMA

Nurses' lounge redecorated

The main lounge of the Troyer nurses' residence at Mennonite Hospital has been redecorated. This was made possible, in part, by funds contributed through "Section 4" of our Financial Aid Schedule. The remodeling was done during the year of 1971. Because not all of the furniture arrived during that year, a picture was not shared with you earlier.

Jacquelyn Kinder, director of nurses, stated that the main lounge had been completely redecorated during the mid-fifties by the hospital auxiliary. During the early sixties, the lounge was renovated with contributions received from women's mission societies. Senior students, who have experienced the "before" and "after" effect of the lounge, expressed their deep appreciation for its beauty and comfort. Said one student, "We particularly like the homelike atmosphere given by the carpeting and the upholstered furniture."

According to Mrs. Kinder, the funds that continue to come in are being allowed to accumulate. They plan to use this money to redecorate the smaller lounges which are on each of the other two floors of the residence.

Girls gather in a moment of relaxation and recreation in the Troyer Nurses Residence, Bloomington, Illinois.

Material for this page may be sent to Mrs. Donald Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

"Society wants criminals" Consultation told

I had the privilege to attend a consultation on the criminal justice system, involving the university and the church, on the campus of the State University of New York in Albany, New York.

This consultation was an attempt to look at some of the major issues in the process of identifying and dealing with "criminals" in American society and to define some priorities for the church and the university to do their part in changing the criminal justice system. This consultation was made possible by support from the National Campus Ministry Association and the Troy Conference of the United Methodist Church.

The consultation began with looking at the effect "labels" have on so-called ex-offenders. Too often labels, good or bad, have adverse affects. Labels can cause loss of jobs, loss of friends, curtailment of social life. Labels have a tendency to give mental and personal anguish, and give a sense of loneliness. These were observations of exprisoners.

In general, man seeks to live in such a way as not to be labeled, yet society has a way of labeling to give it a certain status. To live a life of nonconformity invites labels, and it is not by accident; it is often very deliberate.

Nice people seem not to want a society without criminals. Marvin Chandler says that this is "a profound sickness in American society." It was agreed that it doesn't cost much to study the problem, but it begins to hurt when you share it.

The over-all question of the consultation was: Does society need criminals? To this Daniel Katkin responded that labels are not really necessary but society creates them by making criminal laws.

The purpose of criminal laws is to define acts in which we do not want others to continue. That is to say that certain acts are wrong according to the standards we set; man makes laws for social protection, feeling that some people need to be put away for the protection of society. Society is concerned about being compatible with being safe. Rich people never break the law; they have the money to change the law to make themselves law-abiding. An example of this is tax frauds and welfare frauds, which is essense are identical, but it is the welfare fraud that is considered criminal.

The whole prison system, it was generally agreed, is in a deplorable condition. The prisons do not aid in creating a person of socially right behavior. Rehabilitation in prison is a sham. Yet for some reason, society expects new men to come out of our institutions, forgetting that society is not serious in the deterring of crime, but rather in setting a norm of behavior to its own pattern. Too often society is not concerned about this "why" but about the punishment of the act.

Deviates are used to set social behavior boundaries, so it can be said, "I am not as bad as such and such." For some reason, the more intense people can create the feeling toward a common enemy, the greater the feeling of unity there is in a common society. In short, society sets up standards that create criminals.

Mr. Chandler said, "A man is what he does; society is what it does; the church is what it does, and each will have to give an account of their acts."

For too long we have thought of a crime solved when and if we found someone to blame, for it has been very convenient to have a criminal, someone to blame, for the easing of our own behavior patterns.

The victim is generally not the real problem, but those who victimize him (society). Every criminal is a comment on the society he comes from, as well as himself.

Leslie Wilkins, considering moral values for the future, asked, "What are the values of the Protestant ethic?" Quoting Trist he said, "The four cornerstones of our traditional morality are: achievement, self-control, independence, and endurance of distress (grin and bear it."). Mr. Wilkins then listed the values of dissidents, which were: "self-actualization, self-expression, interdependence, and a capacity for joy." He noted that not all of these two sets are in conflict; but perhaps the most difficult to reconcile is that of the new value of interdependence as against the old value of independence.

There will be crime in 1990, Mr. Wilkins said, but it is to be hoped, if not projected, that it will then be defined in terms of updated value systems. "It is important that we take more care to avoid in the future the creation of problems through our methods of seeking to eliminate them," said Mr. Wilkins. "We must work for both more democracy and more technology at one and the same time. This will be difficult, but it is essential for survival of our society as we know it."

William Stringfellow looked at the whole problem as a power problem. He stated that the "chief problem of our country is lawless authority, a mounting of technical totalitarianism." This he then proceeded to equate with the scriptural Antichrist of the New Testament.

The problem of criminal justice is the problem of each citizen, but in a special way is that of the Christian. The task of the church is to let its light shine in its attitude to the offender in prison and to the ex-offender in our society. *Abe H. Peters*

Mennonite women's role examined

Mennonite women have been discouraged from responsibility and decision-making within the church, said a group of about seventy-five women and men who met following the Mennonite Central Committee Peace Section assembly in Chicago to discuss "Women's liberation and the Mennonite church."

The informal meeting covered several major problems of women in the church.

—There are few women in decision-making positions in the church. A few boards have token women.

—The Bible is interpreted against women, and God-language is male-oriented. Women theologians are needed.

—The church has limited vocational opportunities for women, particularly for women seminary students.

—Single women feel left out of many church activities.

—The church needs to change some of its teaching on child care and marriage.

—What is the role of such organizations as the Women's Missionary Association and the Women's Missionary and Service Commission?

—Women need better models in Christian education material and a better knowledge of the history of women in the church.

—Women's projects are always secondary.

Continued on A-8

HOSPITAL CHAPLAIN—Continued from p.4

treatment, the physician senses his responsibility once he has prescribed the treatment. Herein lies the fallacy with the dogmatic view against abortion, for in such a view we "convict" the individuals whose needs we have generalized and then prescribe an absolute treatment for all which may condemn them to illness, poverty, insanity, or even death. But in doing so, we take no responsibility for the ultimate outcome.

But at the same time, I see a similar danger in a dogmatic position for "abortion on demand."

I contest that we remain "noisy gongs and clanging cymbals" as we continue to isolate and console ourselves in irresolvable debates over "when life begins." I would suggest that before we can take any position on the issue of abortion, we must deal with and give answer to some very basic questions in the context of our faith and life: What does it mean to be responsible? Am I truly responsible to my brother and sister when I demand that they live by the absolutes of my faith and my belief? What does it mean to love my brother and sister in the face of such great issues? Does the love of God, which from the time of Adam gave me the freedom to choose for myself, also imply that my love for my brother and sister must always give him or her the freedom to choose? What does it mean to be my brother's keeper? Does it mean that I force him to live by my principles? Or does it mean that I do what I can in the context of love to help him find the answers for which he alone can and must ultimately be responsible? *Ron Ropp*

Service assignments

Robert Voth, Alexanderwohl Church, Goessel, Kans., began service November 7 in an inter-Mennonite voluntary service unit in Champaign-Urbana, Ill.

Philip W. Yost, son of Dr. and Mrs. Burton Yost, has begun his voluntary service in Cincinnati under Mennonite Central Committee. Philip is a member of First Mennonite Church, Bluffton, Ohio.

WOMEN'S ROLE—Continued from p. 7

The session was not devoted entirely to problem sharing, however, but included attempts at problem solving.

Small groups discussed seven main problem areas and suggested several possible actions for church institutions and women in the church.

Courses on women in the Bible should be taught in Mennonite institutions, one group said.

Another group on women in seminary suggested a course on the history of the women's liberation movement and said the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, should examine its responsibility for finding jobs for the women it encourages to attend seminary.

The group on child care and marriage pointed to the need for meaningful half-time jobs for men and women.

The group on education about women suggested liberation teams to educate congregations about women's roles in much the same way that peace teams have encouraged discussion on peace issues. The group also wanted revision of Sunday school curricula to avoid the teaching of stereotyped roles for men and women, publication of a list of resources about women's liberation, publication of articles about women in Mennonite periodicals, and consideration by mission boards to invite women overseas church leaders to North America.

Mennonite Central Committee or the conferences should hire a full-time or part-time staff person to coordinate such activities, the group concurred.

The group also suggested that women's role in the church be considered as the topic of the next Peace Section assembly.

God signals our lights

As we journey down life's path, we go about our daily tasks. Things are cozy. Suddenly we come to a yellow light. We need to slow down. Perhaps it's illness, surgery, an accident that requires recuperation, family problems, or the blessed birth of a child.

The light turns green again. We must go serve the Lord. We must spread the gospel and witness to others about Christ. One day the light will turn red. We must be prepared for we know not when. Our journey has ended. What have we done for God?

"Man plans his journey by his own wit, but it is the Lord who guides his steps" (Proverbs 16:9). *A tribute to Pauline Holsopple by Donna Lehman*

VITAL STATISTICS

Deaths

Ebenezer, Bluffton, Ohio: Mrs. Sarah Luginbuhl, Nov. 6.

Congerville, Eureka, Ill.: Mrs. Ada Comley, Dec. 5; Floyd Sharp, Nov. 2; Mrs. Joy White, Nov. 17.

First, Berne, Ind.: Charles Ernest Striker, December.

First, Bluffton, Ohio: Odulla Amstutz, Nov. 28; Mr. and Mrs. Walter Schantz, Nov. 5, in a car accident.

Pulaski, Bloomfield, Iowa: David C. Cowles, Dec. 1.

Anniversaries

First, Berne, Ind.: Mr. and Mrs. Peter Lehman, 58th, Nov. 26.

Grace, Pandora, Ohio: Mr. and Mrs. N. N. Soldner, 50th, Nov. 26.

Topeka, Topeka, Ind.: Mr. and Mrs. Elva Yoder, 50th, Dec. 24.

Births

Ebenezer, Bluffton, Ohio: to the Wayne Snyders, Howard Joseph, Nov. 4.

First, Berne, Ind.: to the Daniel Wengers, Ruth Marcell, Dec. 2; to the James Allens, James Burke, Dec. 4.

First, Bluffton, Ohio: to the Ron Conrads, twins, Charles Christian and Suzanne Irene, Nov. 9.

Grace, Pandora, Ohio: to the Brent Burkharts, Toni Lynn, Nov. 1; to the David Hiltys, David Allen, Nov. 3; to the Wallace Lugibihls, Jerrod Eugene, Dec. 5; to the Randall Reichenbachs, Lisen Margaret, Nov. 10; to the Keith Sommers, Heidi Ann, Dec. 5; to the Robert Stavishes, Andrew Mark, Nov. 9.

Silver St., Goshen, Ind.: to the Pat Martins, Rochelle Raye, Nov. 8.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

Poet becomes national Bengali monument

Maynard Shelly

Bangladesh won its freedom with poetry as its secret weapon.

The Bengalis have this thing about poetry. They have always written, and sung poems with a driving passion.

And now they've turned an old poet who hasn't written a couplet for thirty years into a national monument.

The West Pakistanis must have been out of their minds to think that their military terrorist operation during 1971 would subdue the people of what was then called East Pakistan. It seemed, at first, a reasonable assumption. Bengalis are by nature more inclined to be ballad singers than warriors. But watch out for those ballads. They can be more deadly than bullets.

While traveling in the train the other
day
I saw a Babu Sahib, a member of the
so-called gentry,
Throwing down on the ground a person
For the simple reason that he was a
coolie.
Tears rushed into my eyes.
Will the poor get beaten like this,
Throughout the world and forever?

That's the social protest of Kazi Nazrul Islam, Bengal's greatest living poet, writing before World War II. It breathes that Bengali feeling—the anger at oppression whether by the white British or the brown Punjabis of faraway West Pakistan.

His writings implied that oppression would someday be removed—that the oppressor would have to get off the backs of the oppressed. When people have this kind of hope, don't try to hold them down.

One of the early official acts of the Bangladesh government was to bring Nazrul to Dacca from exile in Calcutta. But he is paralyzed and cannot speak—has not spoken for thirty years.

Every day, students, professors, government ministers, and hundreds of ordinary people come to his house in Dacca to pay their tribute to a man who among the thousands of poets of Bengal said it best, though long before this country was carved out of British India in 1947 and before people knew that the name of Pakistan would be given to two chunks of territory on opposite sides of northern India.

Pakistan was the vision of a homeland for Muslims and a state organized after the principles of Islam. It didn't work. Promising brotherhood, Pakistan turned out to be just another defender of the colonial/feudal status quo which meant that the rich became richer while the poor paid for it all.

Nazrul never had a chance to speak on the Pakistan experiment. But during British days, before 1947, he dared to say that the established order was not good enough, that it was, in fact, downright rotten.

Having insulted British pride and threatened the supposed safety of the empire, Nazrul landed in jail. That's what you get for telling it like it is, even in a poem.

I shall uproot this miserable earth
effectively and with ease
And create a new universe of joy and
peace.
Weary of struggles, I, the great rebel
Shall rest in quiet only when I find
The sky and the air free of the groans
of the oppressed.
Only when the battlefields are cleared
of jingling, bloody sabers,
Shall I, weary of the struggles, rest in
quiet.
I, the great rebel.

That's the Bengali spirit—and the real human spirit, also.

Every day, a uniformed nurse awakens the seventy-three-year-old poet from his afternoon nap in his upstairs bedroom, helps him on with his shirt before the daily procession begins. Students and young people stream through his room, salute him quickly, turn, and leave the room.

Nazrul's powers to write have long since left him. Yet, Sheikh Mujibur Rahman, the heroic prime minister of Bangladesh, and many other government leaders have come to sit with Nazrul and to be photographed with him, a man who cannot speak to them and probably does not understand what is happening around him.

It's all a bit embarrassing to see, as can we who live in a house beside Nazrul's in the Dhanmondi residential area of Dacca. One feels that the man whose poems are enshrined in the literature text of Bengal and who once wrote so fiercely taking the part of the exploited is now himself being exploited by the government who brought him here and put him on display.

But Bangladesh is in search of its soul, a prime task for all newly independent nations.

"What does it mean to be Bengali?" For the first time in centuries, that question can be pondered in the free air of a Bengali nation.

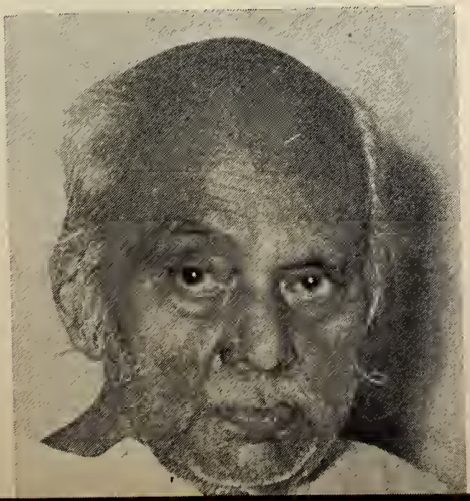
The answer must come from many directions. In the building of the nation, in participating in world affairs, and in the affirming of freedom, the people of Bangladesh, the world's eighth largest nation, will put new meaning into the definition of being Bengali.

They will turn also to their great poets, to Nazrul Islam and to Rabindranath Tagore, now deceased, winner of a Nobel Prize, whose poem about Bengal is the national anthem: "My golden Bangla, I love you. . . . If your face darkens, my eyes overflow with tears."

Bengalis want to be a people apart—the people of Tagore and Nazrul. But the Bengali vision is also a bid for the unity of the world family. Besides songs of protest and rebellion, Nazrul sang of unity. He dreamt of a state . . .

Where all obstacles, all differences
have mingled into one—
Where have united the Muslims, the
Hindus, the Buddhists, and the
Christians.

That's a vision to contrast with the Pakistani vision of an exclusive Muslim state that brought the bloody carnage of 1971 and ten million refugees.



Kazi Nazrul Islam, Bangladesh's greatest living poet.

VS has a knack for getting people involved

Carol Wiebe

Two summers ago my situation was similar to that of many college graduates. I couldn't accept simply settling down in an average situation and pocketing my earnings. My challenge was to combine teaching and service.

The voluntary service office at Newton, Kansas, suggested a voluntary service teaching position in Gulfport, Mississippi. George Lehman, the voluntary service director, wrote to me, "The situation in Gulfport is pretty tense these days because of the current rulings on integration. What seems to have happened is that the schools will stay fairly well segregated but the teaching staff must be integrated. That means that, in the southern style of operation, the best black teachers will go to the white schools and the poorest white teachers will go to the black schools. As you can see, that's not really very ideal, but there's a tremendous need for white teachers who can teach in black schools who will be sympathetic to black students and expect them to do well rather than expecting them to fail."

I arrived at Camp Landon, VS unit site located north of Gulfport on August 25, coming as an earning VSer—in which I would turn my salary over to the unit and receive VS allowances plus a small clothing and school allowance.

My assignment was to teach one of the six second-grade groups at North Gulfport Elementary School, a brick, one-story structure located in the predominantly black North Gulfport community. Between 600 and 700 students attended here in grades one through four.

Monday, August 30, the school year began. Thirty-two black and white second-graders and I were to become very well acquainted over the next nine months.

The group was rated as the B-level group in reading achievement among the six second grades. Attainment in the other subjects varied greatly. Most of these children could therefore read and learn fairly well.

Some of the children's parents were interested in helping in their child's education, but some simply weren't—to them we were primarily free baby-sitters. I had hoped to use parents as reading-group assistants. Some indicated they were willing to help; but their attendance was infrequent and this idea did not materialize.

Our principal, Ann Tuggle, was a marvelous woman with a warm interest and a creative sense of responsibility. But even she couldn't produce funds out of nothing. Perhaps our financial needs were no less than those of the predominantly white schools in the country, but we were somewhat suspicious of allocations distributed by the white school board. Supplies, even crayons and scissors, were not to be provided by the school. Some of the children could provide their own —and then stealing by the have-nots became a common occurrence. How can a child understand the moral structure behind not stealing a pencil when a classmate has two and he has none? Fighting often resulted.

The teacher turnover was a handicap in some of the classrooms. Some teachers left for easier jobs, were military wives here temporarily, or simply walked out when faced with difficulties.

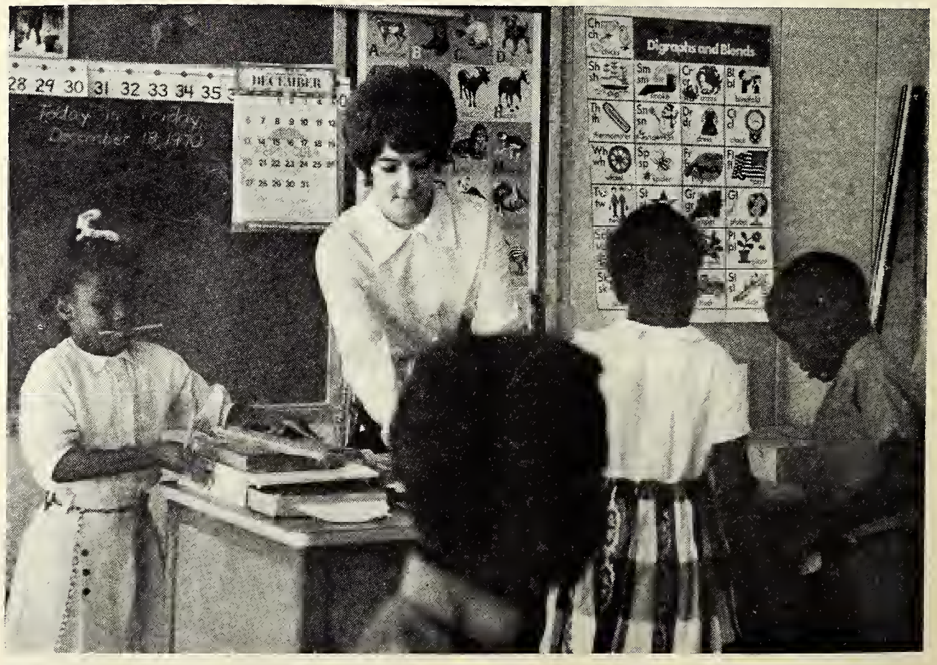
The majority of teachers resorted to paddling to gain control in the classroom. My use of the paddle was infrequent, but occasionally it seemed the best answer to a particular child's needs. Respect for the children and detailed planning of activities helped alleviate the need for force.

Rapport with the children was established as they became comfortable, and communications developed. My communicating with children from this culture involved my learning the meaning to phrases like "he's meddlin' someone," "shore did," or "my big-mamma carried me to the country." It involved learning to react in a cool way to provocations by older students. It involved learning not to show undue alarm at children's fights—panic by the teacher adds fuel fast. It involved trying to mediate disputes over property. It involved learning anything else I could have offered them.

It was a school year of growth and discovery for me. There were so many things to appreciate and love in these children—I was intrigued by the thought of the potential these children would have sharing cultures with a group of white children.

Nonschool activities during the year included weekly unit meetings, teaching a Sunday school class, involvement with the Mennonite church youth group. The schedule was full—then summer brought a shift to a larger unit and an increased pace.

A five-week tutoring program was planned by our unit in the North Gulf-



Carol Wiebe, in her first year of teaching the second grade at North Gulfport Elementary School.

Carol, far right, tutors junior high school students at Camp Landon.

port school in the mornings and at a community center in the afternoons. Several of the junior high students in the area read on a primary level, so the need for help was great. I also participated as a counselor in our junior high camp near Meridian, Mississippi, and went along with a busload of junior highs to a week of camp at Camp Friedenswald in Michigan.

I began this second year with more confidence than I'd had the previous year. But my spirits fell rapidly when I drew the D-level group among five second grades. Not only were they considered slow achievers, but economically poorer and especially difficult to discipline.

The first month of adjustment was rough. Some of the children had been classified as first-grade terrors by teachers the previous year; some of the children had already repeated the first grade or this was their second year in grade two. After breaking through the stereotypes of what I had anticipated and beginning communication, I discovered an especially warm, responsive group of children. I learned to pace their learning experiences slower with more repetition than had been needed the previous year.

A few supplies were available this year, but the government Title I program still extended only to the first-grade level. Break-ins and damage in the school decreased what was available. Our playground was still a trashy, dirt and weed-filled area—one of my children suffered a severe leg laceration on an abandoned bathroom accessory.

This year Prisca Wiens, the other VS teacher, and I tried to utilize resources such as carpet remnants and old tires to add spice to learning. We planned field trips to such places as the public library, a banana ship, a fire station, the airport. Daily we brought a portable TV to use in watching educational reading programs such as "The electric company." I really appreciated the help Judy Buhler, a fellow VSer, gave with reading groups.

I tried to approach discipline with discussions of values and attitudes, and with a point system. Rewards for good behavior varied from a box of crayons to going on a trip to buy a classroom hamster.

Generating a loving atmosphere in the classroom is a constant goal. If the children, through our discussions and Christian stories, develop more respect for themselves, others, and God, then maybe conflicts will decrease proportionately. So important is their finding a sense of self-worth. This was also important in relating to the junior high Bible study groups we had at Camp Landon once every week.

Summer again brought camping and tutoring. This time Prisca and I concentrated on the children who had been having special difficulties in our classrooms. We brought them out to Camp Landon and worked with a small group or individuals, while two high school girls supervised those who were having free time.

Two years in teaching-earning VS were a novel experience for me in learning another culture. Professionally, it helped me add a sense of service and urgency to my chosen profession. It gave me a deep appreciation for the vibrant Christian way of living as exemplified by some of the unit members. My perspective of life was enlarged to considering continuation of a VS-oriented life. My awareness of relying on God for the strength and guidance was increased.

But perhaps speaking for itself is the fact that I am returning to North Gulfport Elementary School for another year. My involvement won't be as a part of the structured unit—I will be retaining my salary. But I will be living at Camp Landon and financially participating by paying rent.

During this past school year, I requested transfer the next year to third grade with my second graders who can move on. I hope this continuity will bypass all the time consumed by the introductions to a new teacher.

I am looking forward to another year of teaching at North Gulfport Elementary School and partial involvement in VS life. Somehow VS has a knack for getting people more involved in the welfare of others.

BIBLICAL FOUNDATIONS FOR CHRISTIAN WORSHIP

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The author develops a theology of Christian worship Worship is defined as celebration— but a Christian celebration held as a celebration of the rule of God experienced in the life of the new community in Christ.

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RECORD

Ackerman

Heese

Joyce Ackerman, Meadows Church, Chenoa, Ill., began one year of voluntary service on Dec. 18. She will serve for one year as a teacher's aide in a neighborhood elementary school in Philadelphia. Ms. Ackerman graduated from Illinois State University with a BS in elementary education. Her parents are Mr. and Mrs. Frank Ackerman.

John Drescher, Scottdale, Pa., has resigned as editor of *Gospel herald* effective as soon as a successor can be found. He plans to return to the pastorate. He has been editor of the Mennonite Church's official publication since 1962.

Edward Heese, Saskatoon, Sask., has begun a two-year term of service with MCC in Port-au-Prince, Haiti. He will be working as an assistant to the director of Church World Service. Edward received a BA in economics from the University of Saskatchewan. He is the son of Mrs. Lena Heese, Saskatoon, and a member of the Nutana Park Church, Saskatoon.

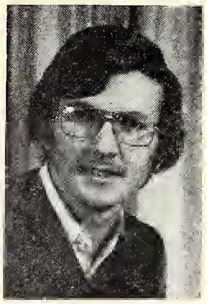
Janzen

Klassen

Judy Janzen, Rosthern, Sask., has begun a ten-months term of service with MCC in Akron, Pa. She is working in the kitchen at MCC headquarters. Judy attended the University of Saskatchewan. She is the daughter of George P. and Esther A. Janzen, Rosthern, Sask., and a member of the Horselake Mennonite Church, Duck Lake, Sask.

James Klassen, Lebanon, Kans., has begun a three-year term of service with MCC in Vietnam. James received a BA in mathematics from Bethel College, North Newton. He also graduated from the Associated Mennonite Biblical Seminaries, Elkhart, Ind. James is the son of R. A. and Selma Klassen, Lebanon, Kans., and a member of the Alexanderwohl Church, Goessel, Kans.

Robert Schmidt, director of the Protestant radio program production center at Kananga, Zaire, has returned to his home in Vancouver, B.C., for treatment of a stomach and intestinal disorder. The Schmidts were serving under the Africa Inter-Mennonite Mission.



D. Stoffel

R. Stoffel

Don and Rosilynn Stoffel of Goshen, Ind., have begun a two-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. Mr. Stoffel is a member of Eighth St. Church, Goshen. Mrs. Stoffel is a member of Flanagan Church, Flanagan, Ill. The Stoffels are serving as program director and unit hostess with the VS unit at Colorado Springs, Colo.

A. Wilcox

H. Wilcox

Harold and Agnes Wilcox, Monticello, Iowa, began a year of voluntary service in Hutchinson January 2. They will work at the day care center sponsored by First Mennonite Church of Hutchinson. The Wilcoxes are members of the First Presbyterian Church, Monticello.

LETTERS

Sunday morning vision

DEAR EDITOR: One day when I was half asleep during church service, I had a vision (dream?).

I dreamed that the church had become a fellowship of believers, struggling to find Christ's will in their decisions, seeking to meet each other's needs and the world's.

To the singing of a hymn, I visualized an Anabaptist church whose members shared one another's personal burdens, and who lovingly confronted and lovingly forgave.

I dreamed I actually saw Mennonites finding new ways to resist militarism.

I saw them realizing the connection between affluence and the need for laws, prisons, and armies.

I heard them say they could find no scriptural base for materialism.

I dreamed that Christians came to understand that high-level consumption destroys world citizenship and the environment.

I woke up as people were leaving the church building. *Steven G. Schmidt, VS member and professor of biology, Hesston College, Hesston, Kans. 67062.*
Dec. 1

Meetinghouse is commendable

DEAR LARRY: I enjoy reading *The Mennonite* and find many good articles and valuable news items in it. I would also like to commend your *Meetinghouse*. The first issue was a good one. The second issue arrived today so I have not yet had time to read it. *Delmer Epp, pastor, Cedar Hills Mennonite Church, 12246-100 Ave., Surrey, B.C.* Nov. 28

Sunday school papers

DEAR EDITOR: I was somewhat stunned by the article on Sunday school papers by LaVerna Klippenstein (December 12 issue). I really liked it and thought more of us should use these papers in this way. Her last paragraph was *right on!* Thanks for the article. *Galen B. Penner, R.R. 2, Box 244, Mt. Lake, Minn. 56159.*
Dec. 13

MEDITATION

With open Bible

With open Bible scholars read the place of birth.
With open heart wise men found the savior.

With open Bible Satan tempted Christ.
With open heart Christ fed five thousand.

With open Bible, condemning, they brought her,
With guilt from oldest to youngest they disappeared.
With open heart Jesus spoke to her,
With joy she went her way.

With open Bible they passed the half-dead man.
With open heart the good Samaritan took him in.

With open Bible he prayed his goodness in the synagogue,
Nothing happened.
With open heart the publican confessed his badness,
A miracle happened.

With open Bible wisdom enters the mind,
But forgets easily.
With open heart the living Word enters in,
And love keeps it open.

With open Bible
Learn!!

With open heart
Teach!!

Dennis Lehman

Chaplain to the dying, dies

Dear Editor: I would like to bring your readers up to date regarding Carl Nighswonger, chaplain at the University of Chicago and director of the death and dying clinic there (November 28 issue). Carl himself died this past spring. The Saturday before Mother's Day he was shopping with his children and died in his car while in the parking lot. The cause was listed as heart attack. In his zeal to assist others through the "valley of the shadow of death," he failed to have corrective heart surgery that he knew he needed.

Carl was the same age as I, thirty-nine. Following his funeral his wife, Pat, said to me, "Bob, he loved you so much." That he did . . . me and thousands of others . . . most of whom he had yet to meet. In Carl's understanding of death, it is correct and healthy to cry for his passing, but let us not forget to celebrate his living. *Bob Hale, Midwest editor, The TODAY Show, Chicago, Ill. 60654.*

Dec. 11

Concerned about 1-W

The following is an open letter to the General Conference's peace and social concerns committee:

We are grateful for the hours you spend as our representatives in the area of service and peace. Many good and great things have come out of your meetings as you plan and organize and offer opportunities to serve in alternative ways . . . .

However, may I point out a weakness I see, and it causes great concern. The 1-W program should be given a second look, perhaps revised? Boys who choose this way run up against many obstacles: securing jobs is difficult, contact and follow-up are inadequate, and the boys are entirely too much on their own. They are thrown into an environment many are not mature enough to cope with and the recognition is practically *nil*. . . . I, too, would prefer my sons to go into VS or Pax, but there are valid reasons why some choose 1-W. These young people need more nurture and contact than they are now receiving.

I'm sure there would be less trouble and fewer problems if a little more concern were given them. They, too, have taken a stand — often courageously — hoping they have made the right decision.

I have a son in 1-W at Indianapolis. I know of his problems and of others at various places. Surely there is a solution. God help us, and them! *Roger Wyse, Pulaski Mennonite Church, 507 W. Poplar, Bloomfield, Iowa 52537.*

Dec. 3

Playing God

Dear Editor: Here is an excerpt from our *Able-disabled* newsletter. It expresses our attitude on abortion. I work with the aged, disabled, and blind in our local welfare department and find the able-disabled group one of great courage on optimism.

The headline of the article read, "Deformed, but happily alive." The content went as follows:

"Born with a 'thalidomide type' deformity more than forty years ago, Attorney Elizabeth Robson of Burlington, Ontario, won resounding applause when she told the Canadian Bar Association that she's glad her mother let her be born rather than killing by abortion.

"She denounced the 'playing God' of people who want to tell others they 'have no right to live.'

"Miss Robson took the mike after hearing a defense of abortion by Dr. Fortier of Montreal. Dr. Fortier alleged that unwanted children are sometimes battered or killed by parents.

"Dr. Dawne Jubb of Toronto replied that it makes no sense to try to solve child-battering problems by killing infants before they are born."

With the many contraceptives now available, abortion does not seem a good answer. And what has happened to self-restraint, self-discipline, and self-respect?

Perhaps instead of leaving the decision to the woman and her doctor, we should say that it should be "between the man, the woman, and God." *Carrie M. Hughes, 2840 W. Breese Rd., Lima, Ohio 45806.*

Nov. 15

Testament of faith and commitment

Elaine Rosenberger

Mercy

Mercy walks my land
On gentle feet.
Her whisper-wind
Blankets past mistakes
With present need and
Wills away the smothering dust
Of my regrets.
Firmly she presses solid gold
Into the grasping palms
Of all my hooded creditors.
Then sing, my soul! Applaud, ye saints!
And harmonize the Mercy of the Lord!

Kindness

Kindness takes my hand
And slowly places it with others,
Black or white or bronze.
My infant stammers
And faltering baby-steps
She judges not.
Instead
She coaxes each attempt
At brotherhood
With luxurious rewards:
Living friendships,
The evolution of a soul
From "me" to "us,"
The excitement of togetherness
With God, in
Family.
Then sing, my soul! Applaud, ye saints!
And harmonize the Kindness of the Lord!

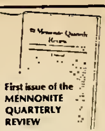
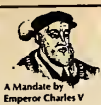
Goodness

Goodness greets me and
Reveals her face.
Her features speak
Of everlasting care:
In hatred, love;
In pain, healing;
In distrust and fear, confidence;
In despair, hope.
I long to know her heart,
To feel her throb,
To serve her cause.
Then sing, my soul! Applaud, ye saints!
And harmonize the Goodness of the Lord!

Freedom

Goodness takes her stand
With Mercy, Kindness,
In my behalf.
They merge as ONE
PERFECTION.
Broader than my contemplations,
Deeper than my agitations,
Higher than my aspirations—
GOD!
Justice, quietly observing,
Leaves her throne,
Embarrassed,
Sheds her robes and bows before
The KING of KINGS,
And I go free!
Free to walk the way of Mercy,
Free to hold the hand of Kindness
And reflect the face of Goodness
This New Year.
Then sing, my soul! Applaud, ye saints!
And harmonize the Freedom of the Lord!

Material for this page provided by Women's Missionary Association.

	1 1941 First issue of THE CHRISTIAN WITNESS of the Krimmer Mennonite Brethren Conference	**2** 1864 Born: Charles Brunner, well-known leader in the Mennonite Brethren in Christ Church	**3**  1927 First issue of the MENNONITE QUARTERLY REVIEW	**4**  1528 A Mandate by Emperor Charles V makes Anabaptism punishable by death	**5** 1527 Felix Manz drowned in the Limmat River; first martyr to die at the hands of the Protestant authorities	**6**
7 1544 Of sixteen Anabaptists caught in Berka (Hesse-Saxony) nine recant, seven are released	**8** 1954 First issue of CHRISTIAN LIVING	**9**	**10** 1834 Czar grants permission for Mennonite migration to Alexanderwohl	**11**	**12**	**13** 1825 Born: Jacob Finger, a Mennonite lawyer who became Hessian minister of state
14	**15**	**16** 1930 Steamer "Monte Olivia" sails from Hamburg with the first thirty-three Mennonite families to Brazil	**17** 1525 Disputation of Zürich leads to emergence of Anabaptist-Mennonite movement	**18**	**19** 1544 Jan Claesz executed for printing and selling books written by Menno Simons	**20** 1892 Mennonite Evangelizing Board organized; first mission board in Mennonite Church
21 1945 MCC begins to organize for relief in China Born: 1800 Theodor Fliedner, Lutheran minister who founded Deaconess Work in Protestant church inspired by visits to Dutch Mennonites	**22**	**23** 1919 Mennonite Hospital of Bloomington, Illinois, founded	**24** 1539 Martyrdom of Michief Barentz and Anneken Jans	**25** 1525 First believer's baptism among Anabaptists, Georg Blaurock first member of the brotherhood 1615 Born: Govert Flinck, Mennonite artist, pupil of Rembrandt	**26**	**27** 1905 Mennonite Deaconess Home and Hospital founded in Beatrice, Nebraska
28 1528 Pilgram Marpeck removed from position of mine engineer because of suspected Anabaptist leanings	**29** 1625 Born: Thieleman Jansz van Braght, author of the MARTYRS MIRROR	**30**	**31** 1832 Born: John Holdeman, founder of Holdeman Mennonites (Church of God in Christ)			

January

History calendar contest

Beginning with the January 7 issue, *On the line* is featuring a Mennonite history calendar each month. This calendar will highlight significant dates in Mennonite history from 1525 to the present.

The calendar is not finished. For instance, in the January calendar the 26th has no entries but the 25th has two. Readers of *On the line* are being asked to help fill in the blanks. Any child who can discover a significant happening as recently as last year that should be in the calendar is urged to send it in. This may be something that happened in his community or to a family member or acquaintance. In fact, the events need not be only happenings on dates that are blank in the calendar. They may also add to other important events already listed in the calendar.

In most contests for children, adults are asked not to help. In this contest you are urged to give all the help you can. If your child finds a date that is not included, help him think through whether it was an event of significance in Mennonite history and whether it would be of more than local interest. Encourage your child to submit it to *On the line.*

The requirement is that a child, age nine to fourteen, will need to be the one to submit the information in order to be eligible for the prizes.

The dates should be sent to: *On the line,* Mennonite Publishing House, 616 Walnut Ave., Scottdale, Pennsylvania 15683.

A committee of judges will decide if the dates are of significant importance to merit a place on the calendar. Any child who sends in a date that is used will receive a prize.

Cornelius Krahn presents historical lecture series

Cornelius Krahn, retired Bethel professor of church history and German, made a lecture tour through the rural areas of southern Manitoba and to Mountain Lake and Minneapolis in Minnesota during November and December.

The tour centered around the Jacob Y. Shantz Memorial Lectures of the Elim Christian Education Center, Altona, where Dr. Krahn gave six presentations on the Anabaptist-Mennonite witness. Lawrence Klippenstein of the center made the arrangements for these and over thirty other lectures, which were presented in a number of schools and churches between Winkler and Steinbach and Winnipeg and Gretna.

Dr. Krahn also attended a joint meeting of the Centennial Committee of the Manitoba Mennonite Historical Society and the Ontario Mennonite Historical Society which convened on December 16 in Winnipeg.

Contents

John, my son 34
News 37
Record 44
Letters 44
With open Bible 45
Testament of faith and commitment 46
History calendar contest 47
The multidimensional Jesus 48

CONTRIBUTORS

Virginia Berney is a homemaker, wife of a Methodist pastor, and friend of Lois Bortel, who encouraged her to write this week's feature article. Virginia's address is 1301 Maple, Pullman, Wash. 99163.

Maynard Shelly is on assignment in Bangladesh with MCC. His address is Box 785, Dacca, Bangladesh.

Jack J. Fransen is chief of counseling services at the regional center for the mentally retarded operated through contract by Kings View, Reedley, Calif., and Vernon H. Neufeld is director of Mennonite Mental Health Services, 1105 N. Wishon, Fresno, Calif. 93728.

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The multidimensional Jesus

THE REAL JESUS doesn't match the strong images most of us have sculptured of him in our minds. It is not that he has tried to hide himself from us—in fact he makes deliberate efforts to show himself to us—but we see him in one striking pose and then tend to freeze him permanently in that attitude, failing to catch the multidimensionality of his personality and the real thrust of his ministry.

Because most of us view him single-dimensionally, we are surprised, and even exasperated, when we put a measuring device to him and discover that he's not what we expected him to be. In some ways he turns out to be bigger than life, but in other ways he disappoints us because he's different than we supposed him to be.

He would score low on the piety measurement scale, for example, if piety is understood in the sense of showy orthodoxy and of saying the correct words at the appropriate occasions. He bravely offered stinging critiques of the established religion, but he assured his listeners that he had not come to do away with the law, but to fulfill it.

He could have been big on power, but the only time he shook the needle on the Richter Scale was at the moment of his death. A host of angels, we are told, hovered over him during his earthly ministry ready to dive to his defense, but he chose the way of *weakness* instead. But in this *weakness* resides a ticking time bomb which, if given the opportunity, can explode the jaded, fruitless existence of sinful men and nations and throw open the doors to the kingdom.

Christ's choice of friends and associates was also disappointing because they did nothing to enhance his prestige. He placed the fate of his entire ministry in the hands of twelve undistinguished, quarrelsome men. And they nearly *blew it*.

Were Jesus alive today, he might well be spending his time with welfare recipients, alcoholics, offenders, and farm worker organizers, rather than with astronauts, sports celebrities, and presidents. Can you imagine him presenting the sermon at a White House service? He might have more kind words to say about Nader's Raiders and some secular ventures for justice and liberty than about the National Council of Churches, the Billy Graham Association, or many of our other church organizations. He is a man who can't be captured by any label.

When the yardstick is put to his compassion and courage and to his insight into people's deepest needs, his towering contribution to mankind begins to come into focus. His achievements dwarf all our measuring devices. He actually laid his life on the line for his enemies, for the indifferent, and for the helpless. He died for the smug and the cynical, for the misfits and the downtrodden, as well as for the enemies of the Jewish people. This subversive act shattered all the old definitions of love and reconciliation.

Some see Jesus only as a sort of personal valet who stands ready to wipe away the flecks of sin that befoul our souls. Others see him exclusively as the angry revolutionary who upsets the status quo and brings in change, any kind of change. And there are those who recognize him solely as an inspiring example, not as the risen Lord. Many can visualize him no further than as the embodiment of the theological tradition by which they have been brought up: liberal, evangelical conservative, fundamentalist, orthodox, Anabaptist, pentecostal, etc.

There is always more to Jesus than we can see or understand. It is with consternation that we must confess that a full view of him always seems to elude us. He resists all attempts to capture and domesticate him. His desire is to lead, not to be led. If we want to travel with him, however, we must be ready to allow our understanding of him to expand, and even to change. The broadening of our view can occur in a variety of ways: worship, service, study, prayer, dialog, conflict resolution.

Jesus invites us to join him on the dizzying, explosive pilgrimage of the Christian way. He offers no bonuses except the promise that those who go with him will learn to know him more intimately. When that happens, the kingdom has indeed begun. LK.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:04 JANUARY 23, 1973

CHRIST IS THE ANSWER

What is the question?

Tom Skinner

Some people, says the author, prefer to leave Jesus hanging up in the clouds. They seem to be saying, "Lay the Scripture on us but don't tell us what it means. . . . Preach Jesus but don't say how it shapes our everyday lives." But what the world needs is a community of people who are live models on earth of what is happening in heaven.

ONE OF THE PET PHRASES we have as Christians is "Christ is the answer." You say, "Pollution—oh, Christ is the answer." "Racism—Christ is the answer." "War—Christ is the answer." In other words, we lay this "Christ is the answer" on every issue that comes up.

It reminds me of the young man who committed himself to Jesus Christ and who was told by other Christians that in order to be an effective witness he must find some way to communicate Jesus Christ to other people. He came up with a tremendous scheme: He would enter the classroom every morning ahead of the class and write across the blackboard in big bold letters, "Christ is the answer!" And he would sit back and feel tremendously enthused that he had witnessed another day to the whole class. Until one morning a sharp pagan kid came in behind him and under "Christ is the answer" wrote, "Yeah, but what are the questions?"

Christ is the answer to what? The problem is that we don't want to discuss the what. We prefer to leave Jesus hanging up in the clouds. Frequently people have said to me, "Now, brother, just stick to the Word. Just preach the Word." And I couldn't understand what they were talking about because I had prepared my whole message around the Word. Then I began to see that what they were saying is, "Lay the Scripture on us but don't tell us what it means. Preach the Word but don't apply it to anything. Preach Jesus but don't say how that shapes our everyday lives." And the tragedy is that we have been preaching a word that doesn't say anything.

Christ is the answer, but Christ is the answer to something, to what? We must begin by coming to grips with what it means to be the people of God. For Jesus Christ was the greatest radical revolutionary that ever lived. Jesus Christ was a radical and is a radical because he gets to the root of man's dilemma, man's problem. He is a revolutionary because he has come to change things completely. When you and I think of changing the world system that we live in, there are three alternatives.

One alternative is to burn the whole thing down, to bomb it out, to destroy it. The only problem with that is that it assumes that by destroying the facilities of the system that you can change the system. But systems are not made up of facilities. Systems are made up of people, and if you want to change the system, you've ultimately got to change people. The problem is most people don't want change.

The second alternative is to change the system by working from within. The problem here, however, is that, first of all, you've got to get in the system. And by the time you get in the system, you then must work yourself up so that you can get in a position of power where you can effect change, and by the time you work yourself up to a position where you can effect change, you've had to so prostitute yourself on the way up that you forgot what you came there for.

Live models

The third alternative is for some of us to get together and build live models of what ought to be. This is the one I opt for: A community of people who are to be live models on earth of what is happening in heaven. People who trust Jesus and who are a community. If we are to be that kind of community, there are some essential concerns going on in the world that you and I must deal with.

First, people are searching for identity, seeking to come to grips with who they are. If you listen closely to the pop artists of our generation, they are all raising the same question. "Who's going to help us get it together? Who's going to help me learn who I am? Who's going to help me find out what I'm about?" The community has got to be made up of people who know who they are, who have solved their identity crises, who can stand up and live in a world where people don't know why they are, and say, "Over here—we have it together."

Another concern in the world is community—people are trying to find ways by which they can come together. The world system is torn and people are divided. The lonely and the despondent and the frustrated stand up and say, "Where is love? Where has it gone?" The new community, God's people, ought to be able to stand up and say, "Over here, we practice love. We don't just preach about it. Looking for love? Work among us."

When the hungry are being denied the right to a living, when the poor are being denied the right to legal defense, when the wretched of the earth are being stepped on because of their economic status or the national backgrounds or their racial identity, the new community, God's people, has to stand up and say, "You want justice—you'll find it among us. We practice justice."

A third concern to be dealt with is the issue of power, of people in a powerless society trying to find the means and the right to determine their own futures.

The Chicanos are standing up and saying, "Don't call me Mexican-American anymore. From now on you call me Chicano because Mex is your definition of me and Chicano is my definition of me, and from now on I'm going to exercise the right to define myself. And if you want to deal with me, you deal with me on my definition, not yours."

Black people are standing up and saying, "We ain't Negroes, we ain't nugras and nigras and nigroes and colored; we are black. And if you want to deal with us, you must deal with us on the basis of our definition of ourselves and not on the basis of your definition."

Women are standing up and saying, "We're not sexual objects, we're not playthings, we're not detached individuals; we are persons. And if you want to deal with us, you must deal with us as persons."

All the *niggers* of the society—that is, persons who are looked down upon by other people and who accept other people's definition of themselves—are getting uppity these days. And the only way to stop being a *nigger* is to stand up and begin to define yourself as God intends you to be defined, and not on the basis of other people's definition of you.

When nothing else works

The world out there, crying out for power, is epitomized in the words of the apostle Paul in Romans 7: "The will to do is present with me. In my mind I know what I'm supposed to do. I know I'm supposed to do the will of God. In my mind I want to be what God intends me to be, but every time I attempt to be that, there is something that drags me down so that which I don't want to do, I do it. And that which I do want to do, I don't do. I find another law that when I would do good, evil is present with me."

Then he cries out, "What a messed up man I am. Who will deliver me from the body of this death? I find that I am powerless. Who will deliver me?" And he adds, "I thank God through Jesus Christ."

Of course the question is: Why Jesus? Because nothing else works. Look at the society we live in. It has tried several alternatives to restructuring itself. One alternative has been education. If we could produce a more informed society, if we could just educate people, that would wipe out poverty, hunger, racism, and war, we thought. Well, we are the most informed society in the history of man. Information in our country doubles every six years, and ten years from now it will double every three years. Look at the people who are making the decisions in our society, who are dropping bombs on people, who are polluting our air and water. They are educated.

We thought economics was the answer. So we said if we could just produce a more affluent society, that would solve our problems. The reason a kid throws a brick in the store window, the reason he starts riots in the ghetto is that he doesn't have enough of the world's goods. I used to believe that. But now it is almost as if the rich kid and the poor kid were passing each other on the road: the rich one leaving the system and the poor one trying to get into it. And the rich kid says to the poor kid, "Where are you going, kid?" The poor kid says, "I'm heading toward the system. You dudes locked me out for 400 years and

Mrs. Alma Scott of Hollywood, South Carolina, is building the shell of a new concrete block house with the aid of Mennonite volunteers. The shack in which she now lives is in the background. Like many people in the impoverished black community on South Carolina's coastal plain, Mrs. Scott cannot secure financing to finish the house. Whenever she gets a little extra cash, she puts it into building supplies. It may take years to complete her new home but as she says, "If you help yourself, the Lord'll look out for you."

Herb Wiebe (facing camera) of the Mountainview Mennonite Church, Vancouver, visits with a man in a B.C. jail as part of a man-to-man program, which seeks to match up concerned Christian laymen with people serving prison sentences.

I'm on my way to get a piece of the action." The rich kid says, "I just left the system. My old man owns it."

The final solution that we offered was religious. We said if we could just give people a flag to wave, a song to sing, and a creed to believe, that would solve our problem. So we came up with good old Americanized religion: God, country, motherhood, the girl back home, and apple pie. We put bumper stickers on our car saying, "Support God and country," as if they go together. One nation, under God. We even stuck his name on our money: "In God we trust." And we created a certain kind of Americanistic religion, a certain kind of spiritual super-patriotism, and we convinced ourselves that America was run by God, that God is on our side, a vote for God is a vote for America.

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And I'm suggesting to you that maybe the sign ought to read the cross *or* the flag, God *or* country—not God and country. My allegiance is not to America; my allegiance is to the kingdom of God. Period. Now if you want to call me a communist, that's just your shrewd way of ducking the issue. But that is not the issue. The issue is that we've produced an Americanized religion that doesn't have enough *oomph* to turn the inside of a garbage pail. It is devoid of power. It is not speaking. It is not transforming. It is not making a radical difference in the nation. Religion has not worked in America. That is why Paul now brings us back to "I thank God through Jesus Christ."

Jesus Christ made an emphatic statement when he asked his disciples, "Who do men say that I am?" And you remember the reply, that you are the Christ, the son of the living God, and on that testimony Jesus said, "I will rebuild my church, I will build the ecclesia, the called-out people. I will build the new community. And the gates of hell will not prevail against it." And it is in this new community that Jesus Christ has decided to build the alternative to the messed up world, the church, a people who would be live models on earth of what is happening in heaven.

Orthodox but not Christian

What we are faced with today is a group of people who are conservative in their theology, conservative in their commitment to the Bible as the word of God, conservative in the sense that they are biblicists and they believe the Scriptures, but they are not Christians. We have produced a generation of people who are like the Pharisees—we know all the right things to say, we know what worldly things to be against, we believe the Bible is the inherent, inspired, infallible word of God, we are fundamental, orthodox, conservative, evangelical, but we're not Christians, some of us. Because even with all of that conservative theology, there is a large number of us who have never had a relationship with Jesus Christ. People with the right vocabulary and the right phrases have never met Jesus. There must come a point in your life in which you confess that you've been running your own life and that Jesus is Lord and you allow him to be Lord in your life. That's what the church is.

But what does this new community do? I want to suggest these things:

Number one, it worships. And worship is very simple. Worship is making love to God. Worship is looking at God and saying, *Wow!* It is, as with the psalmists, pleasing God, adoring him. It is, as with the early disciples, speaking to the people who did not know Christ, but also speaking to God.

If that is what worship is, the question we must ask ourselves is, what goes on in our churches on Sunday morning? I hear some preaching and I hear some singing, and I have to ask myself, is it worship? Some churches I enter hand me a program that tells me what God is going to do for the next fifty-nine minutes. It is all clocked out. We will make love to God by script. But I want you to understand something, that making love ought to be a spontaneous thing. My wife would have some difficulty if some evening I walked into the room with a script and said, "Honey, this is how it's going to happen tonight, and this is how long it will happen." It is that ridiculous, it is that ludicrous, because love ought to be spontaneous.

The second thing about this church is that it is a community. God's people are people who are together, committed to each other, in communion with each other. It is interesting that the Holy Spirit only operated in the corporate body of God's church as its people were in singleness of purpose.

Jesus said to the new community, "A new set of rules I give you to play by, and that is that you love each other the way I love you." The world will not know that you are the disciples of Jesus because you preach on the corner or because you pass out tracts or because you knock on people's doors in visitation programs, as good as those things may be. The world will know that you and I are his disciples by how we love each other. And we must understand what that love is all about. Love is demonstrated, Jesus says: "Greater love no man has than this, when a person lays down his life for another."

The tragedy with most of our congregations is that we don't even know each other, much less can we talk about dying for each other. Fellowship is people who get under each other's skin, who are honest with each other, who remove the walls from each other.

The reason that I need fellowship is because I have clay feet right up to my navel. Sometimes I get lonely. Sometimes my mind gets messed up. I fall down occasionally. I need some brothers and sisters who will throw their arms around me when I get frustrated. But it's so hard to get next to God's people today because we've built such walls.

A witnessing community

The new community is a witnessing community. It confronts people with one witness, and that witness is that Jesus is alive. That is our message. The new community, by its life style, not just by its verbal preaching, is one great big witness. And we ought always to be experiencing people in our midst who are coming to know Jesus. It is the will of God that the new community be one great big maternity ward. People are always being born into the kingdom. That is why there's got to be this big push toward evangelism.

Actually, though, there should never have to be a push. Do you know that one denomination in a recent convention actually had to pass a resolution that the church become involved in evangelism? But don't you understand that there should not be the need to pass resolutions on evangelism? That is the heart of the church. If it is not evangelizing, it is not functioning. It is not reproducing. The reason we are not reproducing is because of our misunderstanding of the gifts in the body of the church.

Most of us don't reproduce because we've hired a guy called the pastor to do that. But the function of a pastor, according to the Scriptures, is to equip the saints for the work of the ministry. The Bible says that the pastor is the shepherd of the flock. And it isn't shepherds who produce sheep; sheep reproduce sheep. There is no such thing as clergy and laity. Everyone in the church is called to some role; everyone is to find out what the role is and be ordained in it.

Finally, we must put our energy to raising healthy people in the church. All of a sudden a guy becomes a Christian and just like that, he's supposed to be superspiritual, full grown. And it never occurs to us that he needs somebody to feed him, to help him to learn how to walk, to stay with him and nurse him.

It is not enough just to talk about your traditions and to talk about your beliefs. Can you say that (1) you're making love to God, (2) you are truly a community of people committed to each other unto death, (3) you are involved in seeing people won into the kingdom of God, and (4) you are involved in disciplining and developing those people? That is the function of the new community.

I challenge you, my brothers and sisters: For God's sake, become the church.

NEWS

Goals set in Taiwan and Japan

Following the pattern of the Goals-Priorities-Strategy study of the Commission on Overseas Mission last June in Chicago, Mennonites in Taiwan recently held a "mini-GPS" conference.

The conference for Taiwanese pastors, lay church leaders, and missionaries was held November 20-22 at Yaming-shan near Taipei during the visit of Howard Habegger, COM executive secretary, and Verney Unruh, COM secretary for Asia.

The two COM staff members spent six weeks in November and December visiting churches and missionaries in Japan and Taiwan.

Mr. Unruh said the three-day conference in Taiwan, attended by ten pastors and twenty-two other Taiwanese church leaders, followed a format similar to the Chicago GPS meeting.

The following ten-year goals were set:

1. Increase membership to 1,500. Present membership is 600.
2. Establish five new churches.
3. Have every member tithe.
4. Have all churches financially independent of North America. Six now are.
5. Hold a Sunday school teachers' training workshop every year.
6. Have 300 totally Christian households, compared to 120 now.
7. Purchase a building for the Mana Bookstore in Hwalien.
8. Find lost members and bring them back into the fellowship of the church.
9. Emphasize lay leadership training.
10. Send at least one new ministerial student to seminary each year.

The pastors reported that this was the first time they had been able to devote a meeting to discuss issues, without taking up business matters.

"I think the goals are realistic," said Mr. Unruh. "I was impressed with the quality of leadership in the Taiwanese church."

Japanese church leaders did not hold a mini-GPS, but met December 10-12 with Mr. Habegger and Mr. Unruh for a seminar in the city of Aoshima.

"The most important thing we did in Japan," said Mr. Unruh, "was to establish good relationships with the pastors and church leaders. We found that we had given the impression that Newton was the headquarters of the Kyushu Church Conference. But we told them that this was not so and that we want to respect their autonomy and maintain a brotherhood relationship."

Evangelism in Japan is difficult and slow for all Christian groups, Mr. Unruh said. Evangelism is still "by ones and twos."

However, he noted a greater awareness of the Christian church. A recent survey among university students showed that most professed no religion. But if they had to choose a religion, 70 percent said they would become Christians.

"This is an openness that was not evident before," said Mr. Unruh, a former missionary in Japan.

In Japan, English is still one of the missionaries' best methods of contacting people, Mr. Unruh said. Missionaries now charge for teaching English to get the students who are really serious. Even when they charge, classes are in demand.

Some Japanese, however, have become concerned about the corruption of Japanese culture by English words inserted into Japanese writing and conversation.

Mr. Unruh was amazed at the rapid economic and technical progress in the last few years. But he noted that voices within Japan are raising questions about the emphasis on material progress and saying, "What is this doing to the soul of Japan?"

Prime Minister Tanaka has been encouraging factories and other businesses to move to rural areas to reverse the flow of people to the cities, where they are uprooted from strong family and community ties.

Taiwan, too, seems economically prosperous, he said, in spite of the uncertainty over the U.S.'s and Japan's new overtures to mainland China.

Missionaries, pastors, and lay leaders attend a goals setting conference in Taiwan during the visit of COM *staff members Howard Habegger and Verney Unruh.*

Disaster service set record in 1972

Mennonite Disaster Service had its busiest year ever in 1972. Heavy natural disasters, primarily floods, caused swollen streams and creeks, rushing rivers, overflowing lakes and broken dams and dikes.

Flood disasters were scattered from Maine to California and from Washington state to Florida. In Canada, local floods caused personal losses and community chaos from Richmond, Quebec, to British Columbia in the west.

The MDS program recorded large increases in volunteer work days this year. In 1968, an average year, MDS units reported about 5,000 volunteer days, But in 1969, the year Hurricane Camille struck, 11,000 days were given. Activity in 1970 totalled 10,000 volunteer days in long-term reconstruction.

But 1972 set records never before achieved nor anticipated for MDS action. Over 4,000 days of service were given at Buffalo Creek, West Virginia; 7,000 at Rapid City, South Dakota; and 37,000 for cleanup operations in the eastern U.S. flood projects. Together they add up to 48,000 volunteer days.

Boschman congregation mission consultant

Paul Boschman of Rosthern, Saskatchewan, former missionary in Japan has accepted an assignment beginning January 1 as full-time missions and evangelism consultant to Canadian congregations.

He is jointly supported by the Commission on Overseas Mission, the Commission on Home Ministries, and the Conference of Mennonites in Canada.

Mr. Boschman's experience in rural evangelism in Japan has prepared him for his new assignment to help congregations set goals and develop an "evangelism that cares," said Palmer Becker, executive secretary of the Commission on Home Ministries.

In Japan, Mr. Boschman and Pastor Takashi Yamada of Kobayashi experimented with various methods of training and mobilizing lay people for witnessing. Their failures and successes in this have been published in *Experiments in church growth: Japan.*

Mr. Boschman has also served as pastor of the Menno Mennonite Church, Ritzville, Washington.

He has also been trained as a congregational consultant by the office of Worldwide Evangelism-in-Depth to assist a congregation in understanding the needs of its community and setting goals for its ministry.

As representative of the Commission on Overseas Mission, Mr. Boschman will be available to churches, schools, retreats, and groups wanting to sponsor mission conferences or festivals, seminars, or workshops.

Mr. Boschman is aware of the new era of missions and its continuing challenge overseas. National churches are assuming responsibility for evangelism and outreach, and the missionary role has changed from that of a pioneer and stationmaster to servant of the church.

Persons wanting evangelism consultative services or mission conferences should write to Mr. Boschman at Box 370, Rosthern, Saskatchewan.

Paul Boschman

Mr. Boschman, a native of Saskatchewan, has studied at Rosthern Junior College, Bethel College, Mennonite Biblical Seminary, and the Institute of Church Growth.

After serving in Japan, Mr. Boschman returned to Canada in June 1971 because of the illness of his wife, LaVerne Linscheid Boschman of Aberdeen, Idaho. She died in February 1972. Two children, Beverly and Lawrence, are still at home.

Busenitzes to begin work for AIMM in southern Africa

Allen and Marabeth Loewens Busenitz of Newton, Kansas, will be the first missionaries to go to the southern African country of Lesotho under Africa Inter-Mennonite Mission, according to the Commission on Overseas Mission.

They will work with the Lesotho Evangelical Church, organizing youth activities, planning seminars for lay people and evangelists, and coordinating a youth camp. They will also be responsible to determine the need and opportunity for independent work by AIMM in Lesotho.

A. Busenitz

M. Busenitz

Commissioning service for the Busenitzes has been planned for January 7, at the Emmaus Mennonite Church, Whitewater, Kansas. Participating in the service are L. R. Amstutz, pastor; Howard Habegger, Newton, Kansas, executive secretary of the Commission on Overseas Mission; Reuben Short, Elkhart, Indiana, executive secretary of AIMM; and Vernon Wiebe, Hillsboro, Kansas, executive secretary of Mennonite Brethren Missions/Services.

Allen is a member of the Emmaus Mennonite Church. Marabeth is a member of the Hillsboro Mennonite Brethren Church.

The Busenitzes plan to leave Newton January 8 and leave New York January 14 for Johannesburg, South Africa.

Door to China still closed for missionaries

Prospects of Christians' going to China as missionaries are still slim, according to reports from Howard Habegger and Verney Unruh, staff members of the Commission on Overseas Mission, who visited Christians in Hong Kong early this winter.

Mr. Unruh said he and Mr. Habegger had interviewed a staff member of Asian Outreach, who had recently visited Christian groups in China.

The institutional church in China is gone, the Asian Outreach worker told them. But he had met with several groups of Christians, especially young people.

The Chinese Government is so confident of its indoctrination that it assumes when young people get together, they are talking about politics. He said groups of Christians met in train stations, restaurants, or on picnics.

A native of China, he spoke with appreciation of what the Chinese Government has done in improving the social situation, but he also realized that Chinese Christians have suffered much.

When western Christians go to China, they must sit at the feet of the Chinese Christians and learn from them what it means to suffer for Christ, he told Mr. Habegger and Mr. Unruh.

The COM staff members also talked with Ray and Rhea Whitehead, on loan from the United Church of Christ mission board to the U.S. National Council of Churches China program office in Hong Kong.

The Whiteheads visited China in 1971 as part of the Committee of Concerned Asian Scholars, the first U. S. group invited to China after President Nixon announced his visit to China.

The Whiteheads said their contacts in China were limited, and they did not see any possibility of contact with Christians in China. Religion is still looked down on, they said, and known Christians are subject to harassment.

They felt it was not advisable for western Christians to contact Christians in China, although the situation could change.

Mr. Unruh and Mr. Habegger also visited Everett Metzler and Ira Kurtz, workers under the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania.

Help for the mentally retarded is spotty

Jack J. Fransen and Vernon H. Neufeld

It seems clear that Mennonite churches are doing far too little for the mentally retarded. It is also true that there has been considerable activity within the churches on behalf of the mentally handicapped.

What is being done in Mennonite circles to help the retarded?

1. Churches have established a number of residential facilities to care for retardates. It should not be surprising that the earliest and most frequent efforts have been to provide homes for the mentally disabled. If a handicapped child cannot be cared for in his own home or is neglected, if a mentally retarded person loses his parents, then clearly the pressing need is to provide a place for such a person to live.

The Bethesda Home in Ontario is probably the first Mennonite facility in North America to be established for such handicapped persons. Bethesda has cared for the mentally retarded, emotionally disturbed, and other handicapped persons since its beginning in 1923 in the private home of Henry P. Wiebe. The facility has expanded several times and now has room for 110 persons. While it started as a private program, responsibility for Bethesda was accepted first by the Ontario conference and then by the Canadian Conference of Mennonite Brethren Churches. About seventy-five mentally retarded adults are now cared for in the home.

Menno Home of Saskatchewan in Waldheim is another facility in Canada serving mentally ill or retarded adults of sixteen years and older. Menno Home, established in 1962, is sponsored by the Mennonite Central Committee (Saskatchewan) in which seven Mennonite and Brethren in Christ groups cooperate. It has space for forty-four residents.

There are other residential care homes in the United States. Sunshine Children's Home in Maumee, Ohio, serves 104 severely retarded (below 50 IQ) children from infancy to age twenty-one. Sunshine was started in 1949 by Mr. and Mrs. Roy Engler, a couple with four retarded children of their own, to help others with similar problems, The Mennonite Board of Missions and Charities, Elkhart, Indiana, assumed responsibility for this program in 1950. The residents are divided between nonambulatory and ambulatory children.

In the eastern part of the United States there are five other residential care homes, one still being built. Faith Mission Home in Mission Home, Virginia, sponsored by the Amish Mennonite Church, is for forty trainable retarded children (25-55 IQ).

Indian Creek Haven, Harleysville, Pennsylvania, was recently established in a rural setting and provides residential care, a workshop, and other services for the retarded. The Franconia Mennonite Mission Board sponsors the program.

Pleasant View Home, Broadway, Virginia, developed from a private interest into a church-sponsored program of the Virginia Conference of the Mennonite Church. It opened in 1971 with room for nine adults. Another building is now being renovated for sixteen more residents.

Sunny Haven Children's Home, Plain City, Ohio, in existence only a few years, was started by a concerned family. The home has thirty-eight trainable children and is administered by Alvin Helmuth, who initiated the program.

Landis Homes, Lititz, Pennsylvania, a retirement community sponsored by the Eastern Mennonite Board of Missions and Charities, is the setting for a new residential care home now being built. Known as Landis Homes Friendship Community, the home for retarded adults is sponsored by the same mission board.

In calling such facilities "residential care homes," one should not conclude that they are for only the basic needs of the residents. The homes do provide the basic necessities of shelter, food, and health in a setting of Christian love and care, but they also provide more.

The homes for children who are severely handicapped, such as Sunny Haven and Faith Mission, offer a number of training services. Often children need to learn the simple functions of walking, talking, and toilet training. Others can profit from more advanced training in arts and crafts, recreation, and vocational and academic activities.

In most homes, able residents are given chores to do. Housekeeping and maintenance responsibilities, lawn and garden care, are often assumed by the mentally retarded. Occasionally, as at Menno Home, there are job opportunities in the community.

In some, especially the homes for

Summer graduate seminar will be in Michigan

A summer seminar for Mennonite graduate students is being planned again for August 18-28 at Youth Village in southern Michigan.

Intended for graduate students and college seniors anticipating graduate study, the seminar provides leadership training and theological, biblical, and Anabaptist studies, relating these to contemporary issues.

Directed by Helmut Harder, Winnipeg, Manitoba, the seminar will include as resource persons Walter Klaassen, Waterloo, Ontario; Willard Swartley, Harrisonburg, Virginia; and John Lapp, Goshen, Indiana.

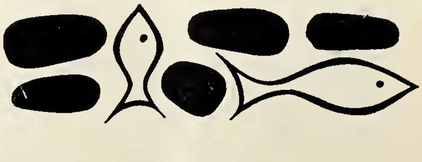
Frank Ward, executive secretary of the General Conference's Commission on Education, said that the inter-Mennonite seminar was one of the conference's few programs for students in non-Mennonite institutions.

"It is an important program, and I feel good about the response it gets," he said.

At the last Mennonite graduate seminar in 1971, some Mennonite students, for the first time, recognized Mennonite and Brethren churches as part of the free church tradition. Participants also considered the implications of being a community of faith for facing the challenges in a country or countries tortured by a crisis of the human spirit.

The 1971 seminar was characterized by an examination of the Scriptures and history for an understanding of what it means to be the new community of faith.

Scholarships for accommodations and travel are available according to need. Thirty participants, besides staff, are anticipated. More information will be available from the Department of Higher Education, Box 347, Newton, Kansas 67114.



adults, workshops have been developed so the mentally retarded might learn vocation skills. Indian Creek has developed a sheltered workshop where the retarded can work and earn according to their ability. The work is under contract with various manufacturing firms, and the workers produce on a piece rate. Thus the handicapped, who are unable to compete for jobs in the open market, are able to lead productive and useful lives. Bethesda, too, has an active workshop program.

2. Mennonite churches are involved also in several programs that classify as schools. Adriel School, West Liberty, Ohio, is one of these. Under the Mennonite Board of Missions and Charities, the school was established in 1957 as a learning center for forty-five slow-learning teen-agers in the 55-80 IQ range.

The boarding school provides not only academic and work programs, but also learning activities such as arts and crafts, industrial arts, home economics, physical education, and intramural tournaments. Group living is emphasized in each of four units.

Glenhaven, Inc., is a new program in Glendale, Arizona, started by the Trinity Mennonite Church in cooperation with the State Department of Mental Retardation. The first program of Glenhaven is a preschool for three- to seven-year-old retarded children. The class was first held in the church facilities but recently has moved into a new building designed around the special needs of retarded children. The school provides day care in a setting where the child "can grow in areas including self-care, coordination, communication, and emotional and social growth." Glenhaven plans to develop or cooperate in developing a residential facility for children and a sheltered workshop for teen-agers and adults.

3. The Mennonite church provides some noninstitutional services for the retarded and their families. There is a shortage of such services, however, and it is perhaps in this area that the church should become more active.

While there have been workshops and retreats planned elsewhere, the annual retreat and seminar at Laurelville, Pennsylvania, is the best example of how concerned individuals can provide needed services.

The retreats give the mentally handicapped rich experience in group living in an outdoor setting. This kind of living experience may later help the handicapped adjust to life in a new home. At the same time, parents of retarded children gain strength and encouragement through fellowship with other parents of retarded children. Resource persons who participate in a seminary with parents at the concluding weekend of the retreat provide counsel and support in the particular problems parents face.

The church has made many efforts to help the retarded through residential care homes, training programs, seminars, and workshops.

Is this enough? No. In looking over the existing programs, one can note gaps in services to retarded people of various ages and mental capacities. But even more noticeable, what the church is doing is geographically spotty. What is done is good, sometimes outstanding, but much more needs to be done.

With few exceptions, the church at the congregational or conference level has not been responsible for conceiving and bringing into existence programs for the retarded. The spark has come from parents, albeit church members, who were personally affected by retardation within their own families. The churches have been supportive rather than creative in the formation of the Mennonite programs now available to the mentally retarded.

The church cannot yet rest on its laurels.

This is the second of three articles on mental retardation.

Achievement Day in Taiwan

Villagers in Taroko, Taiwan, bring their agricultural products for judging at the second annual Achievement Day in December. With the help of money from the Poverty Fund, the Taroko Community Development Program has initiated projects in agriculture, cottage industries, and health.

Mass communications council will discuss church and radio

Radio and the small radio producer will be the focus on the annual meeting of the Mennonite Council on Mass Communications on the campus of Eastern Mennonite College January 25-27, according to a planning committee spokesman.

The MCMC program will "examine a wide spectrum of subjects, such as where today's audience is, issues in the 1970s, hints for local broadcasts productions, and the use of media for church school education," the spokesman said.

The program will feature a keynote address, a symposium, a show-and-tell period for producers, seminars, workshops, and films.

The Mennonite Council on Mass Communications is an inter-Mennonite consultation on the use of the mass media for Christian communication. Participating groups include the Mennonite Brethren (Canada and the U.S.), the Evangelical Mennonite Church, General Conference Mennonite Church, the Mennonite Church, and related colleges and mission boards.

Haitians take more initiative in development

Mennonite Central Committee has completed thirteen years of service in Haiti, the world's oldest black republic and one of the most densely populated countries in the world.

An old Haitian proverb, "Beyond the mountains are more mountains," reflects the geography of the country. Although 85 percent of the people make their living by farming small plots of land, about two-thirds of the country is rough and mountainous and cannot be cultivated. Haiti is only as large as New Jersey but must support 4.5 million people. It is the poorest country in this hemisphere.

In the face of poverty, illiteracy, and medical needs, MCC tries to provide human, material, and financial resources to help Haitians help themselves. Edgar Stoesz, MCC Latin American director, feels that one of the most exciting aspects of the program in Haiti is that various projects are increasingly started and carried out with Haitian initiative.

"We used to say that the Haitians had something to teach us—but we didn't really mean it," Mr. Stoesz confessed. "They had all the needs and we had all the answers. We brought the agenda from the outside, certainly with sensitivity to what we thought they needed, but it was nevertheless a superimposed strategy."

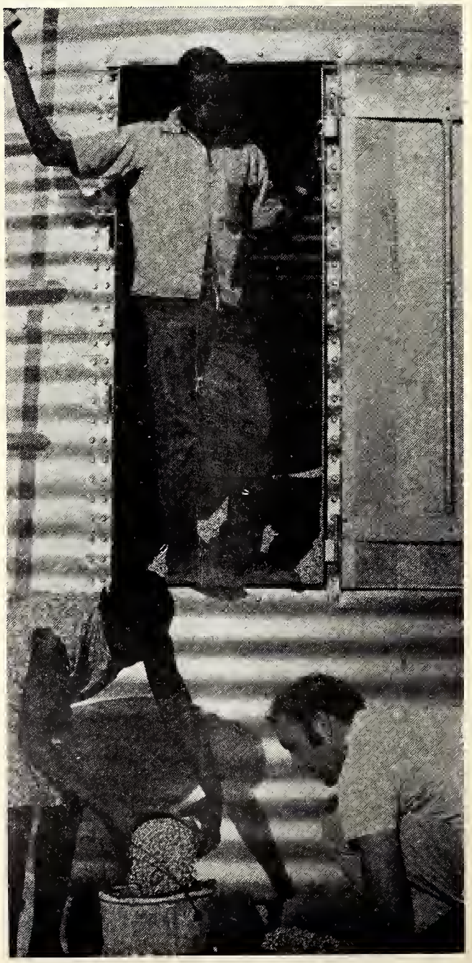
One example of how MCC works in Haiti is the three Haitian "animators" who travel to communities which request their help. They help the communities find the resources they have at their fingertips. Outside assistance is only considered for things clearly beyond their own capabilities. One community decided it wanted to build a new school. The people came to MCC, explained what they wanted to do and what they felt they could do about it. The people of the community agreed to carry sand from a riverbed to their village up in the mountains. One trip took three hours. All that MCC provided for the school was technical supervision, and money for the roof and concrete floor. MCC assistance made the difference between having or not having a school but the initiative came from the people.

"The most important element was the community spirit of pride and self-confidence that helped the community accomplish what they wanted," Mr. Stoesz said.

The increasing awareness that initiative for projects should come from the Haitian people is related to Mr. Stoesz's concept of development. He feels there is a distinction between helping create community institutions and performing services. "A service like a medical program is much needed in Haiti, but it seldom has a terminal point. Medical service is as much needed today as it was thirteen years ago. But when we bring into being a community institution like a school at the request of a village, there is an indigenous center of energy which begins to produce results on its own initiative. MCC is still performing some services in Haiti but our increasing emphasis will be to give rise to community institutions capable of functioning without us.

MCC programs in Haiti include public health and medical work, rural development, agricultural assistance including trying to identify and control a cashew tree blight, educational assistance, involvement with a pineapple and mango cooperative canning project, and a mushrooming self-help crafts program. Nineteen MCC workers are now in Haiti.

John Kauffman, a volunteer from Missouri, helped Haitians build feed storage bins at Pugnon, Haiti.



"One thing that plagues MCC administrators," Mr. Stoesz explained, "is how to achieve the most in every opportunity. We know that by saying yes to one need that surfaces, we are automatically saying no to ten other needs. What criteria do we use for deciding what we are going to support?"

A second problem is how to program MCC efforts so that the limited available resources will reach as far as possible. "For years MCC Haiti put most of its emphasis on medical services. Today there are hundreds of people living who otherwise would have died. Those people need food. Now we have not only a practical but a moral obligation to do more in the area of food production," said Mr. Stoesz.

"MCC workers also struggle with how one is really the church. From decades of experience, our conference missions have learned that preaching to captive audiences of sick people is not the way the gospel should be presented. In Haiti it is hard to find places where the church is not already represented in some way. MCC workers are short term and are not trained theologically. How do they share their faith in a new culture and in this context?"

Sharing one's faith is even more difficult if a worker believes that living the gospel means responding to the needs of others. The needs are inexhaustible and the resources are limited. "Sometimes this situation can temporarily get the best of MCC workers." Mr. Stoesz continued. "After a bone-breaking day, workers should go home to relax. But in the process they must walk past a whole row of people whom they aren't able to help. The knowledge of that gnaws at their recreation time."

Happily there are also moments of gratification when a volunteer can really feel that he or she has been of some practical good to other people. "Satisfaction for an MCC worker doesn't come from warm showers or semiluxuries," Mr. Stoesz concluded, "but from having been part of something constructive, and living in the awareness of God's grace and goodness."

Words & deeds

Mennonite Community Association, publishers of the best-selling *Mennonite community cookbook,* will use the profits which have accumulated from the sale of this book to sponsor a four-day conference on Christian community in Elmira, Ontario, May 3-6. The program will focus on the biblical basis, temptations, and barriers in the way of community, minority and Mennonite ethnicism vis-a-vis Christian community, intentional community, and the congregation as nucleus of the true Christian community. Rodney Sawatzky, a graduate student at Princeton University, is the General Conference representative on the conference's planning committee. The chairman is Guy F. Hershberger. Inquiries should be sent to the association's executive secretary, Theron Schlabach, 1700 South Main, Goshen, Indiana 46526.

To the amazement and astonishment of his freshman students at Goshen College, Jack Dueck was handcuffed and arrested midway through his lecture on Alexander Solzhenitzyn's novel, *A day in the life of Ivan Denisovich* recently. Mr. Dueck, associate professor of English at Goshen College, was discussing the book's portrayal of life in a Russian prison camp and how a person maintains a sense of freedom and liberty, even though he is imprisoned. Although a few students smirked when Goshen city police officers boldly interrupted the lecture and marched Mr. Dueck to the wall, their disbelief changed to surprise when he paled, looked guilty, was led outside to the waiting squad car, and was driven away. The event was, in fact, staged to stimulate learning and creative thinking in Mr. Dueck's composition and world literature course. Mr. Dueck, who has deep personal commitment to innovative teaching of literature, was pleased with the upsurge of student interest in the novel and its meaning and relevance, as a result of his "arrest."

A $400,000 building program was approved by the Rosthern (Saskatchewan) Junior College Corporation at its annual meeting earlier this winter. Construction on a new three-story student residence could begin as early as autumn 1973 if plans can be drawn up and finances arranged by that time.

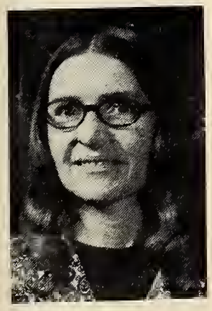
RECORD

Workers

Alan Mark Dietchman, Philadelphia, Pa., has begun voluntary service under the General Conference Mennonite Church in Kansas City, Kans. As of Dec. 9, he was serving as coordinator of the Rosedale Boys Club, part of an interdenominational ministry in which the Rainbow Boulevard Mennonite Church participates. He will serve for a minimum of one year. Mr. Dietchman holds a BA degree in anthropology from Temple University in Philadelphia.

Dennis and Norma Duerksen, Hillsboro, Kans., began a three-year term of service with MCC in Swaziland, Africa. They will be teaching in the Teachers Abroad Program. Dennis received his BS in industrial arts from Bethel College in North Newton, and an MS in trade and industrial education from Kansas State College, Pittsburg, Kans. Norma received a BS in elementary education from Bethel College and an MA in remedial reading from the University of Northern Colorado. Dennis is the son of Albert and Irma Duerksen, Hillsboro, Kans. Norma is the daughter of David and Katie Nickel, Newton. The Duerksens are members of the Alexanderwohl Church, Goessel, Kans.

D. Duerksen


N. Duerksen

Bill and Ann Hoosen, Morgantown, W. Va., will begin two years of voluntary service in Elkhart, Ind., Jan. 8. Ann, a member of the United Methodist Church, will be a bus driver at Aux Chandelles school for the retarded. She has attended Emory and Henry College and West Virginia University. Her parents are S. R. and Patricia Alger. Bill, a member of the United Church of Christ, will work in a day care center. He has attended West Virginia University.

Bernie and Delores Martens, Sardis, B.C., have begun a two-year term of service with MCC in Atlanta, Ga. Bernie will be developing a tutoring program with the St. Vincent de Paul Society and Delores will be helping in a special reading program at Moreland School. Bernie received a BA in sociology from the University of British Columbia. Delores received an RN degree from the Regina General Hospital School of Nursing, Regina, Sask. Bernie is the son of John and Katherine Martens, Sardis, B.C., and Delores is the daughter of Bernhard and Mary Friesen, Rosthern, Sask. The Martenses are members of the Olivet Church, Clearbrook, B.C.

B. Martens

D. Martens

David Thiel, Edon, Ohio, began one to two years of voluntary service on Jan. 2. He will serve as a bus driver at a rehabilitation center in Elkhart, Ind. Mr. Thiel has attended the University of Toledo and the University of Detroit.

Calendar

Feb. 7-9—Council of commissions, Newton, Kans.

Feb. 12-14—Urban pastors' seminar, Camp Mennoscah, Kans.

May 3-6—Mennonite conference on Christian community, sponsored by the Mennonite Community Association, in Elmira, Ontario.

Canadian

Jan. 25-27—Annual council of boards of the Conference of Mennonites in Canada, Winnipeg.

Feb. 10—British Columbia conference, Vancouver.

Feb. 23-24 — Manitoba conference, Altona.

Central

Feb. 23-24—Seminar on the offender, Bluffton, Ohio.

April 26-29—Central District conference, Goshen, Ind.

Eastern

May 4-5 — Eastern District conference, Bally, Pa.

The capacity for outrage

Katie Funk Wiebe

FOR YEARS I have listened to discussions of the incident in Acts 15:39 in which Paul and Barnabas have a "sharp contention" whether John Mark shall accompany them. Their opinions clash so harshly they part company.

Some contemporary friends of Paul attempt to explain the disagreement away as a mild argument which author Luke overstated. To others, it becomes a vague embarrassment, for surely a man of Paul's stature wouldn't stoop to controversy or to letting his feelings show; far better if these verses were struck from the Holy Writ.

Why are some Bible readers reluctant to accept that Paul was a human being with feelings, sometimes negative ones? Probably because they have been taught that the Christian is slow to anger, never gets upset by circumstances, and never causes trouble through disagreement. Praise is heaped upon those who are even-tempered, passive, and calm, or who at least never show they are upset.

As a result of this emphasis, some Christians believe that confrontation of any kind is bad, and that to let one's feelings show is out of place. Who has not sensed in a church business meeting or small group meeting the fear those present have of opening up to one another, or, if someone does, the reluctance to let him continue? The main goal seems to be to avoid a show of strong feeling, either negative or positive.

As Bruce Larson suggests in his recent book discussing the church as a celebrating community, *Ask me to dance,* the insecurity of the members in the face of hostility forces them to quench any sign of confrontation rather than to let it out where they can deal with it.

Yet, here's the problem. On the one hand, the church seems to encourage meekness, subordination, and passivity, yet at the same time, I find the church perplexed by the widespread apathy of its members to the serious spiritual and social issues confronting church and society. Christians, like anyone else, have little capacity for outrage. Drug addiction, violence, rape, murder, racial prejudice, war, poverty, pornography, corruption at many levels of government, an overabundance of X-rated movies, growing alcoholism, highway slaughter, epidemic proportions of venereal disease all get a shrug of the shoulder: let the authorities take care of it.

Harvey Cox, in *On not leaving it to the snake*, points out that apathy is the key form of sin in today's world, and that it never was pride and rebellion as the church has been taught. He states that the church has come to believe that anger, insubordination, and protest are never expressions of the gospel. The key qualities of a saint are accepted as being deference, submission, and passivity, and pride and rebellion as belonging to the sinner.

But it is the other way around, he says. Man is not a Prometheus who rebels against God, but a person who, from the fall, has let someone else make his decisions—the snake. Before Eve reached for the fruit, she had "already surrendered her position of power and responsibility over one of the animals, the serpent, and let it tell her what to do." When apathy controls a person's life, he refuses to accept the full measure of pain and the temptation that goes with the wielding of the power necessary to help care for and love one's fellowman.

Has the church become so well-conditioned to be nice that its capacity for outrage has been reduced to weak whimper, limited to griping about the loud music of the organist, the long hair of the minister's son, or a TV show that was changed at the last minute?

When Paul contended with Barnabas, I believe he experienced the pain and also the temptation that accompanies positions of responsibility and decision of which Cox writes. He was disturbed about young John Mark and he said so. Perhaps his outrage was unfounded. I don't know. But he took the risk of taking a stand as he had at other occasions such as his opposition to the immorality in the Corinthian church or his support of Christian liberty for the Galatians.

Can the church help people to break out of their apathy—to be angry and sin not?

LETTERS

Keeping our hands free

DEAR EDITOR: Several people whom I highly respect have written letters critical of Key 73, the evangelism emphasis of our conference promoted by the commission I chair. Their criticisms are of things that might happen (emphasis on techniques, mass manipulation using big-name people, coordinated from the top down, playing chaplain to a militaristic society by toning down the New Testament so it will confirm what society already believes rather than calling us to be made new creatures). Their letters are good and could be rerun quarterly.

But we do need an evangelism emphasis to make sure that we can state what the good news is in 1973 in words others can understand. Can we do it? Can we test it on our fellow church members to see if they see any power in it? We need to be more clear that there is a difference now that Christ has come and we no longer have to wait to turn the other cheek, to share with those in need, to treat criminals as human beings, and that we can live his new way now. We can go another way than using our nation and social customs as a substitute church.

Also, Key 73 may keep reminding us to take time for people. Ten times as much sharing of the faith would get done, not by artificially "working the conversation around to spiritual things" but by allowing enough time in our own lives for other people. Key 73 may help push that kind of concern on our own calendars.

God has given us a lot of good things, and I hope in 1973 we pay attention to passing it around. Key 73 is a confession we are weak in this area and want to go a new direction. Key 73 could remind us not to be the Menno with a large copy of *Martyrs' mirror* under each arm but the Menno who has it microfilmed in his pocket, and his hands free to reach out and encourage others in the good directions the anti-Key 73 letters call us. *Stanley Bohn, chairman, Commission on Home Ministries, Bluffton, Ohio 45817.* Dec. 28

REVIEW

The Jesus people

The Jesus people: Old-time religion in the Age of Aquarius, *by Ronald Enroth, Edward E. Ericson, Jr., and C. Breckinridge Peters (Wm. B. Eerdmans, Grand Rapids, Michigan, 1972, 249 pp., $2.95) is reviewed by Erwin H. Rempel, pastor, Indian Valley Mennonite Church, Harleysville, Pennsylvania.*

THE JESUS MOVEMENT, a youth-oriented phenomenon blossoming on the West Coast and rapidly spreading across the nation, has prompted numerous literary reports and analyses from both the secular and religious press. While the secular press has been long on description, it has been short on an understanding of "Christian doctrine and a personal experience of the life-transforming power of redemption in Christ" (p. 10). Religious reporters, on the other hand, have tended to view the movement either through rose-colored glasses or in critical contempt, depending on their theological commitment.

This book, *The Jesus people,* attempts to combine the best of both the secular and religious approaches. Two Westmont College professors, Enroth and Ericson, and a Westmont graduate, Peters, have successfully presented "a more or less comprehensive overview of the movement that provides factual information with which readers can make their own independent evaluations" (p. 16). An impressive amount of research involving extensive interviews gives depth to the book and helps paint a total picture of the Jesus movement as of the fall of 1971. While the authors are generally sympathetic, they warn against making monolithic judgments of the movement in good and bad terms. The movement is too diverse to make blanket judgments. Some groups are better than others, which leave much to be desired.

The Children of God bring their testimony of "born-again Christianity" through song and message to the leaders of Protestant and Orthodox churches attending the central committee meeting of the World Council of Churches in Utrecht, The Netherlands. Invited by the council's subunit on renewal to conduct a noonday worship service, the young men and women came from Amsterdam and Utrecht, centers of the U.S.-originated movement. Although there were Europeans, Latin Americans, and Asians among them, the Children of God at the WCC meeting were predominantly from California and Texas.

The book is divided into three sections. The first part, chapters two through seven, gives an overview of the historical development of the major groups and many of the "hangers on." The authors contend that the Jesus people cannot be generalized as a unified front with clear distinctives. There are widely diverse groups including the rigidly legalistic and authoritarian Children of God and the more church-centered groups such as the Hollywood Presbyterian Church and the Peninsula Bible Church. In between these extremes are a host of groups with their well-known leaders: Arthur Blessitt, Duane Pederson, and Larry Norman.

Part two, chapters eight through eleven, describes the major beliefs of the Jesus people. This section moves from a strictly objective description to a more evaluative stance delineating the central theological teachings of the movement. The Jesus people are criticized for their fundamentalistic insistence on a simple gospel anchored not so much in well-thought-out principles of biblical interpretation as a personal experience. This simplicity evidences itself in their anti-intellectual, anticultural, antichurch, antisocial, and antihistorical stance. The authors believe the movement has recovered a simplicity in Christ long overdue in our sophisticated culture. But this simplicity is seen, on the other hand, as "one of the great weaknesses of the Jesus movement. . ." (p. 165). A rational apologetic is needed to sustain their faith.

Another belief of this movement is its imminent eschatological expectations. The Jesus people believe they are living in the last days. "Many believe that they will not die at all. Others believe they will die as martyrs for Christ" (p. 179). While a fresh awareness of Christ's second coming is welcomed, the radical nature of their expectations tends to be a potential source of future disillusionment. Christ may return shortly or he may delay his coming for some years or decades. The authors crystallize the potential problem: "If fulfilled prophecies can serve as an index to the reliability of the Bible, unfulfilled propheices can serve as an index to the unreliability of the Bible. And if the Bible seems to them to have been proved unreliable at this point, there is no reason for them to accept its veracity at all other points" (p. 192).

A third major belief of the movement involves the resurgence in charismatic expression: "One of the most distinctive hallmarks of the Jesus movement is its involvement in the pentecostal scene" (p. 195). The authors note three groups involved with the gift of tongues: (1) those who stress a kind of uncontrolled speaking in tongues and ecstatic utterances, (2) those who feel a private use of tongues is preferred over public demonstration, and (3) those who have been burned by it (p. 197).

A final major belief as appraised by the authors is the communal life style. The authors feel some of the fascination in the commune is undesirable but that these family-like settings have developed a sense of spiritual belonging, a family togetherness lacking in many of the Jesus people's former lives, and an economy in living expenses.

Part three attempts to give a sociological and cultural appraisal of the movement. The authors admit this section is limited to impressionistic information rather than statistical analysis and surveys. They summarize the Jesus people sociologically as "a highly diverse group of individuals found throughout the nation but predominately in California and the Pacific Northwest, coming from virtually all social and economic levels but including very few blacks or other minority group members" (p. 238).

This book is a valuable assessment of the Jesus people. It deserves wide circulation and reading by interested persons. It is particularly helpful to the pastor who is constantly being asked his opinion of the movement. Part of the strength of the book lies in the fact that the authors attempted to be as objective as possible in presenting the historical development and central features of the individual groups. This allows the reader to form his personal judgments. On the other hand, the authors are solidly committed to the Christian faith and this has strengthened their assessment of the beliefs of the movement.

A bibliography and footnotes are lacking which could have added an important dimension to the quality of the book.

In the concluding chapter the authors offer three paradigms of the likely directions the movement will take. The first is toward a rigidly legalistic and authoritarian approach evident in the Children of God. A second is a mellowing of bizarre doctrinal eccentricities and a close relationship within the structure of the local church to bring about reform and purity. This is evident in Ted Wise and the Peninsula Bible Church. Finally, the movement may run its course and fade out of sight because its undergirding faith was too shallow.

The authors are correct in suggesting that the Jesus people had better go the way of Ted Wise and the Peninsula Bible Church, thus developing a strong biblical theology and an integral link with the total body of Christ.

MEDITATION

Until the Lord comes

THEY SAY we need do nothing now. When the Lord comes . . . he will bring it. The kingdom, the society of peace, the perfect world.

But what shall we do until then? How shall we spend our time? And how shall we spend the world? We have earth, knowledge, people, art . . . so much. All of his giving. What shall we make of it? Can we let it go its own way, becoming what it will become? We are servants. We are given materials, tools, and talents. And love. What shall we do until the Lord comes?

"Well done, my good and trusty servant! I gave you a prairie, you made it a field. I gave you a forest, you made it a park. I gave you a society, you made it a community. I gave you an earth, you made it more like heaven. Come and share your Master's delight."

Until the Lord comes. . . . We are bound to do something. To delay is to act. Not to preserve is to destroy. To let be is to let die. We are servants; we wait. Are we stewards as well?

David Rensberger

Outline for church renewal

THE FIFTY-FIRST PSALM, that perfect outline of the Christian life, contains a sermon on church renewal as well. It depicts the Christian church as faithfully as the individual believer.

"Thou hast no delight in sacrifice;/ if I brought thee an offering, thou wouldst not accept it./ My sacrifice, O God, is a broken spirit;/ a wounded heart, O God, thou wilt not despise" (Vss. 16-17 NEB).

No liturgy, no tithes are acceptable to God without that element of true submission, humility, a wounded heart. The church today is recalling this truth.

"Let it be thy pleasure to do good to Zion,/ to build anew the walls of Jerusalem./ Then only shalt thou delight in the appointed sacrifices;/ then shall young bulls be offered on thy altar" (Vss. 18-19).

We are Zion, in need of repair. We see the prayer being answered: men in humble searching find freshness for their inner lives; a new knowledge (which is very old) of God's reality and nearness to daily life—both theirs and that of all the world—and of God's demand on them to live and witness to the truth.

Jerusalem, city set on a hill! Are we guilty of hiding her? Have we placed our lamps under the bushel of fatness, in the cellar of sloth? Uncover, uncover the word of the Lord! More yet: let shine the Spirit, who dwells in Christ's body, the church. These are the words of God: I have made you a light: you must shine. You are all prophets, if you yield to me: recall my wandering sheep to the truth.

Oh God, do good to Zion. Build up, build up her holy walls, and found them in righteousness; then only shall our worship be in truth.

Lord, grant renewal to your church!

David Rensberger

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Contents

Christ is the answer. What is the question? 50
News 54
The capacity for outrage 60
Letters 60
The Jesus people 61
Until the Lord comes 62
Outline for church renewal 62
Redeeming the maimed and brutalized 64

COVER

A Haitian girl who is receiving an education through MCC's educational assistance program. MCC has completed thirteen years of service in Haiti last year. It has learned, says Latin America director Edgar Stoesz, to listen more closely to the people before launching development projects. See the story on page 58.

CONTRIBUTORS

Tom Skinner is well-known both as an evangelist and as an author. Two of his best-known books are Black and Free and My Friend, the Enemy. The lead article in this week's issue is an edited version of a speech he gave at last summer's Church of the Brethren national convention.

Katie Funk Wiebe's articles appear frequently in Mennonite periodicals. Her address is 208 North Jefferson, Hillsboro, Kans. 67063.

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Redeeming the maimed and brutalized

In 1967 Luis Jose Monge died of cyanide poisoning in Colorado. Several observers saw him piteously gasp for air for at least five minutes after he inhaled the gas, but no one moved to help him.

Five years earlier, in December 1962, two men —Ronald Turpin and Arthur Lucas—died of broken necks on the same wintry day in Toronto. Their hearts continued to beat for over half an hour after their spinal columns snapped, but no one—not even a doctor who was nearby—sprang to their sides to save them.

Messrs. Mongo, Turpin, and Lucas were the last men in the United States and Canada to be officially and deliberately killed by the state. During the last ten years there have been no executions in Canada, and for five years there have been none in the United States. We pray that they will have no successors.

A loud public outcry has arisen in recent months, however, for a return of the death penalty. Those who favor retention have been joined by strong forces in both countries. The U.S. Attorney General, for example, has announced that Congress will be asked to enact legislation making the death penalty mandatory for convicted skyjackers, kidnappers, and bombers of public buildings. Police chiefs, magistrates, and others have been lobbying in Ottawa in recent months for a return of the hangman's noose. Canadian politicians are bracing themselves for a tough nonpartisan debate on the issue early this year because the five-year moratorium on the death penalty passed by Parliament in 1967 expired last month.

A disquieting feature of the hard line taken by some Canadians and Americans on this question is that church people are among the loudest advocates for the return of capital punishment. It is difficult to square this attitude with the simultaneous concern for evangelism and revival which is occupying the churches' attention in both countries.

Evangelism, as D. T. Niles, an Asian theologian, aptly described it, is one beggar showing another beggar where there's bread to be had. We are all offenders in need of Jesus, the bread of life. Few, if any, of our readers have killed anyone, but who among us has not at some time in a frenzy of anger or frustration demolished another person's spirit with a scathing put-down or a discreetly dropped rumor? There is a good bit of the killer instinct hidden in all of us, but our victims continue to walk around, even though their psyches are mortally hurt. We have been forgiven much. The question now is: How willing are we going to be to forgive?

Our task is not to ask what this or that verse in the Bible says on this question, but to discover the thrust of Scripture's total message. According to my reading of the Bible, the death penalty is entirely contrary to the spirit and teaching of Jesus.

Not only is it contrary to the biblical teaching, but it fails even as an effective way of discouraging would-be murderers. A study released by the Canadian Solicitor General's office a month ago concludes, "Reintroduction (of capital punishment) cannot be justified on the argument that it is a more effective deterrent to potential killers than the alternative of protracted imprisonment." The thirty nations which have outlawed the death penalty since 1822 have not experienced an increase in crime.

"Without minimizing justice," writes U.S. theologian Charles S. Milligan, "the distinctive witness of the Christian is found in compassionate concern. This is not a sentimental romanticizing over the criminal but a recognition that he is a human being. It means that the Christian asks: What can be done, if anything, to redeem this man and to restore his maimed and brutalized humanity? It means that Cain as well as Abel is made in the image of God. . . . It does not mean . . . any lack of feeling for the family of a murdered person, but quite the contrary."

Capital punishment: think about it. LK

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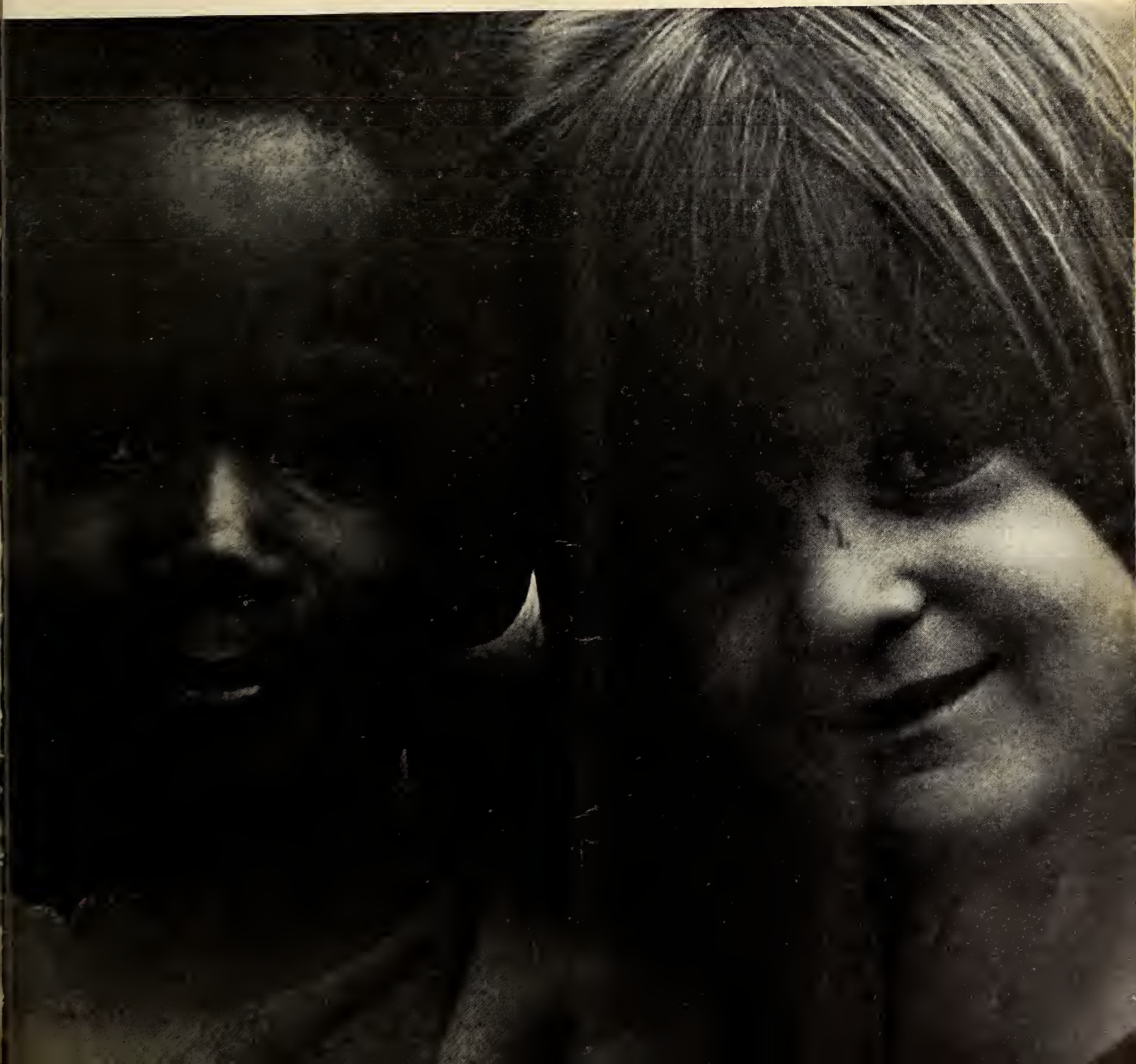

Live so you will be asked

Lois Franz Bartel

Lois Franz Bartel struggles with the question: How can we share Christ across cultural lines? "Evangelism is a two-way street," she writes. "At no time do I only minister to an individual. In some way he ministers to me too. Relationships are winning more people to Christ than programs. . . . We can't make disciples of people we don't know. Win him as a friend and brother. Live so you will be asked!"

Our church bulletin had all the exciting details about summer camp. The announcement was made that anyone could go. The church was paying for all fees, trusting contributions would be made to cover them. Our son quickly packed his suitcase when he received the published list of things needed.

Before camp we heard how some minority children were saying "no" to camp. Did they say "no" because life there was too unlike their own? Even though requests are modest, perhaps they know their family can't buy the things they don't now have. If we buy things for them, what will this do to their self-respect? How will the children feel on Sunday when they are the only ones in Sunday school in their age group? Or will they come back?

We, as whites must recognize that no matter what our intentions, our skin color is a reminder of oppression to minority people. Historical oppression was overt—raping slaves, killing for land, and we can legitimately ask, "Am I responsible for that?" But our relationships with minorities are still influenced by the past and, furthermore, we are part of a system today which still benefits whites and causes the economic disparity discussed above. It is a system that still frequently implies that white is right even in the religious realm. Let's take a brief historical look.

Lyn Hershey puts it well: "When we went out in missions, we were superior in education (and) economic advantages . . . to those we ministered to. We mistakenly took them to be inferior persons rather than equals with inferior opportunities." A parent-child relationship developed and missions became paternalistic. A common feeling among people that their way is the right way tended to prevail in attempts to share Christ with others. Culture and Christianity were sometimes thought to be inseparable.

In *No turning back,* Polingaysi Qoyawayma illustrates, "She did not know the missionaries were on the mesa to teach the Hopis the sinfulness of their ways, to lead them from their ancient beliefs into the white man's way of worship. . . . For centuries, religion had determined the entire structure of Hopi life. To them, life was a constant prayer to the Creator, the Great Spirit. Not just one day a week, but every day, was a day of prayer to the Hopi. They could not be changed overnight."

Vine Deloria, Jr., in *Custer died for your sins* illustrates this more pointedly in his chapter, "Missionaries and the religious vacuum."

Today, far too often the church takes North American values to be Christian values. With one-third of the Mennonites in the world nonwhite what does this attitude say to them? How does it affect our ability to share Christ with other nonwhites? As Don Schierling says, "In our culture (Mennonite-evangelical) there is basically a prescribed form through which one is requested to go to find salvation, and we are much more interested in this tradition than we are in affirming the other person as he comes to truth."

We even talk about "Mennonite names." Do we realize how this sounds to people with black and brown skin and non-German names? Is it not implied they are second-class Mennonites? True, we have a right to have a pride in our cultural heritage, but then let's talk about German names—not Mennonite names. De Leon, Walks-Along, and Lowry are definitely Mennonite names—names of Mennonites.

Today self-identity and self-realization are developing among our ethnic brothers after centuries of oppression. The old time ways of relating aren't working. Minority people take pride in their heritages and do not want to become exactly like white Christians. The desire to share Christ's message with all people is a valid one. Christ's command is as real today as nineteen centuries ago. However, we must realize the "baggage," the liability we as whites carry with us as we relate to ethnic minorities.

Happily, like Paul centuries ago, I have complete confidence in the gospel. Christ's message of love and reconciliation is the way to brotherhood. His gospel will fit any culture. The emerging self-love and self-acceptance opens the way to God's love and acceptance. A careful study of Christ's message shows his life was one of acceptance. God is far more vast than we can imagine. The Holy Spirit relates in many ways to many people. Thus, as a follower of Christ we want to be open to ways God speaks that are not part of our current experiences or beliefs. Learning to know people is an ideal way of developing understanding. Reading the many available books by and about ethnic minorities promotes understanding.

Don Schierling highlights the command to love and accept: "One does not have to wait until another person in another ethnic group is saved, thinks like us, and accepts our life style, before we relate to that person. This basically assumes that we take the other individual where he is and love him for what he is, not necessarily seeing the necessity to change him into our mold. This also allows the other person to come to truth (salvation) via his own culture although that may seem quite different from ours."

Accepting another means loving him even though self-centeredness makes it difficult for us to see things from his point of view. When one can accept another unreservedly, as Christ has accepted us, the way is open for a relationship.

A Peace Corps ad illustrated this approach vividly, "He taught me how to write my name," says a lad about his teacher, "and I taught him how to say it." Evangelism is a two-way street. At no time do I only minister to an individual. In some way he too ministers to me. Relationships are winning more people to Christ than programs in our day.

A German saying was shared at Probe 72 by Larry Christianson: "Don't speak to others about Jesus and the Spirit until you are asked. But live so that you will be asked." A minority brother feels deeply that we can't make disciples of people we don't know. Rather, win him as a friend and brother. Live so you will be asked!

The Anabaptist vision and experience have a lot in common with ethnic minorities' experiences today. They were the first religious group to speak out against slavery in the United States. Anabaptists were a minority and were persecuted historically. Today's ethnic minorities can identify easily with much of this heritage of love and nonresistance. The Hopis had the tenet of nonresistance: "Don't fight. Don't think spiteful things about others. Don't try to get even when they hurt you. To seek revenge is to hurt yourself more than you hurt them. . ." writes Qoyawayma.

Hilda Janzen of Newton, Kansas, reviews how General Conference Women's Missionary Association women had been doing "things *for* the Indian American—cut quilt blocks and sent missionaries. A few leaders were beginning to question this procedure. When should we start calling the Indian American women our equals?" She was the first district advisor asked to visit an American Indian church women's group in the capacity of an equal in 1965.

What should she say? She recalled Chief Lawrence Hart's talk to a group of women in Kansas, giving a review of his people—the Cheyennes. Because of the persecutions in the north, rather than fight, they fled south to Oklahoma. The parallel between Indian American Mennonites and German and Russian Mennonites was striking and in her talk she shared the similar moves to avoid killing.

After her talk, a mother, with a child on her arm, lingered. After most people left they met. "Our beliefs are so similar," the mother said. "Could it be that long ago the Cheyennes worshiped your God and somehow they lost him in the meantime—because we are a peace-loving people just like you talked about this afternoon!" Mrs. Janzen concludes, "She was happy to be a Christian and a believer in the living God."

Like Zwingli and Menno Simons, minorities are saying we must stand up and be counted. People want more than lip service. If we truly care about sharing Christ with others, the imperative is to share their burdens, not just preach Christ to them. Do our white, blue-eyed pictures of Christ communicate what we want to? Does an ear chewed by a rat hurt less if one accepts Christ's way of life? We must share Christ by doing something about structural and institutional injustices. We must recognize and work toward eliminating white racism. The Minorities Ministries Council, Mennonite Disaster Service, poverty programs, government programs, and legislation are beginnings.

We must be willing to step aside. An older Indian leader slowly communicated his beliefs about evangelism. An Indian communicates better with a fellow Indian. The white Mennonite church can help train leaders and then step aside, he said. Can we, who have been so fatherly in the past, actually step back and let leadership become stronger among minorities? Are we willing to trust minority brethren, helping them financially but allowing them leadership roles? Chief and Pastor Lawrence Hart reminds us, "Self-determination does not mean rejection of whites." Rather it is an affirmation that Christ's message can be a valid experience in a truly Indian, black, chicano, Puerto Rican—any—culture!

Complete confidence in the gospel means being able to accept customs unlike ours, being open to new forms Christianity takes in various cultures, and learning what we can from one another. It means participating in a brotherhood in which we learn and share from one another and fully accept our oneness as Christ's children. Qoyawayma asks herself as she walks on the land near her childhood home, "Could she perhaps, help to blend the best of the white culture, retaining the essence of good from both?" Through the acceptance of this cultural pluralism, Christ's message will come through as relevant and desirable. The motto of some early North American Mennonites can still guide us: "Unity in essentials, understanding in differences, and love in all things."

Can the Mennonite churches, which have been so fatherly in the past, step aside to let leadership become stronger among minorities? It was tried at Cross Lake, Manitoba, with good success. Jeremiah Ross, a recognized leader of the community and an active member of the Mennonite group, became pastor of this northern congregation several years ago and has served with great effectiveness. Several similar examples could be cited in the General Conference.

Can Christians purge themselves of their racism?

John Smucker

In the past several weeks racism has again raised its ugly violent head in this inner-city community. I am the pastor of a church located on the borderline of a black, Puerto Rican, and Italian community in New York.

One night our living room window was broken by stray stones thrown while white and black gangs were clashing. Fire bombs were thrown and shots were fired at us. White and black innocent children and youth, including my own son, have been threatened by gangs. Racism has not been eliminated from our society.

Racism is both conscious and unconscious. It comes out in all kinds of strange rationalizations, such as thinking blacks are inferior because of the curse of Ham. Using the Bible to justify one's attitude is the most destructive kind of repressed racism.

Racism must become conscious before you can deal with it individually. To discover it within yourself is to find sin and it must be repented of, as well as cleansed and forgiven by God. Jesus said, "Him who comes to me I will not cast out" (John 6:37). There were no ethnic distinctions in Jesus' invitation to men.

Peter was confronted with his own racism in Acts 10. God gave him a vision while he was praying that he must not call unclean what God has called clean. Later while Peter was preaching to Gentiles in Cornelius' house, the Holy Spirit fell on them and they began to speak in tongues and extol God as on the day of Pentecost.

Only through the power of the Holy Spirit was Peter able to deal with his own racism.

Paul said in Acts 17:26 that God has made of one blood all nations of men to dwell on the face of the earth. Paul was very clear in his denunciation of racism in the early church when Jewish Christians discriminated against the Gentiles. See Ephesians 2:13-18.

It is not so difficult to repent of racism once you see it. The difficulty lies in making it conscious and recognizing it as racism.

Racism is not a part of our Christian theology, but it is a part of our white culture in America. Christians must examine themselves to see if they have imbibed white racism into themselves along with their accommodation to the white middle class culture.

In my own denomination, Mennonites were themselves a minority group in most of their North American experience. They, along with Quakers, were the first to condemn slavery and never owned slaves. Mennonites produced one of the clearest statements against racism in the middle 1950s, condemning it as sin.

Why then have the Mennonite church and other Christian churches been so silent during the black and civil rights revolution? Our theology seems to be clear in its written statements, but our practice reveals startling similarities to the main racist white culure.

We must work hard at opening our churches and communities to other ethnic groups and allowing people to become a full part of us. In the present mobility of Christians moving out of the small town and rural communities into universities, overseas service, urban areas, perhaps an equal dialog can take place and we can obey Jesus' commands to love others as he loved us. There is also hope in the minority and interracial churches across America to practice New Testament integration.

It is important that we authentically interact with other ethnic groups wherever we live, so as to remove the communication blocks of interethnic tension between us and others.

But white racism is basically an individual sickness, even though it is expressed and nurtured in groups of individuals and institutions. We must deal with our own individual racism personally, and allow Jesus Christ to purge us from it as we repent.

As I reflect on my fifteen years in New York City as the pastor of an interracial church, I can see steps of purging of racism within my own self. It is painful to discover your own racism.

When we arrived in the East Tremont community of the Bronx, there were two major ethnic groups in the neighborhood, Italians and Jews. We were assigned to witness primarily to Jews. I enjoyed interacting with the Jewish people because they were cultured, educated, and middle class.

But when I was confronted with the gospel mandate of witnessing to all and the need to witness to Puerto Ricans, blacks, and Italians in our community, I discovered traces of white racism within myself.

I remember one white neighbor telling

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me soon after we arrived, "I hope you don't have Negroes come to your church." I remember struggling and repenting of my own feelings of racism as I rather hoped that this church would be a nice middle class church with Jews and other middle class people.

The second step in my own purging was my confrontation with an increasing migration of Puerto Ricans into our community as Jewish people moved out. The first Puerto Rican families who came to our church could speak English and were among the rising middle class. It was when the next migration of lower socioeconomic Puerto Ricans came into the community that I was again faced with my own feelings of racism.

I tried hard to get new Puerto Rican members into leadership positions and felt that my fellow ethnic-Mennonite members tended not to trust them. Reflecting on this now, I believe I was partially fighting myself, my unconscious racism within, as I accused my ethnic-Mennonite brother of prejudice against Puerto Ricans. To discover that the prejudice was not just in my ethnic-Mennonite brothers, but also within me brought a release and a more constructive relationship with all concerned.

My third encounter was in the late 1960s when riots and disorders were breaking out all over America. Blacks now made up one-third of our community, and a few were members and came to our services.

It was the Sunday after Martin Luther King was assassinated that I was walking through the streets of Harlem to a mass rally in Central Park in memory of Dr. King. Most of the people around me were black. I felt uneasy.

Why was I feeling so uncomfortable? This led me to a deeper search of my heart, allowing Christ to weed out more racism.

I enrolled in several courses in black history and religion under black professors. I took clinical and sensitivity training courses and became a member of a Christian encounter group.

I learned to know a whole new set of black Christian leaders who were evangelical militants for Christ. They were calm. They knew and understood the black revolution. For the first time in my life, I received training and spiritual and theological insights from black Christians.

The Lord cleansed me and filled me anew with his Holy Spirit power and presence as I reflected on the needs of my life and my ministry and the needs of the city. I felt a new depth of purging and a release from Christ as I recognized my sins of racism buried deep within me.

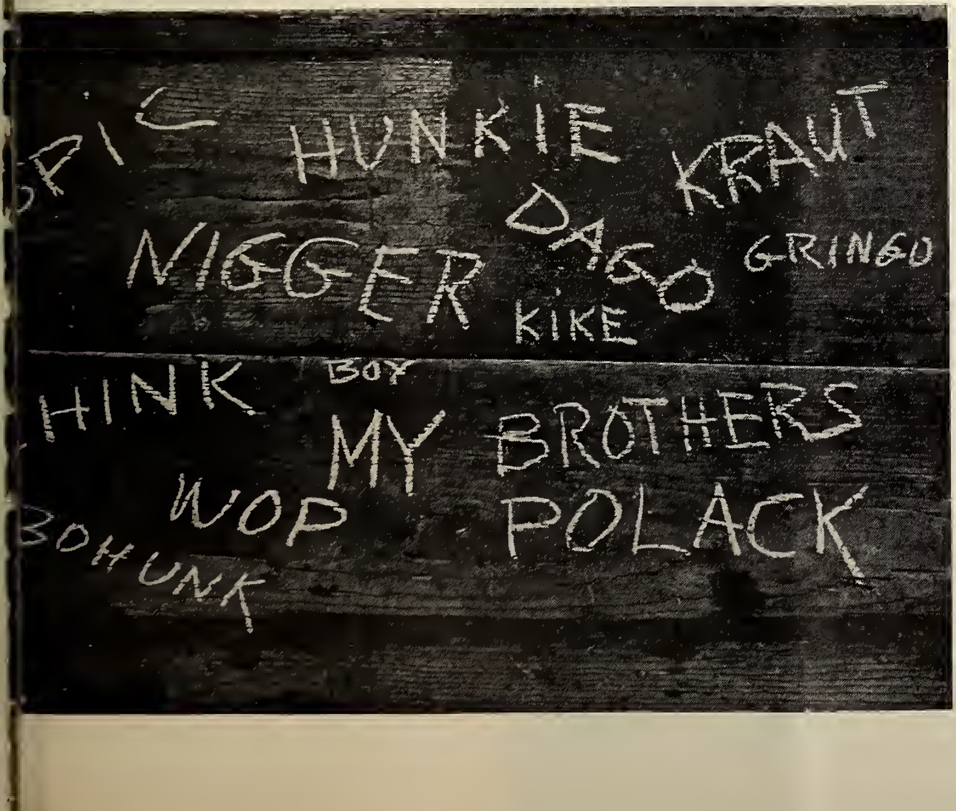
I will not be surprised if I discover more traces of racism within myself because I was reared in a white middle class American culture. But having been purged before, I know Christ can do it again.

Praise God! Christ died for our sins, even the sins of racism in a white racist culture in America. Confess your sin of racism to God and to your brothers. Let Christ make you more compassionate for others and an aggressive witness for him in our society.

Communicate with minority people and learn to know them. Live with them or let them live in your community. There is no greater time than now for Christians in North America to demonstrate the full gospel of Jesus Christ by acting out Jesus' love and acceptance of all people, in contrast to our past failures.

Let Jesus be fully Lord of your life and your church and your community. Commit yourself to him now for reexamination and cleansing.

Racism is part of our white culture in North America says the author of the accompanying article. We must confess this sin to God and our brothers. "Let Christ make you more compassionate for others and an aggressive witness for him in our society," Mr. Smucker writes. Then people whom we have stereotyped and called names will, indeed, become our brothers.



Aid to Managua will include skilled volunteers

"The Managua quake affected a very small area. The tragedy was that it occurred under a heavily populated area," reported Edgar Stoesz, Mennonite Central Committee Latin America director, who spent three days in Nicaragua following the quake.

Mr. Stoesz and Arthur Driedger, MCC (Manitoba) director, went to Nicaragua to assess needs in the area. They traveled with representatives of other agencies, including MDS and the Conservative Mennonite Mission Board.

The ad hoc team said that short-term emergency needs such as food, clothing, housing, and medical care are presently under control. About half of the thirty Mennonite and Brethren in Christ missionaries in Nicaragua were in the Managua area. None was killed or injured.

MCC did not have a program in Nicaragua before the disaster.

According to a United States Embassy source, the Nicaraguan Government, with the help of foreign agencies, will be able to meet anticipated food needs through the month of January, although there are some problems with adequate food distribution. The need for food seems more related to a drought resulting in crop failure before the earthquake than to damage done by the quake.

"It was impossible to assess the food need beyond January or the context within which voluntary agencies will be permitted to work," said Mr. Stoesz. "Hopefully this picture will become clear in time for agencies like MCC to respond through normal shipping channels."

A church stands intact amid the devastation caused by a series of earthquakes which hit Managua, Nicaragua, destroying 75 percent of the city and killing thousands. Relief agencies rushed emergency supplies to aid the 300,000 homeless survivors, most of whom were evacuated from the city due to the fear of an epidemic.

It appears that 4,000 to 8,000 persons were killed in the disaster and about 20,000 injured. The team reported that medical needs related to the earthquake have been met. However medical help may be needed later when present short-term emergency personnel leave.

There is no unusual need for clothing since apparently many people were able to take clothing with them. Light bedding may be needed later.

Housing needs were especially difficult to assess after the disaster. The downtown Managua area was 80 to 95 percent destroyed in the quake. The 300,000 people left homeless by the quake appear to have found temporary shelter with relatives and friends in surrounding areas. Masaya, a town forty miles from Managua, where alternative banking is available, has reportedly doubled in size. Long-term housing is a definite need. Short-term housing is not as urgent as anticipated partly because the Nicaraguan social structure is adaptable to an extended family situation.

Numerous foreign agencies are anxious to assist the Nicaraguans. The Mennonite team found that many Protestant groups are sending aid but that there is little central coordination of effort. Locally about twenty Protestant groups formed an evangelical relief committee. Dr. Gus Parajon, a Baptist medical doctor, heads the committee.

The Mennonite team, with a local committee of Fred Friesen, Evangelical Mennonite Church (Canada); Jonas Bontrager, Conservative Mennonite Mission; Walter Kelly, Brethren in Christ pastor; and Bruce Glick, Goshen College study service director for Nicaragua, agreed that every effort would be made to channel the MCC contribution through the evangelical relief committee.

"When we asked Dr. Parajon what his greatest need was he said he needed someone to coordinate information and resources," explained Mr. Stoesz. "MCC volunteered the services of Arthur Driedger for one month as well as a small amount of cash for emergency needs."

COM will publish book for prayer

A book to encourage prayer for missionaries and national church workers will be published in February by the Commission on Overseas Mission.

The 135-page booklet will replace prayer cards for individual missionaries and families and "Serve and bear witness," a discontinued yearly publication which listed missionaries beginning new terms that year.

The new booklet will include pictures of the approximately 180 missionaries working under COM as of January 1, 1973, descriptions of their work, their home churches, and the year in which they began COM work.

Also included will be a list of retired missionaries and information about each area of work.

The booklet will be available free of charge near the end of February from the Commission on Overseas Mission, Box 347, Newton, Kansas 67114.

Mr. Driedger is also in a position to recognize needs which call for Mennonite participation and will be able to give directives to MCC administrators in North America for future action.

The Mennonite and Brethren in Christ representatives decided that MCC should administer the disaster effort for the MCC constituent groups with an April 1, 1973, review date.

"MCC will respond to the emergency in Nicaragua at least in a modest way," Mr. Stoesz emphasized. "But we want to coordinate our efforts with those of other agencies. Although further recommendations will come from our personnel in Nicaragua, in the next three to six months MCC will likely be called upon for personnel to succeed Arthur Driedger, some material aid and house rebuilding projects. At some point we may be able to use a number of Mennonite Disaster Service personnel to work with Nicaraguans in reconstruction. We would need skilled volunteers who speak Spanish and who could serve for at least sixty days. We also want to be sensitive to local needs and available labor in our planning."

Bulldozers were reportedly clearing away rubble in downtown Managua when the team left. "With proper equipment," Mr. Stoesz commented, "the clearing should not be too difficult. Practically everything is leveled. It's almost like removing snow."

Workathon

Students at Columbia Bible Institute, Clearbrook, B.C., raised $11,000 toward the purchase of a school bus in a one-day workathon early this winter. Before the workday they made a communitywide canvas for funds and pledges. The amounts collected ranged from a few cents to $40. On the day of the workathon, the students provided various types of services. Some worked at a home for the aged, others helped at Twin Firs, an MCC group foster home which is under construction; several washed cars, a few cleared brush on a nearby mountain, and many were involved in a variety of other tasks. Ed Redekop (above), a student from Winnipeg, was pressed into a sidewalk construction job. The bus is expected to arrive within a few weeks.

Sudan survives seventeen years of civil war

The report below was prepared by Ray Brubacher, MCC *Africa director.*

The story of Sudan is intriguing but largely unknown. Sudan, the largest country in Africa, has a population of 15 million. It was part of one of the great ancient civilizations; for a period, the Egyptian pharaohs reigned from Khartoum, the modern-day capital. This country has known the humiliation of colonial domination longer than most African countries. Egypt and England separately or together, ruled Sudan from 1821 to 1956. Sudan has suffered some of the longest civil wars in this century.

The role the church played in reconciling the two sides is a glorious switch from the traditional approach of simply binding up the wounds. In this case the church helped heal the cause.

The Sudan is inhabited by two different types of people. The majority, Arab and Muslim, live in the north and have always dominated the south, which is black and Christian or animist. The Arabs have natural links to North Africa and the blacks are closely attached by race, religion, and culture to the rest of black Africa. The British ruled Sudan as one nation but applied different policies to the two regions. The government formed at the time of independence in 1956 heavily favored the Arab north. Southern soldiers rebelled, and the long war began.

The South Sudan Liberation Movement (SSLM), commonly called the Anyanya, received little help from abroad. Yet they effectively ruled the countryside, while the government forces controlled the towns and main highways. Hundreds of thousands of southerners were killed or maimed by Arab soldiers. About a million people were displaced. Of these, 200,000 fled to neighboring countries. After seventeen years of continuous war, the south lay in ruins.

For many years, various church agencies administered relief programs for the refugees outside of Sudan and to a lesser extent within the country itself. In 1971, representatives of the north and south met in Ethiopia along with several church leaders who acted as intermediaries. Among these churchmen was Kwodo Ankrah, a Ghanaian who studied at Goshen College and who is now a staff member of the World Council of Churches. A final agreement was signed in February 1972 and ratified the following month. Mr. Ankrah reported that enemy leaders excitedly hugged and embraced each other.

The peace agreement demanded concessions from both sides. The government agreed that Sudan should not be an Islamic republic, and the south gave up the idea of secession. The south was granted a large degree of autonomy with its own assembly and executive and police force but remained unified with the federal government which controls all foreign affairs and external defense. The new government, now having a larger representation of southerners, also made provision for a massive reconstruction and development program and invited government and church agencies to help.

Many of the larger church agencies moved in quickly with emergency relief supplies such as food, clothing, blankets, seeds, and tools. Transportation was extremely difficult because of poor roads, destroyed bridges, and virtually nonexistent communications. These problems were further complicated by the instability in neighboring Uganda, thus cutting off a major supply route to the south.

Most of the church agencies worked through the Commission for Relief and Rehabilitation (CRR) under the auspices of the Sudan Christian Council. A group of evangelical missions formed a separate group and called itself the Africa Committee for Relief of Southern Sudan (ACROSS).

The CRR sent out an appeal for an experienced person who could help coordinate activities. The Mennonite Central Committee and the Eastern Mennonite Board of Missions offered to sponsor Harold F. Miller, a veteran of relief and development in Tanzania, and his family for a period of six months before returning to his work in Tanzania. This offer was eagerly accepted. Upon arrival in Khartoum, Mr. Miller was designated "projects officer" and is expected to coordinate and publicize projects in the south which need funds from donor agencies.

He reports that there has been considerable debate as to whether the situation is an "emergency" or merely "urgent." Importing food is not a high priority since the refugees are harvesting their crops, though meager, about this time of year. They will thus return to Sudan with some food which can be supplemented by U.S. "surplus" commodities already coming into the country.

The current order of priorities is: (1) the building of some fifteen reception centers for returnees which will eventually be converted to school buildings, (2) building and rebuilding of schools and hospitals, (3) establishment of "nucleus" villages. There is also strong interest in rebuilding churches in the south since such buildings are a power-

A Sudanese workman notches timbers for the construction of a church-supported reception center in Yei, in the Sudan's southern region. One of the major problems facing relief agencies in the Sudan is finding housing for the thousands who were forced to flee during the civil war and are now returning to their home villages. It is estimated that some two hundred thousand Sudanese fled to neighboring countries, with an additional five hundred thousand taking refuge in the bush and in the shantytowns of South Sudan.

The Sudanese Christians composed hymns of praise even during the darkest periods of the country's civil war. Now that the fighting is over, they are thanking God for the solution that has finally come to the everlasting war.

ful symbol of hope and strength for returning southerners.

MCC expects to continue involvement in the rehabilitation of southern Sudan. At present, the CRR is actively interested in a Dutch civil engineer and a Canadian pharmacist that MCC is offering. The need is great for personnel qualified in medicine and in the various aspects of community development. The demand for teachers will undoubtedly develop sometime in the future when communities are more stable.

One naturally wonders how the church survived through seventeen years of war that not only caused much suffering, but also isolated most of the south from the rest of the world. Once again the church has proven to be a pillar of strength in time of suffering. An Anglican bishop recently returned from a trip in the southern countryside where he visited the uprooted members of his diocese. "There is a spirit of unity prevailing among people living in the bush. Difficulties have welded them into oneness," he reported. "I was moved by the zeal our people have toward God. Their hymns are all in praise of him. Most of the songs were composed during the war and they call on God to deliver them from the dangers of war as he did the children of Israel. But those which have been composed after the agreement praise God for finding a solution to what seemed to be an everlasting war."

Optimism is high. Reconciliation seems to be real. With the continuing support of the church, Sudan can anticipate a future of peace and progress.

Illinois youth convene to discuss "being real"

About 200 youth from Illinois attended the third annual Illinois Youth Institute December 27-29 in Metamora, Illinois.

The institute was jointly sponsored by the Illinois Conference of the Mennonite Church and the General Conference Mennonite churches of Illinois.

The youth had Bible studies on "What does it mean to be real?" Seminars covered such topics as higher education, parents, entertainment, the church and the arts, government, devotional growth, witnessing, minority cultures, vocations, service, and "Things and me."

Also available for adults working with youth was a Christian youth leader skills seminar, based on the concepts of *Parent effectiveness training,* a book by Thomas Gordon.

Resource persons for the institute included Jake Pauls, director of youth ministries, General Conference Mennonite Church; Irene Pauls, Newton, Kansas; Walter Dyck, copastor of Carlock and North Danvers (Illinois) Mennonite churches; Ed Springer, pastor of the Boynton Mennonite Church, Hopedale, Illinois; Mark Lehman, pastor of Rehoboth Mennonite Church, St. Anne, Illinois; Lynn McClure, Danvers, Illinois; Elmer Neufeld, professor at Bluffton College, Bluffton, Ohio; and Deanna Edwards, Bloomington, Illinois.

The institute ended with an evening of celebration and commitment.

Mr. Pauls said the institute had not produced the emotional high that some young people had felt last year, but there were many testimonials, good sharing, and excitement.

Bookrack service begins in Calgary hospital

Servicing religious bookracks in minus ten degree temperature? Why not?—with a message to warm men's hearts.

Mary Goerzen of Calgary, Alberta, reported that permission has been granted for religious paperbacks to be placed in a city hospital.

Over the last few months Ms. Goerzen had attempted to place religious books in Calgary hospitals, but without success. During a visit to coworkers in Edmonton in July, she learned that the contact man for the Canadian Institute for the Blind, through whom they had gained entrance to a hospital in Edmonton, was being transferred to Calgary.

After his transfer Ms. Goerzen contacted him. His answer was "yes," she noted, adding, "He does not allow room for a rack, but allows us to place books on their racks. And if this works out, we may gain entrance to three more hospitals in Calgary.

"With the onset of winter it will be more difficult for me to travel and visit racks. This is one of the things we must cope with. The temperature today (December 6) is minus forty degrees."

"Getting religious paperbacks off their individual racks and into the store's book display is desirable," commented Ron Yoder, bookrack evangelism coordinator for Mennonite Broadcasts, Harrisonburg, Virginia.

"Placing religious books on display with secular ones makes the gospel a natural part of all the literature available to individuals," Mr. Yoder added.

New poverty project in Taiwan to be started

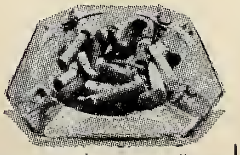
A poverty project in Taiwan will be continued after the end of the present project in the village of Taroko, according to recent decisions of the Taiwan Mennonite church and missionaries.

The present project will terminate at the end of 1973. Director Bill Siemens feels that one of its strengths has been that the village people know that the program will end after three years and they must then take responsibility for the community development projects started through the program.

The missionaries and the church will cooperate in finding another village or villages for beginning agricultural projects, cottage industries, a credit union, educational projects, health care, and other community projects.

Verney Unruh, secretary for Asia for the Commission on Overseas Mission, said COM will be budgeting an extra amount for poverty projects during the next year. The Poverty Fund, which began the Taroko project, went out of existence at the end of 1972, Poverty projects will now be handled through the Commission on Overseas Mission and the Commission on Home Ministries.

We're telling
44 million prisoners
in the United States
how to escape.



For a free booklet on how to stop smoking,
call or write your local unit of the American Cancer Society

Guidelines for serving the mentally retarded

Jack J. Fransen and Vernon H. Neufeld

Juan Rodriguiz, seven years old, was diagnosed as severely retarded. His parents were frustrated, not knowing what to do about Juan. He was not toilet trained. He was hyperactive and difficult to control. Finally they took him to a doctor who recommended state hospitalization and referred him to the regional center for the retarded.

When the team of experts at the center reviewed Juan's case, they decided that rather than hospitalize Juan he should stay at home and attend a special day care program in a local school. Juan's parents hadn't even known the program existed. Now a bus picks up Juan each morning and takes him home in the afternoon. His parents are happy with the change and the help provided by the day care program. Juan is more content, less active, and becoming toilet trained. The future looks promising.

The story about Juan illustrates what the Central Valley regional center in Fresno, California, is often able to do for the mentally retarded and their families. Operated by Kings View, Reedley, California, under contract with the State Department of Public Health, the center has responsibility for services to the retarded and their families in six counties of central California with more than 950,000 inhabitants.

The center, one of thirteen in the state, was designed to keep the mentally handicapped in their own communities instead of sending them to state hospitals. The center is not an institution in the usual sense with beds, doctors, therapists, and teachers. It is a referral, coordinating, and counseling agency which utilizes local institutional and professional resources. The staff is kept to a minimum and needed services are contracted and purchased in the community.

The center provides counselors who advise the family how to cope with various behavioral problems of the retarded. The counselors often recommend medical and allied services such as physical, occupational, or recreational therapy. In some instances, as with Juan, referrals to appropriate school programs unknown to parents have made it possible to keep the retardate home.

Respite care is another important service the center provides. It arranges temporary care for retarded children freeing the family from constant responsibilities. During respite care, the retardate usually stays in another family's home. At times a housekeeper or nurse looks after the retardate in his own home during the parents' absence. After vacation, the parents, refreshed, return to look after their dependent child again.

If the mentally retarded person is unable to remain in his own home because of his parents' inability to cope with him, or for other reasons, the center arranges for "out of home placement facilities." These facilities include foster family care homes, residential facilities, boarding homes, convalescent hospitals, and as a last resort the state hospital. Since the center opened in September 1969, it has processed 1,400 requests. Only seventeen persons have been hospitalized in state institutions and in those cases because of the patient's need for a specific hospital program.

A volunteer at a church-operated center for children with emotional, physical, and mental problems helps a young boy to write "man." The center in Huntsville, Alabama, helps not only the youngsters but also their parents, who are often at a loss as to how they can most adequately assist their handicapped children. The First Baptist Church, which operates the center, has found itself with a vital ministry to retarded and other handicapped children, a group that is often overlooked.

The counselor, usually a professional social worker, becomes the advocate for the retardate and his family. After getting a request, the counselor completes a social history and secures medical and psychological reports on the retardate. A multidiscipline team evaluates the case and provides a total treatment plan to meet the physical, mental, and social needs of the patient and of his family. A variety of professional people such as a medical doctor, psychologist, nursing consultant, an educational specialist, and, when needed, a psychiatrist, judge, or probation officer, may be involved in the planning. Thereafter the case management rests with the counselor and the client family.

For families in which parents are getting old and there are no siblings to look after a retarded family member, arrangements can now be made for the center social worker to become the retarded person's guardian. As guardian, the social worker has responsibility for the retardate's care as long as the retardate is living. This service has offered relief to aged parents.

The regional center program is a state funded program, comprehensive in scope, and one which hardly could be duplicated in other states without similar provisions. How, one might ask, can this broadly based program offer any guidelines or suggestions to communities and churches in other states? It seems to us that the center can offer some hints and guidance for concerned people.

The parents of retarded children need help. They may need money for expensive care treatment or specific kinds of services for their child. But above all, they need understanding and acceptance. The center through its counselors has provided this kind of support and understanding, but it is the kind of help persons in any church and community can and should provide.

The center experience illustrates that there are resources in the community which parents often do not know about. These may be specific services, like a workshop or school, or there may be public funds that are intended to help the disadvantaged. It doesn't take a regional center to find these resources. The local public health nurse, the welfare department, the mental retardation association, and other agencies know about the sources. In rural areas particularly, the function of the center as an information and referral agency could be performed by a volunteer group, a church association, a group of parents, or a mental retardation association.

One simple but extremely helpful service that church members can provide is respite care. Families in the community can volunteer to take care of a retardate for an evening, a weekend, or perhaps one or more weeks. More permanent foster home care may be needed; this, too, families in churches can provide. In many regions of the country funds are available to subsidize such care.

The local church can and should take some responsibility in situations where parents are aging and the retardate may become a survivor without a home. A congregation or individual members can stand with the family so the retardate can be cared for as long as he lives. It may be that a congregation or group of congregations will also find a specific need in the community such as a workshop, day care program, or home for survivors, which they should provide.

The Juan Rodriguizes do not need to be sent away to large state institutions. If the church and community care, almost every retarded person can be cared for within the home community.

This is the last of a series of three articles.

Words & deeds

Fifteen MCC *workers* illegally ordered by Selective Service to perform alternative service have chosen to continue their MCC work. The United States District Court for the District of Columbia has ruled that Selective Service illegally ordered many conscientious objectors to civilian service. Seventeen MCC workers in assignments in Nigeria, Sierra Leone, Jamaica, Bolivia, Poland and the U.S. and Canada were affected. The seventeen men who were in the first priority selection group in 1970 or 1971 had been sent work orders after November 9, 1971. In the D.C. district court's view, ordering these men to civilian work at a time when no one was being ordered to report for military service was illegal.

"Court decisions, along with the capitulation of Selective Service, established clearly for the first time the principle that conscientious objectors can be ordered to civilian work only in the same order of call as other registrants are ordered for induction," said Conrad Brunk of the National Interreligious Service Board for Conscientious Objectors when Selective Service issued in July a release statement for the illegally called CO's. By October, fifteen of the seventeen men in MCC assignments had decided to complete their terms. In response to his letter of release Dale Hofer, MCC Nigeria, wrote the director of Selective Service: "In regard to your letter of August 9, 1972, I elect to complete my alternate service pursuant to the SSS Form 153 issued to me last year. My wife and I plan to participate in Christian service here in Nigeria. Our plans are in no way altered by your SSS Form 153 or your current requirements. We are in the service of the Ruler of the Universe and coincidentally representing the United States here in Africa by identifying with the ways of love and peace rather than an organization of violence and hate."

The chairman of the Key 73 organization in the Chicago area, Henry W. Anderson, wired Billy Graham during the time when U.S. bombing of Hanoi and Haiphong was at its height urging the evangelist to do something to stop the bombardment.

About two-thirds of the arrests made by the Federal Bureau of Investigation during fiscal year 1972 were of deserters and draft law violators, according to the FBI's annual report. The report said a record high 21,211 military deserters were arrested and 2,550 draft law violators. Total arrests for all charges were 36,287. The report predicted that such arrests, as well as the FBI's surveillance of antiwar groups, will decline sharply at the end of the war. The report identified the National Peace Action Coalition, the People's Coalition for Peace and Justice, and the Vietnam Veterans Against the War as groups under investigation by the FBI. The FBI says there are 4,448 draft law violators at large, and the Pentagon estimates that 30,000 deserters are at large. *National Catholic reporter*

A pastoral letter, signed by forty-one U.S. religious leaders, including John E. Lapp, a Mennonite bishop in Pennsylvania, and John H. Yoder of the Associated Mennonite Biblical Seminaries staff, accused the Nixon administration "of aborting the possibility and betraying the duty of peace." The letter, which was released during the Christmas season, went on to say, "Promised a generation of peace, we have experienced not even one day of peace. . . . We need no more brilliantly contrived explanations of diplomatic failures. The bombing must be stopped. The war must be ended." Pastoral letters, circulated by some denominations as a means of interpretation and guidance to the faithful, are reserved for only the most important messages.

Zaire filmstrip produced

A filmstrip, "Where is the church in Zaire?" complete with sound, has been produced by Africa Inter-Mennonite Mission.

The twenty-five-minute filmstrip shows old and new methods of missionary activities and deals with some of the problems which the national church is facing.

The filmstrip may be rented for $2.00 from the Audiovisual Library, Box 347, Newton, Kansas 67114.

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RECORD

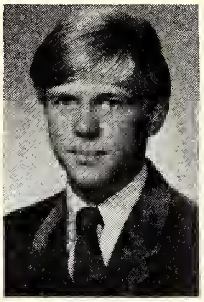
Workers

Susan K. Goering, First Church, McPherson, Kans., has begun two and one-half months of voluntary service in Elkhart, Ind. She is serving as a child therapy assistant at Oaklawn Psychiatric Center in Elkhart from Nov. 11 to Feb. 1. Ms. Goering has attended the University of Kansas in Lawrence and is the daughter of Milton and Marge Goering, McPherson.

Edna Catherine Knackstedt, Mennonite Brethren Church, Buhler, Kans., was to begin six months of voluntary service with the General Conference Mennonite Church on January 15. She will serve in Gulfport, Miss., tutoring and doing office work. Ms. Knackstedt received a BS in education at Emporia State Teachers College, Emporia, Kans., in 1932 and an MA in English literature at Colorado University in 1940.

Robert Voth, Alexanderwohl Church, Goessel, Kans., began service Nov. 7 in an inter-Mennonite voluntary service unit in Champaign-Urbana, Ill. He will serve one or two years as a community worker in the Carroll Addition. Robert is a 1972 graduate of Bethel College, North Newton, Kans.

Ruth D. Wiebe, Plum Coulee, Man., has begun a two-year term of service with MCC in Akron, Pa. Ruth is working as a receptionist at the MCC headquarters in Akron. She is a graduate of the Garden Valley Collegiate Institute, Winkler, Man., and received her high school diploma for business education. Ruth is the daughter of David F. and Dorothy Wiebe, Plum Coulee, Man., and a member of the Plum Coulee Bergthaler Mennonite Church.


Voth

Wiebe

Calendar

Feb. 7-9—Council of commissions, Newton, Kans.

March 12-15—Mennonite health assembly, Atlanta, Ga.

July 7-11—Annual sessions of the Conference of Mennonites in Canada, Edmonton, Alta.

Canadian

Feb. 23-24—Annual session of the Conference of Mennonites of Saskatchewan, Eigenheim Church, Rosthern.

Feb. 23-24—Annual session of the Conference of Mennonites in Manitoba, Bergthaler Church, Altona.

March 2—Joint presentation of Bach's "St. Matthew passion" by the Canadian Mennonite and Mennonite Brethren Bible colleges, Centennial Concert Hall, Winnipeg.

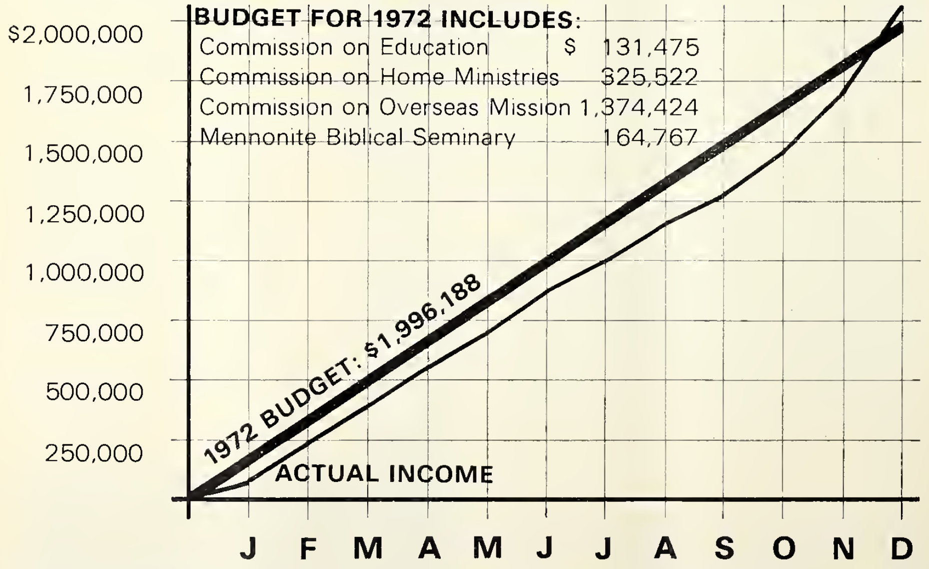
Central

Feb. 22-23—Regional offender seminar, Bluffton, Ohio.

Northern

Feb. 11-12—"Berlin exodus" lecture, Bethesda Church, Henderson, Neb., Peter J. Dyck, speaker.

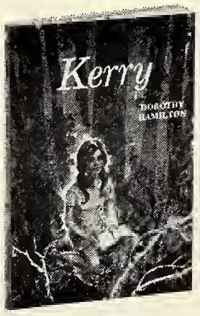
Conference budget December



BUDGET FOR 1972 INCLUDES:

Commission on Education	$ 131,475
Commission on Home Ministries	325,522
Commission on Overseas Mission	1,374,424
Mennonite Biblical Seminary	164,767

Every commission and the seminary made its budget in 1972. This is the first time in recent history that all went over the top. In 1971 the over-all budget was met, but two program commissions were short of 100 percent. The accompanying chart gives details. In behalf of your elected officials, I want to thank all of you heartily for putting this kind of confidence in the General Conference and its program. *Wm. Friesen, conference treasurer*


KERRY
Dorothy Hamilton

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REVIEW

August 1914: an important new Russian novel

August 1914, *by Alexander Solzhenitsyn, translated into English by Michael Glenny (Farrar, Straus, and Giroux, New York, 1972, 622 pp., $10.00) is reviewed by Gerhard Lohrenz, retired pastor of the Sargent Mennonite Church, Winnipeg, and frequent leaders of tour groups to the Soviet Union. In December 1972 Mr. Lohrenz accompanied Manitoba's premier, Ed Schreyer, on an official visit to Russia.*

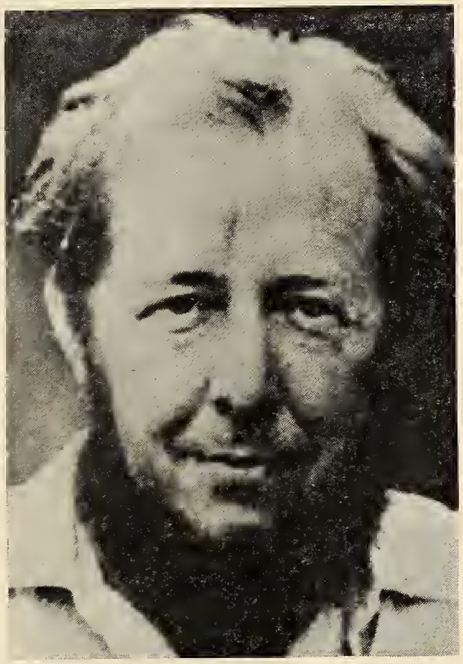
JULY 19 (August 1) 1914 Germany declared war on Russia. Russia immediately mobilized its immense manpower and put 5.3 million men under arms, of which more than two million served in battle units. In accordance with its agreement with France, Russia had to attack Germany within fifteen days after the declaration of war. But its army, although large, was ill prepared for war. Many of its leaders were poor and unable to handle large contingents of men.

On August 4 the first Russian army under Rennenkamp crossed the German frontier and began military action, and on August 7 the second army under General Samsonov entered East Prussia. Successful at first, this second army was surrounded and defeated at the battle of Tannenberg, driven into the morasses of the Masurian Lake region, and practically destroyed. Ninety thousand men were taken prisoners by the Germans and 200 guns fell into their hands. This is said to be the most decisive victory of the war. General Samsono shot himself.

At the beginning of September the Germans attacked the First Russian army and forced it to retreat behind the Russian frontier. Both armies together lost over 200,000 men and 450 guns.

The Russian press at the time said as little as possible about all of this, but in spite of the press blackout, people knew of the defeats. Even I, a boy of fourteen, heard some details of this tragedy and was tremendously impressed, especially since a man I knew served in the Russian army and was taken prisoner by the Germans.

This national tragedy normally would have stirred the imagination of Russian writers and poets, but because of the horrible bloody years that followed, no one seemed to have time for it. It was a more or less forgotten incident in an endless chain of tragic events.



Alexander Solzhenitsyn

But in 1971, fifty-seven years after the event, the first Russian book dealing with the drama at Tannenberg was published. It is Alexander Solzhenitsyn's *August 1914.* This novel by the well-known Soviet writer explores the responsibility for the Russian defeat at the battle of Tannenberg. Significantly it could not appear in the writer's native country, but was printed in Russian by the YMCA Press in Paris. Soon translations in German and in other languages appeared, and now Farrar, Straus, and Giroux have published an English translation available in practically any bookstore.

I read the book though in the original, the Russian language.

Certain features of Solzhenitsyn's book remind the reader of Tolstoi and others of Dostoevski, but there are significant differences too. Solzsenitsyn does not probe into the working of the mind of his characters as deeply as the others do, and he does not seem to believe as they do that man is a victim of his fate or at least of events, but rather it is man's response to a challenge that determines the outcome of his own life and often of others, too.

As the writer sees it, the old order is doomed; the czar and those immediately under him are either incapable or callous. Most of the generals are unequal to their task, although there are glowing exceptions, such as the staff captain Vorotyntsev and others. The common soldier is poorly equipped and often badly led yet persistent and courageous in the face of superior arms. Thousands of fine men are lost to no purpose because of poor leadership. The author feels deep pity for these men, as well as for Russia. The *leitmotif* of this book is the sentence: "I am sorry for Russia."

Samsonov, the commander, is really a man who has the best of intentions, but he is in no way able to do justice to his position. Those above and around him do not make his task easier. To the contrary, they help to push him into the abyss. Samsonov realizes his failure; he develops a feeling of guilt toward the common soldier and the only way out of this dilemma for him is death. He kneels in an isolated place and prays: "O Lord if you can—forgive me . . ." and then he shoots himself.

It is interesting to note that Solzhenitsyn, an army officer in the second World War, seems to nourish no hatred for the Germans. Their army is better trained, better led, and better supplied. Individually the German soldier is no better than the Russian. He does not appear to be brutal and evil, just a well trained and disciplined individual.

The general staff and many of the generals are bitterly satirized. When Vorotyntsev gives a factual report of the situation in which the doomed second army found itself, the commander in chief, the Grand Duke Nikolai Nikolaievich, has nothing better to suggest than to set his hopes in an old icon to be brought to the front and to quote the verse: "He that endureth to the end shall be saved." The generals are dismissed with a single sentence: "Plan!

There was something so un-Russian about the word."

The soldiers, on the other hand, earn the writer's undivided praise: ". . . the vigorous, inexhaustible spiritual strength of Russia that lay hidden under these soldiers' tunics and made them so fearless." Throughout the book there is the hint of an inevitable change to come. Not for long will the noble spirit of Russia continue to be subdued and dishonored by a decayed layer of society and an incompetent government.

Like many Russian writers, Solzhenitsyn is a lover of nature. The pine forests, the stars, the mist, the light and the darkness all find a response in his soul.

The scenes of trench bombardment, panic, and rout are obviously written by a man who has lived through such horror. The reader is strongly impressed with the futility of war. The Russians shell their own troops and move them around to no useful purpose. Orders are no sooner given than they are countermanded again. They send their orders and plans uncoded over the radio, thus betraying themselves to the enemy. They retire when on the verge of victory. It is a picture of hopeless incompetence and perfect chaos.

The writer brings into his novel people from the various walks of life, but often after having introduced them to the reader he seemingly has no further use for them. They do not appear again. Does he aim by this to give a flash picture of Russian life? Possibly, but it does complicate the flow of the story and distracts from the main theme. News items and documents interrupt the narrative. Although they add to the reader's understanding of the situation, the average reader will see them as a stumbling block.

This novel likely will be praised but also sharply criticized. At times, the slow movement of the narrative, the introduction of so many individuals seemingly not directly necessary and the burdening of the novel with so many news items will be criticized by some, but the grand theme, the passionate search for the truth, the great pity and love for Russia, and the many excellent word-pictures to be found in the novel will give it a place among the great masterpieces of Russian literature, such as Tolstoi's *War and peace.*

August 1914, a song of praise of the common people of Russia, cannot appear in its native country because the writer's view of history runs counter to the official version. The novel is definitely not anti-Soviet, nor anti-Russian, but the sin of the writer is that he dares to hold a view contrary to the Marxist version which teaches that the revolution was the culmination of a long and inevitable historical process.

This individualism is Solzhenitsyn's strength and eventually will gain for his novel a place of honor even in his native land.

MEDITATION

The porcupine debate

Two porcupine friends named Willie and Bill,
Were talking one day of porcupine ills.

Said Willie to Bill with a sorrowful moan,
"Isn't it sad that we live all alone?"

"The animals shun us; I have not one friend.
Please tell me, Bill—Oh, what is our sin?"

"Don't sweat it, my friend," said porcupine Bill.
It isn't your sin, it's just your sharp quills.

"We live all alone—that's just how it goes,
'Cause no one wants quills in the end of his nose."

"I've got it," said Willie, "The answer I know,
I'd rather have friends, so my quills have to go."

But Bill exclaimed, "It doesn't make sense,
Without your sharp quills you'll have no defense."

Willie thought and he thought—he couldn't decide,
Should he give up his quills or save his own hide?

And then in a flash he decided with glee,
I'll pull out my quills in the trunk of a tree.

With all of his might he ran at the trunk,
And into the bark went his quills with a *thunk*!

His quills all came out in the trunk of the tree,
And Willie exclaimed—"At last, I am free!"

"Free to be eaten," said Bill in disgust.
"You'll find out real soon there's no one you can trust."

But Willie said firmly, "I must leave my cage.
I'd rather risk friendship than die of old age."

Far into night they debated the matter,
Live safely alone or make someone fatter.

The Porcupine Question remains to this day,
Is it outreach or safety—which one do you say?

Wes Seeliger

Asia conference report ready for distribution

The official report of the First Asia Mennonite Conference, October 12-18, 1971, in Dhamtari, India, has been published recently in Calcutta, India.

In North America, copies are available for $3.00 each from the Council of Mission Board Secretaries, 10600 W. Higgins Road, Room 104, Rosemont, Illinois 60018. Ten or more copies are $2.75 each.

Film on Mennonite World Conference is available

"The Ninth Mennonite World Conference," a thirty-eight-minute, full-color movie on the world conference last summer in Curitiba, Brazil, is now available from the Audiovisual Library, Box 347, Newton, Kansas 67114.

Rental fee is $30 or a freewill offering of at least that amount. All profits will go to the 1977 Mennonite World Conference.

LETTERS

Key 73 objectives

Dear Editor: In response to the letter "Idolatrous civil religion" by Ron Hunicker (December 19 issue), may I suggest that he read the objectives of Key 73. Objective Number 3 is "to apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved."

The important part of Key 73 is that each denomination and each congregation are encouraged to "do their own thing." The program itself cannot spell out all the directions but I think we have the resources to present the full gospel message for the whole of man. *Ward W. Shelly, pastor, Calvary Mennonite Church, Washington, Ill. 61571.* Dec. 29

Palaver finished?

Dear Mr. Kehler: The following paragraphs relate an experience I had after about six months of my TAP assignment.

Working out a mutually satisfying relationship with one's cook or steward can be one of the most difficult problems a TAP teacher faces. In a previous TAP experience I didn't really find this out because I was living with senior missionaries who set the tone in the household. But when I came to Jos and learned that I was to have a large house of my own and would need my own full-time steward to run it, I welcomed the opportunity to put my own ideas to the test.

After some months had passed, I felt that progress had been made and that Hamza and I had a fairly nice rapport established. He is a conscientious Muslim and had impressed me from the start by his scrupulous honesty. Then came the moment of disillusionment. One morning I entered the kitchen earlier than usual because I had heard him arrive particularly early and I wished to know why. I found him in the process of frying meat (his own) on the gas cooker. He explained it was for his brother who was setting off on a long journey that day. I scolded him more strongly than I had ever had occasion to do before and said that if he used the gas again, I would charge him five shillings.

I was quite annoyed because gas is generally difficult to obtain, and there is no guarantee of a replacement when you run out. If it had been an electric range where the supply of electricity is more or less assured, I would have been much less disturbed. But how to explain all this in my meager Hausa! So I contented myself by repeating the warning about the money.

That was the end of the incident and things settled back to normal. The second confrontation occurred when I went on holiday and left Hamza in charge of the house—cat, plants, security lights, etc. One of the last things I said to him before leaving was, "Don't use the gas." He answered in his *pidgin* English, "No cook-a gas. Make-a tea electric kettle, finished." (We had the system established whereby he could make one pot of tea per day using my electric kettle.)

I came back to the compound late Saturday evening. The next morning I heard the cook in the kitchen, so decided to go out and greet him because I didn't think he knew I was back. I found him bent over lighting the oven—a part of the stove that he certainly never uses for preparing my breakfast. He straightened up quickly and greeted me, but the exchange of pleasantries wasn't quite as prolonged as usual because I immediately reproached him for using the gas. His reply: "I no cook-a gas all week. Now I see you come, I cook-a gas," implying that it was all right to use it since I was in the house. What do you say to logic like that? I felt betrayed. As I quickly turned to leave the kitchen, he called after me, "Palava finished?" To which I said, "Ban sani ba" (I don't know).

A little later his wife and child came over. I met them in the kitchen but again wasn't too profuse in my greeting. Hamza told me they had come to say they were sorry for the palaver. Later that day when I paid him, I deducted five shillings for the gas. To his objections, I replied, "Shi ke nan" (The affair is settled).

Several days later, I was about to leave again. This time he said, "Madam, it is not good when you go away." So I answered, "This time I shall lock the gas in the store." He agreed right off, saying, "Me no want-a palava; me come-a, work-a, finished." As he said good-bye, his last words were, "Put-a gas in store."

I went away, thinking about the way this particular encounter of different value systems had been resolved. I'm still thinking about it. *Mary E. Burkholder, St. Louis College, Box 655, Jos, Nigeria.* Nov. 26

Contents

Live so you will be asked 66
Can Christians purge themselves
of their racism? 68
News 70
Recard 76
Review: August 1914 77
The parcupine debate 78
Letters 79
Equilibrium and the new creation 80

COVER

February 11 is Race Relatians Sunday. Wauld that we cauld all be as blind ta skin calor and as deaf ta regianal and natianal accents as children are.

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Lois Franz Bartel is a free-lance writer and hamemaker fram La Junta, Cola. 81050 (910 Belleview). She is also a member af the Women's Missionary Assaciatian's executive cauncil.

John I. Smucker has been pastar of the Mennanite Hause of Friendship in the Branx, New Yark, far sixteen years. His article in this week's issue was first presented as a guest serman on The Mennanite Hour, Harrisanburg, Virginia.

Wes Seeliger's article is taken fram The Adventurer.

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CORRECTION

The caver phato af the January 9 issue was upside dawn. The Chinese Bible shauld open fram the left.

The Mennonite

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Equilibrium and the new creation

EQUILIBRIUM often seems to be the guiding force of nature. We value a balance of protein and carbohydrates, sleeping and waking, exercise and rest, rain and sunshine, chatter and silence, meditation and action, tradition and experiment. Excesses of any kind throw things out of balance and disorient us.

But such a balancing act can present some dangers.

For example, how does one balance love and murder? What level of oppression balances justice? What portion belongs to God and what to Caesar? What is the optimum balance of racism and brother/sisterhood?

Another problem is that it is hard to grab the future to place it in the balance, and it is all too easy to be satisfied with placing the status quo on the scales. Negotiating a balance between those things which already are, excludes the possibility of the radically new entering our lives.

Those who balance, sit on a seesaw—anxiously teetering from side to side, weighing the consequences without the benefit of a standard weight or measure. The seesaw is incapable of new directions.

The people of God play tag. They are always running—knowing what they are trying to catch, yet not knowing when or how they will catch it, or how many times they will have to change direction. All energy goes into the chase—into jumping over broken bottles, into crawling under hedges, into running headlong toward the future which God is creating. LJ

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:06 FEBRUARY 6, 1973

Pop Hunsberger and the glorious rumble seat

Frank Ward

I DON'T KNOW how to start this.

"My favorite Sunday school teacher was . . ." Good grief! And our nine regular readers turn to the Letters to the Editor. Or back to them.

What I don't want to do is lecture. I'm trying to grab you by your senses so you'll feel what I feel instead of just hearing what I say. If you have love, and if it has a handle, I'd like to grab you by that.

Let me start in the middle. We were a bunch of guys in the early forties. No, not age. The *nineteen* forties. And by bunch I mean we resembled a Sunday school class. On occasion.

We were at this city mission in Philadelphia, and the leader—in a bright red wig that made me sure he'd been a circus clown, really—was saying, "If any of you bums (that's what he said), if any of you bums need a place to sleep tonight, just let us know. We got soup and a bed for you if you want."

I played this banjo you wouldn't believe and Harry Spaeth played an accordion. And maybe the rest sang—I don't remember.

And then there was Pop Hunsberger.

Yea, good old Irving "Pop" Hunsberger. We were standing around Pop, getting ready to go back to the church when the leader of the mission stormed up, threw his arm around Pop and thundered, "Buddy, you got a place for the night?"

We laughed about that all the way back to the church. So did Pop.

I started this in the middle, remember? When I first met Pop, I was maybe fourteen. Somehow I got conned into going to Sunday school at this First Mennonite Church. I didn't know a Mennonite from a mushroom.

Pop taught the class. Big, tall, gangly. And old. Man, I thought he was ancient. A forty-year generation gap he had on us. He wasn't very neat. Later I found out his wife had died shortly before we met. I remember swearing he tied his tie with a sheepshank knot.

But, God, he was one beautiful man!

Let me try to explain. I don't think Pop ever got to junior high. I don't remember many of the facts that he taught us in the five or so years I was in his Sunday school class. (Every time they told us we were getting a new teacher, we told *them* that we weren't going to come to Sunday school anymore.) The facts I do remember are mostly those I've long since passed by in my struggle for a faith that can stand investigation.

Pop used to say, "This is what I think, but you fellows shouldn't take my word for it."

We didn't. Sometimes we argued till we were blue over a point that made little sense. I remember defending points I didn't believe and ripping to shreds those I couldn't disbelieve. And he knew. He never got uptight. (We had the symptom but not the word, back then.) We were finding out what it was like to become *men;* what it was like to disagree with people, challenge them, charge them with error and not get slapped down like kids. That power was kind of frightening, but Pop was a safe guy to use it on.

When the arguments got too loud, he cut them off. He had huge hands with broad fingers (I can still see them.) that would close like vises on our shoulders. The Claw, we called him then. "Help, the Claw's got me!" But we shut up. Usually.

One of Pop's attractions for us boys was his ownership of an old (even then) De Soto coupe with, yes, a Glorious Rumble Seat. Ah, the cultural impoverishment of today's swinging youth! Pop kept a little book in which he wrote the names of the three guys who got to ride in that Glorious Rumble Seat whenever there was some function to be

Pop Hunsberger had few pat answers. But he knew how to listen. Wonder of wonders, he even asked questions that showed he had listened.

attended in the Eastern District. As soon as the announcement was made in church, we looked for Pop so we could get our names in ahead of the rest. So it snowed, or rained, or dropped below freezing. A guy has priorities, man!

When we reached the later teens, Pop's Glorious Rumble Seat was still in demand. But for two. One fellow and one girl. And if you got to the car before he did, you readjusted the rear-view mirror so that it gave him a fine view of the sky out the back window. One day, beaten out in the rush, I had to ride up front with Pop.

He climbed in, looked at the altered mirror, sighed, and said, "For as bad a driver as I am, I really should use that mirror."

But he left it where it was.

Riding up front with Pop wasn't bad, though. Then we could talk about things that were important, at least to us. I couldn't begin to list the topics. Pop had few pat answers. That was okay. There wasn't any shortage of them around. But Pop, untrained in the fine skills of teaching, listened. He listened! Wonder of wonders, he even asked questions that showed he had listened.

He was slow to judge. When you told him about trying the cigarettes, the booze, or whatever, he listened. Then he might nod his head in agreement to indicate that he knew the dilemma.

"Yes," he would say slowly, "I know what you mean. What do you think you're going to do?"

I don't mean that Pop didn't express his own ideas. He did. But he always made sure we knew they were his and that we had to make our own decisions.

"Here's how I feel," he'd say, "but you'll have to make up your own mind."

A lot of hard facts I didn't learn from Pop Hunsberger. Did I learn anything? I remember the time Jack Bretcher's father died. I dreaded his return to our class because I didn't know what to say or do. But I can still see Pop when he first met Jack after his father's death. I don't know if he said anything at all, but I do know his face kind of crumbled and he threw one of those big arms around Jack's shoulders and squeezed. It was years later when I finally verbalized the experience: if you don't know the words, hum the tune.

Did I mention that Pop had no children? Maybe he was lonely and we provided some companionship that he needed. Maybe it's more complicated than that. At any rate, I don't think the exchange—if there was one—was unfair.

Pop knew us guys. And that couldn't possibly happen in an hour or less on Sunday morning. It happened at ball games (the Phillies were as bad then as they are now) when the score got lopsided . . . in favor of the visitors. It happened on the way to some district meeting. We didn't go to the meetings because we considered them that important. We went because the going and coming were fun. That De Soto was fun, even if you rode up front.

We had a thing going at Christmas. For a while, as things sometimes go in youth groups, we had quite a crowd of young people, at least for the size of the First Church. So we used to go caroling on Christmas Eve—and right on through until the early morning service at the church. Five in the Glorious Rumble Seat those nights. Because Pop went. We assumed he would, even though we knew he was ancient. When we got back to the church early, he sprawled with us on the floor of the study, waiting for the coffee and rolls that lured people out of warm beds for a church service.

I'm not sure. Maybe it was a kind of agony he endured. But I really think that he enjoyed the Christmas Eve bit. Maybe I could never have put into words that Pop was pushing himself, but I would have felt it. I know I would. I'm sure part of the reason we felt comfortable with him (that, too, I couldn't have verbalized) was that he was comfortable with us. Feeling, again.

Do you see what I'm getting at? I remember one time Pop drove me home after church at night. (I had to go. I played this stupid banjo I told you about.) We sat in the car and talked until midnight. The next day my mother (poor Mom) was teed off in her motherly way.

"How come," she asked, "you can talk with Pop Hunsberger, but around here we never know what you're doing or thinking?"

She had a point. And I'm not sure that I can answer her even now. Maybe —but only maybe—the difference was that I felt my parents were under a kind of *obligation* to care for me. Pop Hunsberger wasn't. I mean, I wasn't his kid. He didn't have to like me. But he did.

Don't take offense, Mom. I'm only saying that it was good to know that somebody, in addition to my parents, felt I was okay.

Years later, when Pop had remarried and I had gone from a pastorate to an assignment in Christian education in Newton, he continued to visit me almost every year.

Why are we such unthinking procrastinators sometimes? I don't believe I ever really thanked Pop for what he was to me and (is there a line between?) what he did for me?

Last spring I learned he was sick and not expected to recover. I got his telephone number (Miami Beach, Florida), put it on my desk, and told myself that I had to call and talk to him again.

Why didn't I? Maybe because with all our talk, both Pop and I were just a little uptight about putting feelings into words. Maybe if, by telephone, you could put an arm around a guy's shoulders and squeeze . . . I don't know. Anyway, I never called. The number still lies on my desk although sometimes, it gets lost under a lot of correspondence from people who write and ask if I can conduct a workshop to help train their Sunday school teachers.

When Pop was teaching us kids, I think he earned his living candling eggs. The first time he told us, I thought he said he candied eggs. I still don't know for sure what it meant. I remember that he had a thumbnail, long, broad, and thick, that he said was good for picking up eggs. There were a lot of other things he'd rather be, he told me. But now I can't remember what.

When he was eighty or more and living in Miami Beach, Pop was operating a freight elevator in the Eden Roc (I think) Hotel. I remember the sparkle in his voice when he told me that there was always something going on and that he met a lot of people and that they seemed to like him. And I thought, sure, and you liked them, I'll bet.

If Pop had been well-educated and trained (notice I didn't use "intelligent" in that phrase), I wonder what kind of teacher he would have made. Would he have become so sure of himself that he would have offered the pat answers? Would he have forgotten that the decisions were, indeed, ours to make and not his? I really don't know. I prefer to hope, at any rate, that the education and the training would have increased Pop's effectiveness rather than diminished it.

As I look back now, I have to admit that Pop Hunsberger was responsible for my presence—for good or evil—in the Christian church and, more particularly, the General Conference Mennonite Church. And I'm sure that our conversations and experiences together have done more to shape my faith than I know. But I can't remember words. I don't know what he said to me—if he said anything at all.

Unless, of course, it was, "It's your decision to make, you know."

What a crummy way to treat a guy looking for help.

I suppose I've been trying to make you feel Pop Hunsberger as the beautiful man I knew. But don't get me wrong. He wasn't perfect. He knew it. And we kids knew it. That's part of what made him beautiful.

The other part I couldn't verbalize as a kid, either. Not too long ago I read some far-out suggestions for improving public education. One was that if a teacher wanted to return to his or her school for another year of teaching, said teacher was to bring evidence he or she had a loving relationship with at least one other human being. With two, you were entitled to a raise.

Pop would have made a fortune.

Last summer Irving "Pop" Hunsberger died. As Kurt Vonnegut says: so it goes.

The telephone number was lost again somewhere under my correspondence when I got the news. I cried a little and couldn't figure out if it was for Pop or for me. I didn't see that it could help either one of us.

I didn't bother looking for pat answers. Instead I spent some time feeling some of the things I remembered about Pop. I finally found the telephone number and tore it up and dropped it in the wastebasket.

I went out and had a coke by myself. And I thought, Pop might have liked that little touch because we always used to stop at Margolis' drugstore after church Sunday evenings. I was afraid it might be too schmaltzy when a couple of kids came in and sat at the next table. And then I thought, no, it's okay.

And it was.

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NEWS

Individualized approach used in education

Learning centers and an individualized approach are being used with third- and fourth-graders in Sunday school at the Fairfield Mennonite Church, Fairfield, Pennsylvania.

Norma Wood, teacher of the class, reported putting activities suggested in the curriculum on three-by-five-inch cards. Each child worked through a pack of cards, sometimes by himself, but more often he or she would choose another person to work with. The children, studying the theme, "Who am I?" explored taste, smell, sight, hearing, and feeling, through the use of guessing games and reading related Bible stories.

"The highlight of this time was the production of a play written by several of the class members and acted by the class as a whole for the rest of the Sunday school," said Ms. Wood.

"They also enjoy using the tape recorder to chant Psalms antiphonally. One of the other classes is working on a videotape production. Another is doing a 'You were there' journalistic project from their work with the Gospel of Mark."

The curriculum in use is part of the "Readiness for religion" series, edited by Ronald J. Goldman and published in Great Britain. Ms. Wood said Mr. Goldman argues, in relation to the British schools, that presenting religious-theological concepts and biblical materials can be detrimental to a child's religious growth if it is not done carefully and with some degree of consideration for the intellectual development processes.

Mr. Goldman has tried to develop a curriculum with religious themes and related experiences which the teacher can provide and which can serve as a basis on which to build.

Ms. Wood said the series geared for seven- and eight-year-olds deals with the themes "bread" and "sheep" and includes experiences with yeast and dough, field trips to sheep farms, study, and stories about shepherds and their life styles. These experiences lead to a growing understanding of these two metaphors as they are important in the Christian faith.

Ms. Wood said students had had a high degree of interest and involvement, and most parents have been enthusiastic. However, the short span of time—fifty minutes—and the individual approach present limitations in keeping up with the progress of each child.

Beginning in December, four children's classes were experimenting with this approach to Sunday school.

Gathering up his flock

Lesilie Wooten, pastor of the Oak Grove Church of the Nazarene in Decatur, Illinois, uses a horse-drawn wagon to gather children for Bible school. The wagon was a gift to the pastor, and he restored it with the aid of his congregation. Every evening the clergyman rides through his neighborhood gathering his flock.

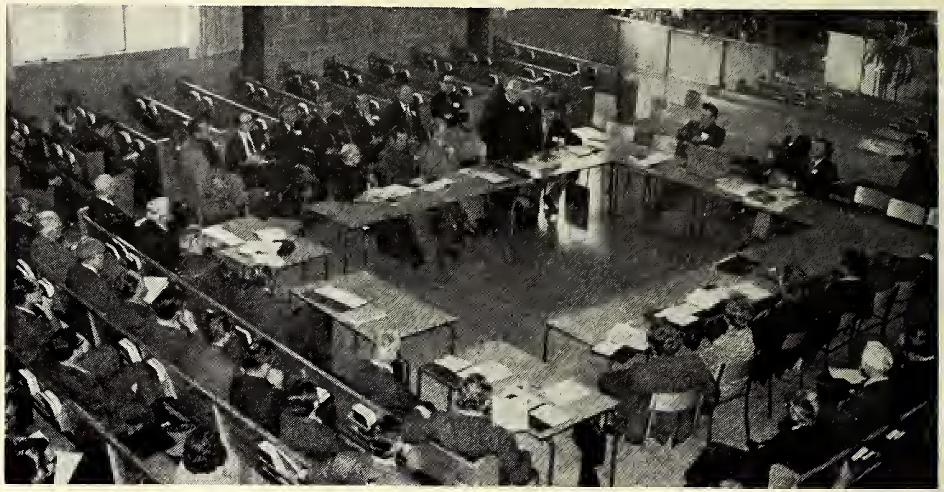
Church leaders see trends away from liberalism

A four-day conference in Chicago for leaders of all faiths, titled "Insearch," ended with its participants concluding that the theological and social liberalism that dominated the decade of the sixties has run its course and is giving way to an emphasis on providing meaning for the lives of individual believers.

The conference drew 100 registrants ranging from leaders of Jesus People communes to top executives of Methodist, Catholic, and other major churches.

Harvey Cox of Harvard University declared, "The traditional liberal approach is to look at human needs and try to figure out how to meet them. Now we must ask which are the legitimate human needs."

MCC (Canada) has big agenda, lively debate



The leaders of ten national and provincial Mennonite conferences and the MCC *(Canada) board of directors met in Saskatoon's First Mennonite Church in January to discuss new areas in which they might be able to cooperate. Voluntary service, native ministries, and publications headed the list of possibilities. The participants decided that they wanted to meet again within two years.*

The MCC (Canada) board had discussions on capital punishment, amnesty for United States war resisters, and ecumenical relations on its annual meeting agenda this year.

In a 1½-day meeting that most board members agreed was the liveliest in the organization's eight-year history, they tackled these issues with vigor and yet usually with a keen sensitivity for the people who held other points of view. The intensive discussions and the ensuing decisions did not seem to threaten the organization's unity, although there were some moments when feelings ran high.

To enliven the January 12-13 meeting in Saskatoon even further, they threw in decisions to reopen the Ottawa office question at next year's meeting, to send the Canadian Parliament a letter of gratitude for having opposed the United States's bombings in Indochina, to substantially enlarge MCC's requests for Canadian Government grants through the Canadian International Developmental Agency, and to become the affinity group for selected Menno Travel Service tours.

Another concern which surfaced several times during the meeting was the feeling that the executive committee seemed to be assuming too much power. Although the board gave the executive committee and the staff a vote of thanks early in the meeting, after several members had suggested that some of the board's powers had been usurped, the discussion turned back to this problem a number of times later.

In his closing observations and meditation, Robert S. Kreider, who represented the international MCC board at the meeting, said with tongue in cheek, "I like the way you give your executive committee authorization. . . . You have a unique way of keeping leadership humble, and just a little bit uneasy."

Through the adoption of several recommendations, the board reaffirmed its intention to maintain a strong peace orientation. The members were reminded that it was the peace issue which originally drew the Mennonites and Brethren in Christ together into the Historic Peace Churches of Canada, a national organization which was one of MCC (Canada)'s precursors.

One of the resolutions approved by the board urges the inclusion of broad conscientious objector provisions in the new Canadian constitution on which drafting has already begun.

It was also agreed that Canadian Parliament should be sent a letter of thanks for its recent opposition to the United States' bombing policy in Indochina. Some members had misgivings, however, about the Government's long delay in voicing its objections, but "better late than never," they said.

A resolution on amnesty for U.S. war resisters, drafted specifically for presentation to the international MCC's annual meeting in Leamington, Ontario, the following week, was presented to MCC (Canada) for endorsement. The amnesty statement commends the Canadian Government "for its open policy which permitted young men of conscience to immigrate and to pursue their lives in freedom and peace." It then goes on to encourage the United States Government to grant universal amnesty to noncooperators with the Selective Service System, convicted draft offenders, military deserters, and men who received less than honorable discharges.

The statement on capital punishment, approved by a vote of 19 to 5, will be sent to all members of Parliament on behalf of the members of the board. A debate on the death penalty is scheduled in Parliament this winter.

"Mennonites have a history, from our beginning, of objection to capital punishment," says the five-page document. "As such we have attempted to remain consistent and faithful to the principles we hold as correct."

The board, however, recognized the limitations of their position paper. "Any statement on capital punishment," they added, "can only be the beginning of the church's concern in the whole area of crime, its prevention, the treatment of offenders, the police, the protection of people, and peace and order in society, generally."

One of the first items of business enacted by the board at this year's sessions was the decision to reopen the question of establishing an office in Ottawa. This recommendation occurred when several board members suggested that the executive committee had erred in approving a research project on the Canadian arms industry and national defense policy. Other board members felt that the decision, although it would possibly have benefited from a board discussion, was in keeping with the board's 1972 decision not to open an Ottawa office but to engage appropriate individuals in Ottawa from time to time to undertake special assignments.

In view of the efforts to curtail even this abbreviated "listening post" venture in Ottawa, some board members suggested that last year's decision concerning the Ottawa office had not satisfactorily resolved the issue, and that the whole question should be reopened.

After a motion to table the proposal was narrowly defeated, the board voted in favor of the following resolution:

"Moved that the question of an Ottawa office be reopened in MCC (Canada), and that, for this purpose, the pros and cons of opening an office be heard once again at the next annual meeting in the form of short papers to be solicited or volunteered for that purpose, and that in the meantime we stand by the decision made on this matter at the last annual meeting."

Another issue related to the Canadian Government was the decision to apply for larger grants from the Canadian International Development Agency. In 1971 MCC (Canada) received $129,000 and in 1972 it got $113,000 from this source for projects in Paraguay, Botswana, and Bangladesh.

After a discussion on the implications of receiving such monies, the board approved acceptance of nonconstituency contributions for its programming, provided that they meet MCC's guidelines. These guidelines, among other things, stipulate that MCC must be able to retain its prerogatives and control, that the monies have no strings attached, that they cover a period of at least two years, and that the projects for which they are used be designed to be self-supporting by the time the grants are terminated.

No limits were established for the amounts of the grants, but since most of the funds have to be matched by contributions from within the organization, the arrangement has a built-in ceiling. It was mentioned during the discussion that MCC could handle as much as $1,000,000 a year from this source. This is nine times more than it has received during either of the past two years.

To handle the extra duties that the contacts with CIDA and the overseas projects will entail, it was understood that a member would soon have to be added to the MCC (Canada) staff.

Menno Travel Service, of which MCC (Canada) is a stockholder, during the past year asked MCC to serve as an affinity group for a chartered flight they were planning for South America. The executive committee agreed on a provisional basis, but asked the annual meeting to establish a policy for this type of request. Its motion on this subject reads as follows:

"MCC (Canada) recognizes the affinity group service as a desirable one, but the approval of individual affinity groups shall be quite selective, and the executive committee should take the necessary steps to avoid questionable travel activity and publicity as well as financial liability. . . ."

Some of the members' unhappiness with MCC (Canada)'s practice of sending observers to interchurch meetings, such as the Evangelical Fellowship of Canada and the Canadian Council of Churches, led to a discussion on the issue of MCC's relationship to other agencies and church groups. Because the agenda was already overcrowded, the question was left for fuller discussion at a future meeting. But for the time being, the executive committee was authorized to appoint observers to various interchurch bodies which invite such participation.

MCC (Canada)'s income in 1972 far exceeded its budget. Program expenditures totalled $1,460,000. Of this amount, $662,000 was covered by cash contributions from the member churches. *Larry Kehler*

Conference leaders consult

Canadian Mennonite and Brethren in Christ leaders met in Saskatoon with the MCC (Canada) board in January. Their biggest decision was to meet again. Small step? Perhaps. But considering that the first meeting received only a lukewarm reception from many conference leaders, the agreement to get together again can be viewed as a significant step.

The meeting with the leaders was the culmination of several years of efforts by MCC (Canada) to get broader feedback from its constituents and to explore further ways in which Mennonites could cooperate, even if not through the Mennonite Central Committee.

The initial idea of a national delegate conference was voted down by the member conferences in 1971. MCC (Canada) then proposed a meeting with conference leaders as an alternative. The leadership consultation was held January 11-12, immediately preceding MCC (Canada)'s annual meeting in Saskatoon's First Mennonite Church.

Some of the seventy participants, representing MCC and a dozen national and provincial conferences, fretted at first about the absence of a clear-cut agenda for the meeting. A few wondered privately if MCC might not have a hidden agenda which they would table once the meeting began. But there was no hidden agenda.

Newton Gingrich, MCC (Canada) chairman and the moderator of the meeting pointed out that the exploratory process was an important element of the consultation, and that an agenda which was too detailed would hinder this objective.

The participating groups had each prepared written reports in advance describing briefly the programs in which they are involved. A summary of these reports showed that four or more groups are involved in home and overseas missions, radio broadcasting, voluntary service, native ministries, community development services, and in the operation of educational institutions.

Inter-Mennonite cooperation, although spotty beyond the groups' involvement in the Mennonite Central Committee, is happening in the following fields: mental health, radio and television broadcasting, student services, education, publications, evangelism, and missions.

Activities which were highlighted as seeming to be ripe for greater inter-Mennonite cooperation at this time were voluntary service, the ministry to Canada's native peoples, and the publication of a paper.

Several participants noted the apparent poor stewardship of each group's having its own voluntary service program. The duplication in administration, travel, and recruitment was cited as an example of the misuse of funds and energies. Other participants, however, felt that the variety of VS programs which are available enhances recruitment.

On another matter, one of the small discussion groups at the consultation called on MCC (Canada) to provide opportunities for the various conferences involved in ministries to Canada's native peoples to get together to share the insights which each of them has gained through its experiences.

Another of the small groups presented a resolution asking MCC (Canada) to convene a meeting of editors and related administrators "to consider ways and means of realizing greater economy, efficiency, and effectiveness" in the conferences' various publications.

MCC (Canada) was also asked by the people at the consultation to convene a meeting with conference representatives to plan a second meeting of conference leaders. *Larry Kehler*

Congressmen urged to end Vietnam war

About forty-five Mennonites and Brethren in Christ gathered with 2,300 peace advocates in Washington, D.C., January 3 and 4, to petition congressmen to terminate funds for military operations in Vietnam unless a negotiated peace settlement is reached by the end of January.

Motivated by the failure of peace negotiations and the sudden heavy bombing of Hanoi in December, the Mennonites responded to an invitation to attend a "Religious convocation and congressional visitation for peace" in Washington for people who felt they could no longer be silent about the war.

A pastoral letter to the religious communities of America, signed by fifty-eight religious leaders from many denominations including John H. Yoder, president of Goshen Biblical Seminary, and John E. Lapp, pastor of the Lansdale (Pa.) Mennonite Church, explained the basis for the Washington gathering. "As Americans who earnestly desire the renewal of the land we love, we must reluctantly accuse our government of aborting the possibility and betraying the duty of peace. . . . The war must be ended. As the historic peace groups have tirelessly proclaimed, 'There is no way to peace. Peace is the way.' "

The convocation participants, overflowing the pews and packed into the balconies of the New York Avenue Presbyterian Church, were an unusual group. Forty-five percent of the registrants had never before participated in peace actions. Sixty percent of the participants were over thirty years old. Gray-haired and long-haired people stood side by side. In the Mennonite delegation were pastors, church members, former MCC volunteers who had served in Vietnam, and students active in college peace groups. Among them were Gordon Dyck from Elkhart, Gordon and Dorothy Kaufman and Merlin Schwartz from Boston, Stan Pankratz from Mountain Lake, Minnesota, Alvin Beachy and Harold Regier from Newton, and Ted and Gayle Koontz and Robert Miller from Akron, Pennsylvania.

The firmest applause of the evening was given to Ramsey Clark, former United States Attorney General, who emphasized that any peace based on violence and segregation will fail. "Peace with honor is redundant," he said. "Peace is honor." Philip Berrigan, William Sloane Coffin, Representative Paul McClosky, Jr., and Michael Allen of Yale Divinity School also participated in the service.

The convocation was briefly interrupted when Carl McIntire, speaker on the Twentieth Century Reformation Hour, took over the podium. William Coffin placed his arm over Mr. McIntire's shoulders and allowed him to speak for several minutes. McIntire stated that the United States should continue to fight in Vietnam. He asked the group to join him in singing "God bless America." The audience spontaneously responded by singing, "We shall overcome."

Ted Koontz of the Peace Section office in Akron, Pa., Robert Miller, MCC *director for Asia and the Middle East, Harold Regier, General Conference secretary for peace and social concerns, and Alvin Beachy, Western District representative, were among the forty-five Mennonites and Brethren in Christ who visited congressmen on January 4 to urge peace in Indochina.*

In spite of rain, the service concluded with a candlelight march to the White House.

January 4 was set aside for congressional visitation. Mennonite participants met with Delton Franz from the Washington office of MCC Peace Section, who helped to set up appointments and coordinate visits especially with congressmen who are wavering on the war issue. Some Mennonites joined with other people from their home states for group appointments.

Although the group was not overly optimistic that its action would be influential, there was feeling that the recent increased bombing of North Vietnam will move more congressmen to press for an end to the war. The most appropriate vehicle for a fund cutoff amendment appears to be the foreign aid legislation. Since Congress deadlocked in 1972 on authorization of military aid, programs were funded on an emergency basis until February 28, 1973. By that date Congress must approve some sort of legislation to keep the foreign aid program functioning. If the Congress adds a fund cutoff to such legislation and the President vetoes it, he will lose one billion dollars for foreign aid.

Robert Miller, MCC Asia and Middle East director, prepared a written expression of concern appealing to members of the United States Congress to take the initiative in bringing the Vietnam war to an end.

Several congregations and Mennonite groups sent letters that were distributed to senators and representatives during the interviews. A Mennonite administrator suggested that the Mennonites present might best spend their efforts at home encouraging community leaders who have so far been silent to register concern to their representatives.

Whether or not such actions will actually help to bring an end to the Vietnam war is unclear. In spite of uncertainty about the effectiveness of antiwar efforts, the pastoral letter inviting people to attend the Washington convocation called for peace action. "To those who say such efforts are futile, we have no easy answer, except to say that such despair can only invite and confirm the national fate we fear."

Offender seminar discusses one-to-one visiting

Richard Simmons

Of the thirty men killed at the Attica prison in New York in 1971, five of the bodies were never claimed by anyone.

The loneliness of many people in prisons, said Richard Simmons, executive director of Job Therapy, Seattle, Washington, is one of the reasons for his program of visitation in prisons and follow-up after the prisoners' release.

Mr. Simmons was principal speaker January 12-13 in Newton, Kansas, at a regional seminar on the church and the offender, jointly sponsored by the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Church of God in Christ, Mennonite.

Partially as a result of the seminar, the committee which planned the seminar was asked by participants to look into starting a Job Therapy program at Kansas State Industrial Reformatory in Hutchinson.

Mr. Simmons told the seminar that, under the Job Therapy program (also called Man-to-Man, or M-2), a layman is matched according to interest with an offender about one year before his release. The layman visits the prisoner regularly and remains a friend after his release, helping him find a job and readjust to the community.

"As much happens to the laymen as to the offenders," Mr. Simmons said. "When you get the people rotting behind stained glass windows together with the guys rotting with loneliness behind bars, that's an explosive situation.

"I'm not a prison reformer; I'm a church reformer," he continued. "If the church did what it is supposed to do, there would be no need for 80 percent of the prisons."

Mr. Simmons said that the penitentiary in his home state of Washington would hopefully be closed in two years as programs for corrections are instituted in local communities.

Job Therapy is now working out of about thirty U.S. cities and in British Columbia, with about 2,000 volunteers.

Ninety-five people from Kansas, Nebraska, and Oklahoma registered for the seminar, with about 250 at the public meeting Friday evening.

Several of the participants volunteered to spend Friday night in McPherson County and Sedgwick County jails. On Saturday one group visited Kansas State Industrial Reformatory in Hutchinson, and another visited correctional facilities in Wichita—a halfway house, a storefront probation office for juveniles, the juvenile court, the county jail, and a residential house for juveniles on probation.

A third group participated in a workshop on community-based corrections at Prairie View Mental Health Center, Newton. This group set up priorities of presentence evaluation, one-to-one visitation, educational programs for employers of ex-convicts and the newly employed ex-convicts, group counseling for former offenders, and the setting up of alternatives to incarceration.

One suggestion was the establishment of a halfway house in Newton with voluntary service workers for leadership and a base of financial support. Halfway houses, such as Stratford House in Wichita, can be an alternative to prisons as well as a place for the ex-prisoner to reenter society.

The seminar agreed to a resolution asking for the formation or support of community task forces to develop alternatives to incarceration and to educate the public about the needs of offenders.

Another resolution said: We have heard the call to accept responsibility for a system of corrections that destroys instead of redeems, and we repent of our lack of concern for offenders; we, too, have been offenders. We seek reconciliation with the men and women in prison. We seek alternatives to incarceration, taking responsibility for offenders in our communities.

Also speaking at the public meeting was Garry Porter, Wichita city commissioner and member of the Kansas Council on Crime and Delinquency. He outlined the provisions of new Kansas legislation which will sort inmates and make better use of volunteers.

In Wichita, he said, work release programs are being expanded to include women, halfway houses can now be established in residential areas without a change in zoning, and police are taking human relations training to help them solve problems rather than simply make an arrest.

Pennsylvania youth give, receive in flood area

The fifth day of Christmas—December 29—became a time of giving and receiving for the youth group of the Church of the Good Samaritans, Holland, Pennsylvania.

Church member Bob Bonham reported that a busload of twenty teen-agers and six adults took children's gifts and cookbooks to Nanticoke, Pennsylvania, in Pennsylvania's Wyoming Valley, where thousands left homeless by floods last summer are living in government-established trailer parks.

The Eastern Pennsylvania Mennonite Disaster Service Center had earlier assigned a specific area of a trailer park to the church. But the youth requested another assignment for Christmas gift distribution as well.

Toys, clothing, food, and cookbooks were given in this area; then the youth proceeded to the church's assigned section where they had made friends on previous visits. There they distributed more cookbooks and sang carols.

Toward the end of the day, as the youth were getting cold, tired, and muddy, one of the residents brought a gift to the youth group—hot chocolate and cookies.

"As this concludes the planned projects for relief programs of our youth to the people in the valley, we think it just might be that some lasting contacts have been made there," said Mr. Bonham.

Conference president will teach in Asia

Henry Poettcker of Winnipeg, president of the General Conference Mennonite Church and president of Canadian Mennonite Bible College, will take a year's leave of absence to teach Mennonite doctrine and peace principles in Taiwan and Japan.

Mr. Poettcker's acceptance of the assignment was announced jointly by the Commission on Overseas Mission and the college.

During his year's sabbatical from the college, Mr. Poettcker will serve under the Commission on Overseas Mission, teaching at both of the Presbyterian seminaries in Taiwan during their regular school year, October 1973 to June 1974.

From July 1973 to October 1973, he will conduct seminars and workshops for pastors in Japan.

"The Commission on Overseas Mission is pleased to have a man of Dr. Poettcker's stature to go to Japan and Taiwan to give high priority to Anabaptist studies and concerns," said Howard Habegger, COM executive secretary. "This is in line with priority four of our Goals-Priorities-Strategy study last June."

Mr. Habegger said the mission and church leaders in Taiwan have been asking COM for many years to send someone to teach at the Presbyterian seminaries, which most Mennonite young people studying for church service attend.

Mr. Poettcker will be a regular member of the faculty at Taipei and Tainan, teaching church history and doctrine and possibly a New Testament course. Some of his classes will be available to all students; a few will be structured primarily for Mennonite students.

Both seminaries are under national direction and are enthusiastic about Mr. Poettcker's coming, Mr. Habegger said.

Mr. Poettcker will teach in English, since few theological books are available in Chinese.

The seminars in Japan will be less structured, and further details will be worked out with the church in Japan. Mr. Poettcker may also be a resource person for camps and retreats.

Mr. Poettcker will be accompanied to Asia by his wife, Aganetha Baergen Poettcker.

Mr. Poettcker, born in Russia, graduated from high school in Coaldale, Alberta. He attended Mennonite Brethren Bible College in Winnipeg for one year and studied two summers at Garrett Biblical Institute, Evanston, Illinois. He holds the AB degree from Bethel College, North Newton, Kansas; the BD degree from Mennonite Biblical Seminary, then in Chicago; and the ThD from Princeton Theological Seminary, Princeton, New Jersey.

He has taught New Testament at Canadian Mennonite Bible College since 1954 and became president of the college in 1959. He was acting dean of Bluffton College, Ohio, 1965-66.

Mr. Poettcker became president of the General Conference in 1968, after serving for six years as vice-president. He has also been a member of the conference's Board of Education and Publication and vice-president of the Conference of Mennonites in Canada.

Students wrestle with life-death issues

"Issues of life and death" were discussed by thirty participants from Canada and the United States at the Mennonite Graduate Fellowship December 28-30 in Lincoln, Nebraska.

Graduate students in the fields of medicine, biology, theology, sociology, and other disciplines lived the three days in the Southwest Community Center, preparing their own meals, sleeping on hard floors, listening to four major presentations, and debating the issues in discussion groups.

Ted and Gayle Koontz opened the conference by providing ethical tools for particular issues. They clarified levels on which moral issues could be discussed, ranging from the gut emotional level to highly sophisticated theological levels. Various ethical theories were explained and key questions arising from Anabaptist-Mennonite ways of doing ethics were focused, such as implications from the role of the Bible, the pacifist logic on war, the relation of church and state, and the role of Christian community in ethical decisions.

Ted Koontz is a graduate of Harvard Divinity School and associate executive secretary of MCC Peace Section. Gayle Koontz attends Lancaster Theological Seminary and serves as news editor for MCC Information Services.

"Population control" was examined by Calvin Redekop, professor of sociology at Goshen College, Goshen, Indiana. Quoting Paul Ehrlich ("Whatever your cause, it is a lost cause without population control"), Mr. Redekop tied many social problems to an increasing population size. A solution to overpopulation requires a global perspective and a global solution. Because individuals and nations are primarily guided by a principle of self-interest, a solution will come only when world conditions get so desperate that individuals and nations see it in their self-interest to change their level of consumption and their rate of population growth.

Vern Ratzlaff, in his presentation on "Abortion," took exception to the increasing justification of abortion as an acceptable method of birth control. Examining the arguments frequently used to support the "abortion on demand position," Mr. Ratzlaff argued that they ignored many important points. In the abortion discussion, many participants argued for greater acceptance of abortion. Mr. Ratzlaff teaches in the Bible department at Mennonite Brethren Bible College, Winnipeg.

The final presentation, "Euthanasia and prolonged life" was given by Marilynn Strayer, a psychiatrist working part-time at a free clinic and teaching part-time at Ohio State University. The positions both of those advocating "the right to die" unmolested with meddlesome therapy and costly medical bills and of those urging the use of every available resource to keep an individual alive at all costs were summarized by Ms. Strayer. Eighty-seven percent of leading American physicians reportedly favor a negative euthanasia policy in which available therapies that could prolong life are omitted in certain circumstances. About 15 percent favor a positive euthanasia policy that would permit procedures that would promote death sooner than without such procedures.

Mennonite Graduate Fellowship was organized to enable Mennonite graduate students representing different disciplines to get together and discuss various issues.

Participants at Lincoln selected a steering committee and next year's session tentatively will be held in Winnipeg.

RECORD

Workers

LaVernae Dick of Dallas, Ore., will become the new editor of the *Pacific District messenger,* effective with the March 27 issue. She replaces Minnie Franz of Ritzville, Wash., who offered her resignation last June. Mrs. Dick has written Sunday school quarterlies and book reviews and has published articles in such magazines as *The Mennonite, Gospel herald, Christian living,* and *On the line.*

LaVerne Klassen, Hoffnungsfelder Church, Glenbush, Sask., began voluntary service with the General Conference Jan. 8 in Phoenix, Ariz. He will work for six months to one year as a construction worker for the Friendship Retirement Center. LaVerne has attended Swift Current Bible Institute, Swift Current, Sask., and is the son of Edgar and Helen Klassen.

Daniel N. and Kathryn J. Pauls have begun a two-year term of service with MCC in Sahiwal, Pakistan. Daniel will be working as a physician and Kathryn as a nurse. Daniel received a BA in chemistry from Sterling College and an MD degree from the University of Kansas. Kathryn attended Sterling College and received an RN from the University of Kansas School of Nursing. Daniel is the son of Jacob T. and Helena Pauls, Inman, Kans. Kathryn is the daughter of Orval and Lucille Hamm, Sahiwal, Pakistan. Kathryn is a member of the Sterling United Presbyterian Church and Daniel is a member of the Bethel Church, Inman.

Doris Penner, Wheatley, Ont., has begun a one-year term of service with MCC in Hopedale, Labrador. She is teaching. Doris attended the University of Waterloo and the University of Windsor and received a teaching certificate. She is the daughter of Edward and Mary Penner and a member of the Leamington United Mennonite Church, Leamington, Ont.

Helena Peters, Swift Current, Sask., has begun a two-year term of service with MCC in Appalachia. She will likely be involved with medical care near Harlan, Ky. Helena received a nursing degree from the Regina General Hospital School of Nursing, Regina, Sask. She also attended Swift Current Bible Institute. Helena is the daughter of David H. and Helena Peters, Swift Current, and a member of the Zion Mennonite Church, Swift Current.

Kristine Sue Thiessen, First Church, Hutchinson, Kans., began a year of voluntary service Jan. 4 in Phoenix, Ariz., with the General Conference Mennonite Church. She is working as a Head Start teacher's helper. Kristine has attended Hutchinson Community Junior College and is the daughter of Allen and Sophie Thiessen.

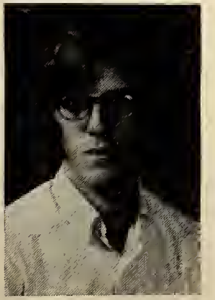
Carl Wacker, Mendota, Ill., joined the Hutchinson, Kans., voluntary service unit Jan. 13. He will serve part-time as an ambulance driver and part-time as a day care worker at Friendship Day Care Center, sponsored by the First Church, Hutchinson. Mr. Wacker's term of service will end in September 1974. He has attended Grinnell College, Grinnell, Iowa, and is a member of First Presbyterian Church, Mendota. His parents are John and Joanne Wacker.

Philip Yost, Bluffton, Ohio, has begun a two-year term of service with MCC in Cincinnati. He will be tutoring in an adult education program. Phil received a BA in philosophy from Earlham College, Richmond, Ind. He is the son of Burton and Elnore Yost, Bluffton, and a member of the First Church, Bluffton.

Klassen

Peters

Wacker


Yost

Calendar

March 18-20 — Intercollegiate Peace Fellowship conference, United Nations; "Third world development and exploitation."

Northern

March 22-24—Schmeckfest, Freeman, Junior College, Freeman, S.D.

Western

Feb. 11-13 — Bible Week lectures, Bethel College; Krister Stendahl, speaker.

Feb. 25-26—"Human conflict and the quest for peace" lectures, Bethel College; John Swomley, speaker.

March 26 - 30 — "Project: Teach" workshop for church school teachers, Bethel College, North Newton, Kans.

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REVIEW

The Christian and warfare

The Christian and warfare, *by Jacob J. Enz (Herald Press, Scottdale, Pennsylvania, 1972, 93 pp., $1.95) is reviewed by Waldemar Janzen, professor of Old Testament at the Canadian Mennonite Bible College.*

I FIRST TURNED to this slender volume during a sleepless night immediately after the disaster at the Olympics in Munich. Troubled in spirit and torn between feelings of hate and futility, I started to read, and as I continued, my feelings subsided and the Christian road seemed clear once more. How does one live with oneself and with others in a world of enmity and hate? The answer which Jacob J. Enz gives to this question is not his own, of course; he dips deeply into the Scriptures and finds there what we need. But he does this with heart and mind at the same time, thinking and feeling his way through the Old Testament towards its completion and fulfillment in the Prince of Peace.

In seven short chapters with headings drawn from "converted" military terminology (e.g., Ch. 4: "Caught in the deadly cross fire"), Enz traces "The roots of pacifism in the Old Testament" (subtitle of the book). Without making that Testament a pacifist book, he shows how it prepares the way for the peaceful messiahship of Jesus in almost every one of its major themes. The book title, therefore, seems restrictive; what we have here is not a specialized treatise on pacifism, but a comprehensive, if brief, reading of the whole Old Testament by one who has embraced the peace of Jesus Christ and has a clear eye to see how this peace was prepared in God's leading of Israel.

The book is simple and speaks immediately to every Christian, and yet the scholar in the field will recognize a great breadth of learning and a profound scholarly integrity behind almost every apparently simple statement. That the content of the book was first delivered as the Menno Simons Lectures in 1957 does not at all detract from its relevance; one regrets only that it has been withheld from a wider public for so long! Though sound scholarship pervades the pages, there is nothing technical that could detract from its impact. Similarly, no structure attracts attention to itself, even though the material is presented in a subtly rigorous order.

The high points of the book are those brief sentences and metaphors—found on almost every page—where the general argumentation reaches a shorthand-like density of remarkable literary power. The "word-deed of love" forms a recurring motif. ". . . The great defeat of Egypt which reverberates through the Bible was a weaponless victory!" "The very name of New Testament (New Covenant) is drawn from the book of that 'traitor' who suggested capitulation without resistance—Jeremiah!" That is the supposedly so warlike Old Testament!

Of the New, Enz says: "This (especially Mark 1:15-17) was indeed a strange call to arms, but make no mistake; it was a call to arms!" Not that Enz wants to separate the Testaments unduly, and thus fall into "the heresy of testamental Christianity." "The first page of the New Testament is a perfect illustration of how we are to think of Christ. . . . Seventeen verses of genealogy show his deep roots in humanity" (and in the Old Testament). Enz speaks of "our various national lonelinesses," of the "sin-neutralized incarnation of God in everyone," of "the God of the second mile," of "carrying about in our very body churches, meeting places between man and God."

Particularly impressive is his treatment of a generally neglected theme: "Every great cause must have in addition to its psychological, sociological, historical, and personal awareness a really penetrating poetic awareness." He proceeds to demonstrate the "conversion" of Old Testament poetry in the New Testament. And he exhorts the Christian to that "self-sacrificing service that throws itself upon destructive evil."

The book is not above criticism, of course. I cannot quite accept the significance which Enz (with Cullmann, whom he cites) attributes to the—after all, somewhat accidental? — acceptance of the Christian time division into B.C./A.D. by society in general.

I feel, further, that certain more nation-centered themes and institutions in the Old Testament—such as the wars commanded by God, or the Davidic monarch—are more central to the Old Testament than to allow one to leave them aside or treat them peripherally as that in the Old Covenant which simply has to be left behind.

And that brings me to my main criticism: in spite of the author's repeated rejection of the "testamental heresy," a certain "dispensationalism" (in the nontechnical sense of the word) pervades the book, i.e., a characterization of the Old Testament as a book that meets man on the lower level of his own "double-mindedness" and acts as a schoolmaster that leads him to a higher level of revelation in Christ. I would prefer to characterize the relationship between the Testaments in terms of "limited" and "comprehensive," rather than of "lower" and "higher" (my terms), though I do agree with Enz's summarizing statement that "the victory of implicit theological pacifism in the Old Testament prepares for the incontrovertibly explicit pacifism in the New Testament."

The many former students of Professor Enz—of whom I am one—will recognize in this little but weighty volume many of the personal qualities admired in one of our church's outstanding Bible teachers. Enz writes and publishes sparingly, just as he speaks sparingly, but his words, whether spoken or written, have not suffered the inflation of language so characteristic of our time. The authority of the weighty word will be felt by every reader who turns to this book. May there be many who do!

Published

J. Wilhelm Dyck, a faculty member of the University of Waterloo, in Ontario, is the author of a book on the famous Russian writer Boris Pasternak, the author of *Doctor Zhivago.* The book, *Boris Pasternak,* appeared in Twayne's World Author Series by Twayne Publishers, New York.

LETTERS

The Christmas issue

DEAR MR. KEHLER: The cover by the Ugandan artist (December 19 issue) is a sensitive and strong expression of the meaning, universal, of the Nativity. The feature, "Christmas encounters," is stimulating and provocative. I confess to only now having time and serenity to sit down and enjoy this issue—but Christmas is a spirit as well as a time, isn't it, and much you have put into this issue of your magazine seems to me to be of lasting, timeless value. *Elizabeth Searle Lamb, 4 Washington Square Village, New York, N.Y. 10012.* Jan. 6

Ashamed of innkeeper's talk

DEAR EDITOR: After reading the opening pages of your version of Christmas (December 19 issue) I was sure that I didn't want your paper anymore. The wording you use in the part of the innkeeper I would be ashamed to have a non-Christian read, and coming from a paper edited by Mennonites.

I never have been thrilled over your paper, so please cancel my subscription. . . . *Wilmer Nickel, RR2, Lennox, S.D. 57039.* Dec. 19

Strip mine legislation

DEAR EDITOR: I have more than a passing interest in the article, "The death of a mountain" (December 12 issue). That mountain had to die for the same reason that women and children are continuing to die in Vietnam; for the same reason that the President was given "four more years." It is perhaps best expressed in a recent cartoon in our daily paper where one character says to another, "Doesn't it bother you that nothing bothers you?"

I was the first witness to testify in favor of effective strip mine legislation more than two decades ago. There was practically no one in the room, including only a few of the government committee. I was told by the legal counsel of a large mining company to "go home and stick to the gospel, and mind your own —— business."

In 1965 I was on hand for a repeat performance with only a little more interest. The opposition was working around the clock. Little was accomplished. Governor Rhoades couldn't be bothered.

When the present law was enacted it was different. Fifteen minutes before the hearing began in which I appeared there was hardly standing room. A good new law was passed because the public seemed to care.

The real test is still ahead—enforcing the law. So far it hasn't gone too well. The mining interests still are working around the clock to sabotage enforcement. They have money to no end.

Unfortunately many of the environmentalists create more heat than light. Those who are trying to enforce the law do not command the respect of the operators, and not entirely without cause.

We still have a long way to go in trying to understand what it really means "to dress and to keep" this spaceship Earth. *William H. Stauffer, R.D. 1, Stonecreek, Ohio 43840.* Jan. 8

Nationwide prayer

DEAR MR. KEHLER: Recently on the news we heard that some religious leaders had gathered in Washington, D.C., to protest for peace. Yet we have never heard that these leaders have called for a nationwide prayer season for our President and success in the negotiations.

If all the Christians who believe in the power of prayer were to join in serious prayers for peace without ceasing, it would come to pass in God's time. And I believe it would be now. If our President knew that all Christians and Jews were praying for him and peace, it would certainly have a better effect on his peace efforts than demonstrations. Besides, a nationwide prayer season for both the President and the North Vietnamese could not be taken by them as an expression of support for their cause.

Why should the North Vietnamese seriously negotiate if the Christian leaders, 2,000 strong, are protesting for the U.S. to withdraw without any strings attached. Another reason that the negotiations cannot be on an equal basis is that the senators have promised to cut funds, thus forcing the U.S. to get out regardless of any negotiations.

I am sure many Christians are praying for the end of the useless war, but now during the negotiations would be a good time for all Christians and Jews to unite nationally in prayer for an end to the war.

In Mark 11:24 we read, "Listen to me! You can pray for anything, and if you believe, you have it, it's yours." *Samuel Baergen, 121 South Charles, Wichita, Kans. 67123.* Jan. 8

As for my house

DEAR PEOPLE: The disruption and destruction of human life going on in Vietnam is beyond my comprehension. But what little I do understand is overwhelmingly depressing to me. I can hardly stomach the fact that even now, more and more bombers are being sent to disrupt and kill more lives. I mourn. I mourn because more orphans, more prisoners of war, more dead, more missing in action are being created each hour.

What can a God-fearing American do? I cry out in frustration. Send telegrams? Letters to government officials? Demonstrate? I've done that, and wondered if anyone is listening. But I suppose I must continue—even if nothing comes of my protest—for I simply cannot allow myself to commit the crime of silence.

That is why I address this letter to the people of God. For if historians look back on the America of the Vietnam war years, and find that the churches and synagogues were silent—if they find that God's people did not speak out—they will have uncovered a great sin. (Historians have asked why the church was so silent in Germany, and many are asking that now in America.) To paraphrase a quote I heard, "The great scandal of the Vietnam war is not that the American president is carrying on such an immoral war (although I consider that a crime of the highest order) but that the churches and people who stand for life and peace are so silent."

So I, for one, won't be silent. I hereby declare that I am a citizen of the world, residing in America. I also declare to the Vietnamese people that they are my sisters and brothers and that President Nixon and his bombers do not represent me.

I would like to suggest one further action to people who follow Christ and to people who believe in God. Income tax money is due soon. Most of that money will go to disrupt and destroy lives. Perhaps church people would serve God best by sending this money to nonmilitary government agencies or to local charities or the church. I, for one, pledge my support to you—and I know others who do, too. Let me know if we can help you in any way, for it takes courage to follow conscience.

As Joshua put it (24:15), "Choose ye this day whom you will serve . . . as for me and my house, we shall serve the Lord." We at our house have come to believe that putting the money that would have gone to IRS into life-giving investments is serving the Lord. *Steven G. Schmidt, 417 West 11th, Newton, Kans. 67114.* Dec. 31

Outlook broadened

Dear Editor: I wholeheartedly approve of your policy on giving us more news on Canada. To read about other people and countries helps to broaden our outlook on life. "The reign of terror" article (December 19 issue) was also interesting. Keep up the good work! *Harold W. Shelly, 229 North Scenic St., Allentown, Pa. 18104.* Dec. 19

National priests

Dear Editor: In a recent attempt to explain his not taking a stand against the Vietnam war, Billy Graham said, "God has called me to be a New Testament evangelist, not an Old Testament prophet."

That Billy Graham does not stand in the tradition of the Old Testament prophets is very clear. What is not so clear is whether he is, indeed, a New Testament evangelist.

I rejoice in the realization that Billy Graham has been instrumental in bringing many people into a Christian commitment. That realization makes even more painful the perception that in his conspicuous silence on the most important moral issue of our day, the morality of war, he is not following in the footsteps of the New Testament evangelists, or of the Christ who is himself the Evangel; rather he is following in the footsteps of the false prophets of the Old Testament—those national priests who were honored by corrupt kings and lauded by the masses for saying what they wanted to hear.

Billy Graham is *not* speaking the word of the Lord on the war question. It is time we understand that clearly and say it courageously. *Peter J. Ediger, 5927 Miller St., Arvada, Colo. 80002.* Jan. 7

"Sounder"

Dear Editor: Thank you for the review of *Sounder* (January 9 issue). This film receives rave reviews everywhere. Mr. Arnold forgot one important item, however. The movie is based on a children's book. Written by William H. Armstrong, *Sounder* won the 1970 Newbery Award, the highest award given to a children's book. If your church library does not own this Harper & Row publication, I urge you to purchase it immediately. Adults will benefit from *Sounder*, too. *Sondra B. Koontz, Film Librarian, Wichita Public Library, Wichita, Kans. 67202.* Jan. 11

MEDITATION

The word became flesh

John, in his gospel, talks about the greatest event in the annals of time—the Christ event. As John put it, "The word became flesh and dwelt among us." He dwells on the glory of this visitation; ever after those who were privileged to live in that historic time spoke of the event as experience involving their whole being—all their senses. They heard about it; they saw it with their own eyes; they touched him with their hands. Scripture even talks about tasting the good news and of the pleasant aroma of this visitation! The word became flesh and those who responded to this truth responded with all their senses and with all their minds.

The birth of an infant and the growth in mind and body that follows is an interesting phenomenon. Instead of the message becoming flesh, the flesh begins to take on words, first in gutteral utterance and slowly developing into words, then sentences, and then into the words that symbolize and enunciate will, desire, ability, and all that God has graciously bestowed upon mankind in the gifts of that child.

Words, words, words—the plethora of words in our time is astounding and confounding. This is the era of the assault of sound and picture upon our minds. Gradually we are shaped into the persons we are—for good or for ill.

We all engage in and are shaped by Christian education efforts. This is true if we call ourselves by the Christ-name, Christians. We educate as we live, as we speak, as we act. We try to add the plus of Christian value by living in the hope that the words of our lives in all that we do may somehow once more become flesh in us and in those around us.

The truth of our "education efforts" is clearly displayed in working at our various retreat efforts in summer. To have known parents of one's own generation and then to observe features, actions, and reflections in their children reveals the education that has taken place. There is no question about the real force of education. God knew it and we know it.

People in our churches and the ways in which we educate each other in our congregations are important. The Commission on Education is very aware of this. Our meditative stance is grounded in the ever-recurring phenomenon that "words become flesh"—in ways beyond our ability to comprehend, in places where we failed to look, but also and perhaps more often in places where concrete efforts toward established goals are occurring. When the word becomes flesh so that our words become flesh in Christ, Christian education will have come its full round. It's a little like the person who said, "To will God's will brings peace." *Loris Habegger*

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Contents

Pop Hunsberger and the Glorious Rumble Seat 82
News 85
Record 91
The Christian and warfare 92
Letters 93
The word became flesh 94
Lighting the curriculum candle 96

CONTRIBUTORS

Most of this week's contributors are connected with the Commission on Education, which helped us prepare a large part of the issue. Harold Buller is the COE chairman, Frank Ward is its executive secretary, and Loris Habegger is general editor for the commission.

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Lighting the curriculum candle

Harold W. Buller

It's a Sunday school class of first graders. The teacher is conscientious. She even sat in front of a mirror to practice her story. And that is somewhat unusual. Now she is coming to its climax. A dozen children sit in rapt attention. But there are thirteen in the class. And that's where a film producer would start to inject some weird music. Not because thirteen is an unlucky number. But because children are human.

Suddenly Jenifer lurches sideways in abject surprise! She tumbles off her chair with a quick scream. Take note that she was sitting beside the thirteenth class member. He's always been number thirteen. As the frustrated storyteller looks at him she sees a sharp pencil disappear behind his back.

And that's the end of her story.

Or is it?

Let's pull the curtain on that scene and try to figure out what happens next. Everyone knows, of course, that Tubs is the culprit. Tubs. Fat and ornery. We know how the children will react to this child with his nickname. So Tubs has his attention.

The next question we normally ask is what the flush-faced teacher does when she loses hers. But is that the right one? Shouldn't we rather ask whether she thinks of her pupil as Tubs or as John? That, in the final end, will determine the real end of her story.

Do you see what I mean? The teacher is the real story that the children listen to. The story that her lips tell, even if it's right out of the Bible, will always be interpreted by the way she lives. And her life is as real in the classroom and in her round-the-clock relationships with her children as it is in her secretarial job or in the marketplace. In other words, is her own relationship with God the kind that permits her to think of each child, including John, as a human being? Do the children, in her sight, have individual feelings and important needs? Or are they simply a bunch of recorders she hopes will be switched on so they can some day properly play things back?

It doesn't really make any difference whether the pupils are six, thirteen, thirty-six, sixty-six, or one hundred six. The principle is the same. People are human at all ages. And people learn about God's redeeming love not so much through the words that someone quotes to them correct to the last jot and tittle. Rather, people learn through the language of the surrounding arm of love that cares for their sakes whether or not they understand.

Why did God send Jesus to this earth? The Scriptures written in the most beautiful characters on the most expensive parchment were not enough to save us. God had to do it in person. Only when we saw Christ live and die for us did we really understand that God forgives and restores. Only then could we let down our defenses, give up our fears, and permit our lives to be changed.

The Commission on Education has spent many years writing new curriculum, improving on each edition and finally revising it, till the entire curriculum has to be completely replaced with a brand new set. As a matter of fact, that's one of the Commission on Education's next big tasks, just getting under way.

Curriculum has been, is now, and will continue to be important. It needs to present the living gospel proclaimed by the Scriptures. It needs to help the student, young or old, relate the Good News to the world in his own life. It needs to give teachers all kinds of handles to communicate this wonderful message of divine love, using the various media that speak to today's generations.

But our teachers are becoming acutely aware of a new dimension in teaching. One is as old as the caring voice of God calling out to Adam and Eve. They were hiding behind an ancient version of Johnny's sharp pencil of disregard for others. God zeroed in on the key question in interpersonal relationships. God asked, "Where are you?"

That's why you will continue to see a strong Commission on Education emphasis on leadership training that helps people to understand each other in caring love. You see, curriculum is like a candle. It's beautiful but sterile as long as it isn't lit. And it can only be lit with a human match.

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The Mennonite

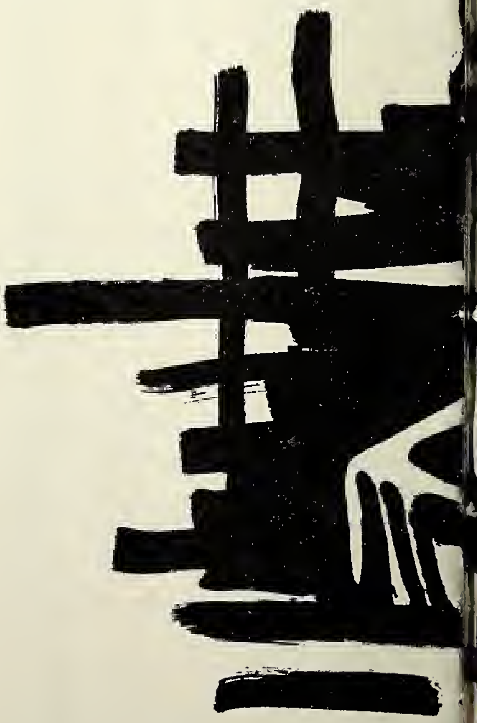
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:07 FEBRUARY 13, 1973

THE FADED HUSH PUPPIES

Esther L. Vogt

Allen Schmidt wore his favorite hush puppies on that fateful autumn afternoon in Omaha. . . . Later, when his mother was asked to identify the shapeless shoes in court, the horror of that tragic day brought all the heartache back again, and she began to cry.



Hush puppies . . . comfortable, shapeless, faded . . . when Donna Schmidt saw them, the horror of that tragic event flashed vividly before her eyes, and she began to cry. The circumstances which led up to it were so natural and commonplace that they might have happened to anyone. Yet they were destined to happen to a Mennonite family, living in Omaha, Nebraska.

The lazy autumn afternoon of October 17, 1971, ran slowly, heavy like honey, sweet and golden and not oppressive. A breeze stirred the dull gold living room drapes, dallied a moment, and vanished.

Leslie and Allen, two sons of Loyal and Donna Schmidt, who now pastor the the Evangelical Mennonite Brethren Church of Langham, Saskatchewan, trooped into the kitchen after a rousing football game that day. Donna recalls she felt no foreboding, or the fabled "women's intuition" when the boys begged for permission to sell candy for a PTA project for Bancroft Junior High where Allen was a student. Allen wore his favorite misshapen hush puppies, and Les his casuals. Donna told them they could go, but to be sure to be back by suppertime for they were having guests.

More than twenty hours later, Allen's nude body was discovered on the banks of the Missouri River near the Omaha bridge, with twenty-nine stab wounds in his chest and abdomen, and his throat slashed. He had also been sexually assaulted. Ten-year-old Les suffered severe stab wounds about his face and head, and a concussion.

Donna shudders when she recalls the grim events leading up to the soul-shaking event. The Schmidts had grown alarmed when the two boys hadn't returned at eight, and Loyal, together with Doug, one of the supper guests, began to search the neighborhood.

When there was no trace of the boys, Donna phoned the police and reported the missing youngsters. After the two patrolmen came out and heard Donna's story, they shrugged it off as routine.

"Kids that age run away from home all the time," one said bluntly. "Your boys will show up by morning. It's a common occurrence. But we'll pass the report on to the next shift. Just don't worry."

Donna refused to accept this indifference. "Our boys aren't like that, officer!

When they say they'll be home at six o'clock, they'll be home, or let us know the reason why!"

The patrolmen left then, and the hours passed without a word of the missing boys. The Schmidts' apprehension turned to chilling concern.

At midnight Frank Ferro came on duty. He was the neighbor of the Don Tchetters, Mennonite friends of the Schmidts, and he knew both Allen and Les. Realizing that something was seriously wrong, he alerted the police, the county sheriffs, and later called in the FBI. Searching until three o'clock, the law officers could find no trace of the boys, and it was decided to resume the hunt at daybreak.

Donna and Loyal spent the night in prayer and Bible study. They found comfort in the verse from Jeremiah, "There is nothing too hard for God."

Donna told the Lord, "I know there's nothing too hard for you, and you can protect our boys and keep them safe. But you've loaned the boys to us and we've given them back to you, so I thank you for the years we've had with them. Whatever's your will, help me to accept it." Then she slept for almost an hour.

In the morning the search for the boys was continued. Frank Ferro, who had gone off duty at eight, came back and stayed with the Schmidts instead of going home to bed. There was nothing to do but wait for word.

Donna and Loyal had spent years waiting upon the Lord while still in the mission field where Loyal was a construction missionary and Donna Williams a registered nurse. They met while working in the Congo Inland Mission and were married in 1957. Allen was born in Nyanga, Republic of Congo, on May 12, 1959. The Schmidts were forced to evacuate their field of service in July 1960 because of political unrest, and returned to the United States. Leslie was born in North Dakota in 1961, and in 1962 the whole family returned to the Congo. Loyal was among several missionaries captured by the Congolese rebels while on a mission to Kandala, but after sixty-nine hours, they were rescued by U.N. helicopters.

Allen accepted the Lord Jesus as his Savior when he was five, and three years later he led his brother Leslie to the Lord. In 1964 the Schmidts returned to the United States because of Allen's ill health and moved to Omaha in 1966 where Loyal began his duties as superintendent of maintenance at Grace Bible Institute.

And here they were on that tragic Sunday, their faith in God's leading and guidance still unshaken.

When, shortly before 1 PM the police responded to an anonymous phone tip, they discovered Allen's body near the bridge. Two five-inch strands of dark hair were clutched in his hand. Frank Ferro drove Loyal to the bridge to identify the body. But before they reached the river, Les had stumbled out of the weeds and Loyal, able to identify Les by his clothes, was spared the ordeal of seeing Allen's horribly mutilated body.

Les was rushed to the hospital by ambulance and Loyal came back to the house. He embraced Donna, his voice breaking:

"Donna—Allen's with the Lord; and Les is—in the hospital. We don't know whether he'll live or not. But 'the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.' "

When the two younger boys were told, Steve took it hard, but Mike didn't fully comprehend what had happened.

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Les, in St. Joseph's Hospital where his mother often worked as a nurse, was being sutured and patched, and some necessary plastic surgery was performed. The plastic surgeon, Dr. Carl Dahl, is also a Mennonite. He told the Schmidts that by the grace of God one puncture on Les' face had barely missed a vital nerve. Had it been hit, Les would never have grown another inch!

Later, when he was able to talk, Les told the whole morbid story to the police. It seemed that their assailant had stopped his car when he saw the boys at Sixth and Bancroft that afternoon and asked them to help him find a valuable show dog which he said had been lost while he was fishing.

"There's five bucks in it for you if you find him," the man added as an inducement.

"Allen and I talked about it first," Les told police, "because we know it's risky to get into a stranger's car. I thought we shouldn't, but Allen said we ought to help people. And we both liked dogs . . . ," his voice trailed off.

After the boys entered the shabby tan car, the man angled through the hilly side streets and drove to the secluded wooded area near the bridge. When he tried to swerve the car past the gate it hit a post. As the rearview mirror splintered the man swore and stopped the car at a point beyond the gate. He ordered the boys to cross the river on a log. Les refused. Then he told Les to open the trunk and get the dog leash. When Les stooped to look for the leash the man shoved him in and locked the trunk. Les screamed. A few minutes later the trunk lid flew open and the man pulled Les onto the ground. Allen was standing on the river bank, his clothes dripping.

Les hurried toward his brother. "How come your clothes are wet?" he asked anxiously.

"When I heard you scream I wanted to run away, but decided to come back and help you. That's when I fell in," Allen said.

The man left the two boys for a few minutes. "That's when Allen and me prayed," Les added hesitantly.

Their assailant returned shortly and told the boys with a thin, queer laugh that there really wasn't a dog. It was all a joke. "And now you've got something to talk about. I guess your folks are worried so I'd better take you back."

Relieved, the boys climbed back into the shabby car—Les in the middle and Allen on the right side. Instead of crawling in beside them, the man suddenly planted himself beside Allen and whipped a cheap, serrated knife from his pocket.

"You!" he yelled at Allen. "You're coming with me, and you," he whirled on Les, "are going back into the trunk!" With the knife-point in his back, the frightened Les clambered back into the car's trunk. The lid slammed down hard and momentarily knocked Les out, and he lost track of the time.

When the man returned and opened the trunk, his hands were bloody. He brandished what looked like Allen's blood-stained shirt. Jerking Les out of the trunk, he twisted the shirt around Les' throat—and squeezed. . . . Les sagged to the ground. Fortunately he was unaware that the knife slashed across his face again and again—and yet again —*eight ruthless times*. . . .

Les never saw Allen after that.

He couldn't remember anything until he awoke and it was dark. His folks must be worried, he figured, and he wanted desperately to get home. Falling and stumbling, he dragged himself through the trees in the inky blackness, passing out from time to time. Then he crawled into depressions in the ground to rest and to sleep, crawled and stumbled again, until the sun soared high overhead and it was early afternoon. He tried once more to crawl out of the weeds.

This is when the searchers found him, and Loyal identified him in spite of his badly mutilated face.

Because of Les' clear description and lucid recital of events, the police apprehended Robert Julian Jacobs on October 19 at Rock Island, Illinois, and brought him to Omaha where he was charged with murder of Allen Dale Schmidt, and kidnapping Leslie and stabbing him with intent to kill, wound, or maim. He has since been sentenced to life imprisonment at the State Penitentiary at Lincoln.

Upon receiving the news of the killer's capture, Loyal said, "We have forgiven him. He needs the Lord Jesus Christ. If he has any confession to make before the Lord, the Lord will hear and answer him."

The Schmidts have received more than 700 letters. One ex-convict wrote:

"I can't commend you too strongly on your fortitude as well as confidence you've demonstrated in God by forgiving this person. It wouldn't have been possible for most of us, believers or not. And such faith on your part is enough to shake even the most ardent atheist's convictions."

In speaking to reporters one evening, Loyal repeatedly turned to his well-thumbed Bible. "Trust in the Lord with all thine heart," he read aloud, "and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path." He closed the Bible and sat silently for a moment. Then: "We feel that Allen has gone to be with the Lord."

Allen, like his parents, had surrendered his life to missionary service in Africa. Several weeks before his death he had rededicated his life to the Lord.

His desire was to lead others to Christ. Even in his death, God has fulfilled this desire. For, as a result of Allen Schmidt's death, a number of people have directly accepted Christ as Lord and Savior, and many others have reaffirmed their faith in him.

When Donna came to court for Robert Jacobs' trial, she was forced to look at a picture of Allen which the police had taken when they found him by the river, and she had a struggle that night for she couldn't forget the gaping hole in his throat and the look of torture on his usually radiant face. But the Lord reminded her that Allen was in his world now, and that all of this horror is erased.

She had peace when she saw the picture, for *that* wasn't really Allen. But when she was forced to identify those hush puppies—the comfortable shapeless shoes he'd worn so much and which he would wear to church and school if they didn't watch him! *That* was so much more a part of him than the picture.

"Seeing them again brought all the heartache back to me," she said.

Perhaps the most far-reaching tribute to Allen's remembrance will be a bigger radio tower for KGBI-FM, a radio station serving eastern Nebraska, for which the Schmidt family established a fund in his memory.

The concept of love and forgiveness has long been a basic Mennonite trait. And this perhaps has been the real identity of this harrowing experience!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Latin Americans organize seminary extension

A new international association of seminary extension programs has been established by the International Consultation on the Extension Seminary Approach, meeting January 8-13 in Medellin, Colombia.

Margaret Ediger, General Conference Mennonite missionary in Cachipay, Colombia, was one of fifty-three delegates and observers from more than twenty denominations, missions, and national churches.

The participants represented all the Spanish-speaking countries of Central and South America, with the exception of Nicaragua, whose representation was canceled because of the recent earthquakes in Managua. Brazil and the United States were also represented.

The consultation was called by CATA an international consulting committee on extension study materials. The committee was created five years ago by representatives of a few schools in Central and South America that were beginning to emphasize theological training by extension.

More than 9,000 extension students are now enrolled in about forty reporting programs throughout Latin America.

The new organization formed at the consultation will be known as ALISTE (Latin American Association of Extension Theological Institute and Seminaries) and will provide a structure for continuing international and interdenominational cooperation. Plans call for national and regional coordinators and for general consultations every three years.

At the consultations, delegates discussed the future of the theological extension movement in Spanish America. Work groups met and reported to plenary sessions. Various extension programs brought displays of materials they have developed.

Other agenda items included a study of the functions of church leaders, the educational process, and production and distribution of materials.

Jose Carrera of Guatemala was elected international coordinator. Representatives from Chile, Ecuador, Colombia, and Guatemala were named to round out the five-member executive council of the new organization.

Other Mennonites at the consultation, in addition to Ms. Ediger, included John Driver, president of the Inter-Mennonite Theological Seminary in Montevideo, Uruguay; Vernon Reimer; Joe Walter; James Sauder; Gil Reimer; Juan Ferreras; and Jared Burkholder.

Conrad Grebel appoints new president

Frank H. Epp has been appointed president of Conrad Grebel College in Waterloo, Ontario. The appointment becomes effective August 1.

Dr. Epp, who is forty-three, will succeed J. Winfield Fretz, who served in that capacity since the college was founded at the University of Waterloo ten years ago. Dr. Fretz will remain with the college as a full-time professor in sociology.

Established as a residential college for 110 students, Conrad Grebel now also has a faculty of seven full-time and three part-time professors. More than one thousand students are enrolled annually in college-taught courses, all of which carry university credit. The college's adult studies program involves additional hundreds from the community.

Frank H. Epp

Mr. Epp came to the campus in 1971 as associate professor in history and communications. Since that time he has also served as founding editor of the *Mennonite reporter,* a position he said he would need to resign to accept the presidency. He was previously editor of *The Canadian Mennonite,* the *Reporter's* predecessor, from 1953 to 1967.

Currently engaged in the writing of the history of Mennonites in Canada with the help of a Canada Council grant, Mr. Epp has previously written books including *Mennonite exodus* (1962), *The glory and the shame* (1968), and *Whose land is Palestine* (1970).

His doctoral dissertation, completed at the University of Minnesota in 1965, is entitled "An analysis of Germanism and National Socialism in the immigrant press of a Canadian minority group."

Before coming to Waterloo, Mr. Epp lived in Ottawa for four years serving a church, lecturing at the University of Ottawa, and writing for the Mennonite Central Committee Peace Section. He serves on several national and international boards. They include the Federal Government's Advisory Board on the Adjustment of Immigrants, the Mennonite Central Committee (Canada), and the presidium of the Mennonite World Conference.

Mr. Epp is married to Helen Dick, formerly of Leamington, Ontario, who assists him in research and writing. Both their families came to Canada from Russia in the 1920s. They have three daughters.

In announcing the appointment, John W. Snyder, chairman of the Conrad Grebel board, expressed satisfaction that a man with academic qualifications and proven ability to provide leadership had become available. "His unanimous nomination by the faculty was supported by the students and he represents a broad consensus also in the Mennonite constituency in Ontario."

Leamington good choice for MCC meeting

One of the most significant things about this year's annual meeting of the Mennonite Central Committee was the location chosen and the manner in which it was conducted.

For the first time the annual policy-making and budget-setting body moved to a local congregation of the supporting constituency and thereby opened its doors wider than ever for anyone to sit in and observe. And several hundred members of the Leamington area churches did just that. The 200 chairs set out around the board tables in the United Mennonite Educational Institute auditorium for the January 19-20 session were usually nearly all filled.

It wasn't that the former meetings of the committee in the hotels of Chicago were closed to the public. But the location precluded many "ordinary" people from coming.

From this observer's viewpoint it appeared the organization may have hit upon one of its best public relations assets in this move from a hotel convention room into the constituency. The spirit of fellowship and goodwill was electrifying. The interaction took no heed of denominational lines.

A highlight of the sessions was the recognition of four Canadian leaders who together represent one of the most enviable records of service to the church. They were cited for exemplary dedication to the causes of inter-Mennonite and international concerns in relief and peace.

A Friday evening banquet paid tribute to C. A. DeFehr, Winnipeg; J. J. Thiessen, Saskatoon; E. J. Swalm, Duntroon, Ontario; and J. B. Martin, Kitchener, Ontario.

Together, these four are 320 years of age. Mr. DeFehr will be ninety-two in March, Mr. Thiessen is seventy-nine, Mr. Martin seventy-five, and Mr. Swalm turned seventy-six a few weeks ago.

In a brief speech each was asked to make before a special plaque was presented by William T. Snyder, C. A. DeFehr told of his work on behalf of conscientious objection in Russia and of the great satisfaction he and his wife experienced in South America in 1947-48 in receiving refugees.

Four veteran Canadian church leaders were honored at this year's Mennonite Central Committee annual meeting in Leamington, Ontario, for their significant contribution to relief, peace, and inter-Mennonite cooperation. Among them was J. J. Thiessen of Saskatoon (right) who is shown receiving a citation from William T. Snyder, the MCC *executive secretary.*

He said, "My hope is that all Mennonite groups will continue working together in a united witness for Christ."

J. J. Thiessen spoke of his great faith in youth as he related discussions with Clayton Kratz, the young U.S. visionary who became MCC's first martyr in Russia.

Said Mr. Thiessen, "We begged him to leave Russia because we knew what might happen to him. But he felt the sense of duty to stay."

Mr. Kratz, who was sent to Russia in 1920 to determine relief needs of the Mennonites following the world war and the 1917 revolution, disappeared never to be heard from again.

E. J. Swalm, the eternal optimist and deep believer in the peace position, said, "I've had a wonderful time serving the church and serving Christ."

He urged MCC to "keep a compassion for needy people in our society" and to continue with a strong voice in its witness for peace.

J. B. Martin, introduced by host Dan Zehr as "the man with the warm inter-Mennonite heart," has also been a long-time leader in MCC programs and in the peace movement before MCC took that under its concern.

Specific actions dealt with by the thirty-three-member board included the MCC self-study, amnesty, use of government funds for overseas programs, reconstruction in Indochina, relation to Vietnam Christian Service, population control, budget, and elections.

Robert S. Kreider, vice-chairman, reported that MCC's self-study is proceeding well and should be ready soon.

The board decided that the May executive committee meeting would devot major time to the study to identify major issues. A fall meeting, with representation from both grassroots and interested agencies, will be called for th purpose of drafting recommendations fo the 1974 annual meeting.

The use of government funds for overseas programs became a touchy issu when some warned that it could spel major trouble for MCC. The debate wa sparked by several recent grants an future availability of grants from th Canadian International Developmen Agency (CIDA), "without any strings attached."

The go-ahead to accept such grant was finally given with the following proviso added to the guidelines alread set: "That we remain sensitive to p litical implications and conflict of philosophy and that the association be reviewed annually with freedom to cancel the arrangement at any time."

By means of a resolution, the members also committed MCC "to assist in reconstruction of war-torn areas in Indochina, including those areas now controlled by the Provisional Revolutionary Government and the Democratic Republic of Vietnam, as well as Cambodia and Laos, if the conditions of the political settlement make it possible."

Resolution of appreciation for "seven years of association" with Church World Service and Lutheran World Relief in Vietnam Christian Service was also passed. The partnership ended on December 31, 1972.

A plea by Leonard Siemens, Winnipeg, that MCC develop strong assistance programs for population control, met with mixed reaction. He said, "If we are not doing anything in this area, we are doing only half a job in our relief and development efforts."

Several staff persons explained that some of this was occurring, especially in Indonesia and Latin America, where Edgar Stoesz said, "We are pushing as hard as we can."

Some members felt the public relations image at home would be damaged to the detriment of fund-gathering and that no action was necessary at this point.

A motion from the floor was passed, however, asking the executive to study the matter and come to the next annual meeting with concrete proposals.

It seemed that income last year was better than for many years and that this caused a bit of embarrassment. Executive secretary William T. Snyder's conclusion in his "projections for 1973" stated in part:

"With the strengthening of giving to MCC and our beginning the year in a stronger position than we have had for many years, we should discuss with our constituent bodies the possibility of more general encouragement to the constituency that giving to mission boards not be neglected. MCC must be concerned that its programs not run too far ahead of the conference programs because each is important."

Constituency contributions in 1971 increased 27 percent over 1970, and in 1972 another 12 percent over 1971. The available funds balance stands at $723,461 and designated funds at $746,000. Investments total $1,356,353. For 1973 the organization is budgeting for an income of $3,362,810.

Newly elected as member-at-large was Helen Alderfer, replacing Mrs. Aaron Epp. Reelected members-at-large were Richard Schowalter, Robert Kreider, and Lawrence Hart.

The new executive committee consists of H. Ernest Bennett, chairman; C. J. Dyck, vice-chairman; Roy Sider, secretary; Atlee Beechy; H. H. Dick; Newton Gingrich; Lawrence Hart; and Robert Kreider. William T. Snyder was reappointed executive secretary for one year.

Brazilians start relief-service organization

General Conference congregations in Brazil have set up a relief and service organization similar to the Mennonite Central Committee, according to reports from *Bibel und Pflug.*

The district conference of congregations from Witmarsum and Curitiba met in November and appointed a three-member temporary committee for the service organization, called "Associacae' Menonita de Assistendia Social."

The conference said that the founding of a service organization in Brazil had become a necessity in connection with the conference's mission work among the Brazilian people.

Heinrich Ens said, because of the good preliminary work done by several brethren, the conference was able to bring the matter to a final vote, adopt a constitution for the new organization, and ask that it be registered legally.

Mr. Ens said, "Although the proclamation of the Word through evangelism and congregational work must always remain central, the whole man also must feel something of the meaning of brotherly love if he has such basic needs as food, clothing, and shelter."

The Brazilian District Conference also acted to continue publication of *Bibel und Pflug* and pay the full price of its publication in 1973. The South American Mennonite periodical was subsidized by the Commission on Overseas Mission and the Commission on Education until last December.

The conference is also seeking new ways to encourage young people to attend the Mennonite seminary in Montevideo, Uruguay, and the Mennonite Brethren Bible school in Curitiba.

The Brazilian District Conference has one congregation in Curitiba and two in Witmarsum.

Peace film is in planning stage

Pastors, theologians, media specialists, and leaders from several Mennonite groups will meet February 15-16 in Chicago to discuss the possibility of producing a peace film in 1974.

Harold Regier, General Conference secretary for peace and social concerns, said the meeting would determine the feasibility of a peace film, choose a general theme, determine the process for development of the film, explore financial resources, and choose a target audience.

Some funds for planning of the film come from a $2,500 joint grant from the Schowalter Foundation to the Mennonite Church and the General Conference Mennonite Church.

Mr. Regier said that, as the military draft and the Indochina war are winding down, Mennonites need to present the peace message in its broader context.

"Peace no longer can be seen as peripheral to the Christian message; it lies at the heart of the story of God's love and reconciling acts," Mr. Regier said. "To become followers of the God we most clearly see in Jesus Christ means that we follow him in his kingdom of love and peace. This is a new frontier which we as Mennonites need to articulate as best we can both to our constituency and to those outside our fellowship. We feel that a well-done film can help to communicate this good news."

Barbara Gaylord will help Northern District teachers

Barbara Gaylord, Swan Lake Christian Camp, Viborg, South Dakota, is serving as educational resource person for nursery through junior high Sunday school teachers in the Northern District Conference.

She will work primarily on an invitational basis with individuals or small groups of teachers, discussing methods of teaching and interpretation of the Faith and Life Press curriculum.

Ms. Gaylord is a 1971 graduate of Bethel College, North Newton, Kansas.

Key 73—participate with discrimination

From January 8 to 12, thirty-four ministers and their wives met in Elkhart for concentrated sessions of Bible study, theological discernment, and sharing of concerns around the theme "Toward an Anabaptist-Mennonite theology of evangelism."

The Inter-Mennonite school for ministers was sponsored by the Associated Mennonite Biblical Seminaries and was planned jointly by seminary personnel and area conference ministers.

Speaking to the issue of Mennonite participation in Key 73, the consensus of the group was that Mennonite congregations should participate with discrimination. Evangelism which ignores the New Testament concern for Christian community, which does not "care" about the whole person, or which may even become a vehicle of nationalism must be lifted to a higher level. Myron Augsburger and George Brunk, two of the resource people, both emphasized the particular challenge and opportunity which Mennonites have in the area of evangelism if they will be faithful to the living elements of their own heritage.

Mennonite Indian leaders confer

The Mennonite Indian Leaders Council met January 9-12 in Oraibi and Bacabi, Arizona, to share their experiences in predominantly Indian Mennonite congregations and to review the Indian ministries program of the Commission on Home Ministries.

Malcolm Wenger, secretary for Indian ministries, said the council was recommending to the commissions a 1973 budget of $91,500. The increase over last year's budget of $79,000 has come about because of new workers at Hammon, Oklahoma, and Moencopi, Arizona, and more allowance for building upkeep.

The council also discussed an inter-Mennonite Indian gathering, being planned for next summer, and a proposed enlargement of the Bethany Mennonite Church at Busby, Montana. The group asked CHM to explore the possibility that Hopi children who attend school off reservation might live in white Christian homes.

Willis Busenitz, pastor of the Bethany Church, Busby, Montana, was elected chairman of the council. Angie Old Bear, Koinonia Church, Clinton, Oklahoma, was reelected secretary.

Uncertainty is written on the face of a woman as she waits with her child for food supplies in Managua, Nicaragua. The earthquake which struck the Nicaraguan capital December 23 left thousands homeless.

Team recruited for Nicaragua

As television and news coverage of Nicaragua dwindles, Mennonite Central Committee involvement in the earthquake-damaged country is growing. In late January, Roman Gingerich, professor of physical education at Goshen College, Goshen, Indiana, replaced Arthur Driedger, who had represented MCC in Nicaragua since the quake.

Stephen Schrock, a builder and planner from Middlebury, Indiana, arrived in Nicaragua February 1 as the lead man for an MCC building team recruited by Mennonite Disaster Service. The Evangelical Committee has appointed a Nicaraguan civil engineer to work as a counterpart to Mr. Schrock.

By the end of February, MDS plans to recruit four additional skilled carpenters for sixty-day terms. Spanish-speaking people with experience in concrete working and electrical or plumbing work are needed.

Priorities for long-term reconstruction projects have been set, but are subject to changing needs. The building team will concentrate on personal housing and family dwellings for the poor, schools, clinics, and other vital community buildings, mission board homes and facilities, and churches.

Mr. Gingerich, who has building skills, has had experience in Nicaragua as director of the Goshen College Study-Service Trimester Abroad Program. It is hoped that the Goshen SST program will become involved at a later date.

Although major food needs in Nicaragua are being met at the present time, the Evangelical Committee is planning to open child feeding centers in fifteen or twenty districts. The committee hopes to receive milk contributions from the Canadian Government for this program, since milk is not readily available from other aid sources.

Western District pastors, wives share experiences

The following is a report on a regional seminar for pastors and their wives January 8-11 at Rock Springs 4-H camp near Junction City, Kansas. The seminar was sponsored by the General Conference committee on the ministry. A similar gathering was held recently in the Central District. Ann Neufeld Rupp, writer of this article, is a pastor's wife in Kansas City, Kansas.

The seminar itself was loosely structured, leaving ample opportunity for participants to guide the discussion in the directions they felt it should go. Sometimes this created a sense of tension in resource leaders who felt the responsibility, who had some preconceived ideas as to what should be happening, and who themselves had come through a dynamic experience in an earlier seminar. Our group felt that, at times, that experience was unconsciously being used as a criterion to measure our own actions. Yet, despite the uneasiness and frustrations of the unknown, we *did* learn, we *did* encounter, we *did* experience healing, love, and acceptance.

For me, the first evening was filled with apprehension. I had come to learn and share, yet the faces around me in the circle were not the faces of those with whom I had shared earlier. How were we ever to become a community of love in three short days? Slowly my question was resolved. In a group game that evening, assurance of caring was given to each member three times in answer to the question, "Do you love me?"

This feeling was continued in the Bible studies each morning, as we were divided into small groups for intense sharing, self-expression, and encounter.

This feeling was continued in other sessions as we wrote out self-evaluations as well as evaluations of our marriage, and then discussed our thoughts and concerns not only with a group member but also with our respective husbands and wives.

The feeling was evident in the long, intense sessions every evening, culminating in the "hot seat" on the last evening, when each couple was exposed to the praise and blame of the group. An experience such as this could cut deep wounds unless one is assured that the fellowship is a bearing, caring, and trustworthy group. I believe the latter to be true.

My own highlight experiences came through these personal encounters which have resulted in new, loving relationships, in understanding friendships, and a warm sense of oneness with other ministers and wives of the Western District Conference. But it also came through other experiences where we dealt with live issues in the church. We met with another couple involved in urban ministry, and instead of discussing all aspects of the morning's theme, we shared the struggles and joys of urban life and received new insights from a couple who could evaluate and discuss their past ministry.

On another day the group was divided in two, each group being given a list of five priorities for the Mennonite church. They were to be arranged through consensus in an order acceptable to the whole group, and then group process and emotion discussed. Again, the group relationships proved interesting, but I found my own interests turning to the issues themselves, especially that of women's leadership, liberation, and ordination in the church, because I felt here was a group of leaders who would listen, think, and discuss openly.

I believe a seminary professor was right when he said one can do only so much navel-gazing and then one needs some input. By the second day I felt this way. As I look over the objectives sent to us before the seminar began, I feel that as a group we failed to discuss some of the issues which could have helped us in our ministry, personal growth, and an understanding of today's changing world. As I look over the seminar, I feel that we failed to bring healing in a few situations where hurt occurred; as feelings became more intense, we stood by helpless. I felt this during the last session when women discussed their roles and tried to discover who they were, only to be interrupted by the last meal.

"How can I find my gifts," a woman asked on the way to the tables, "unless someone helps me? I believe this can only occur in the context of the group."

As I look over our schedule, I still feel we were too bound to the clock, the dining room hours, and "what should happen next." Perhaps sandwiches in group encounter might have been more healthy in some situations than potatoes and gravy eaten over a menu called "unfinished business."

However *something* did happen at Rock Springs 4-H camp. An earlier letter to us read: "Come to be your real self. God may use you to minister to someone else through your own hurt, failure, or defeat." I did come. So did more than twenty others. I was helped, reassured, and healed. I feel like a new person. What more could one want?

Our thanks to the leaders who made this seminar possible. We hope it can happen again . . . soon.

"Project: Teach" designed for church school teachers

Five days of training for church school teachers are being planned for March 26-30 at Bethel College, North Newton, Kansas.

The week, designed to provide experience-based learning for teachers, is called "Project: Teach" and is jointly sponsored by Bethel College, Hesston College, the Commission on Education (General Conference Mennonite Church), and Mennonite Publishing House (Mennonite Church).

Cornelia Lehn, children's education director for COE, said the project would stress learning by doing and would involve teachers in the creative teaching process.

Most of the sessions will be divided according to age groups, with kindergarten, primary, lower junior, junior, and junior high teachers in their own home rooms.

In these groups, courses will be taught in "Understanding the child," by Vernon Kliewer; "Understanding ourselves as teachers," by Melva Kaufman; "The child's response to the Bible," by Frank Ward; drama by Donna Beth Held Schroeder; art by Miguel Almanza; and audiovisuals.

Joint sessions will include "How to study the Bible" by Clayton Beyler, the Anabaptist view by Alvin Beachy, and worship experiences led by John Lederach.

Board and room at the college and tuition will cost $75 per teacher. Ms. Lehn said that congregations are being encouraged to pay this fee for teachers, since proper training for church school teachers is a fundamental task of Christian education.

Those participating in "Project: Teach" should send applications by March 1 to Alvin Beachy at Bethel College.

Local outreach both traditional, innovative

In local outreach, most General Conference congregations in North America are sticking to the traditional areas of ministry to the aged, ministry to the ill, and home visitation, according to a recent survey compiled by the Commission on Home Ministries.

Of the 269 congregations surveyed, more than one hundred congregations checked "yes" in these three categories, plus evangelistic crusades, ministry to children, and ministry through music.

Areas of medium emphasis were literature ministry, youth center ministry, radio program sponsorship, prison ministry, interracial ministry, and peace ministry.

Toward the bottom of the list were housing rehabilitation (thirty - three churches), ministry to leaders and government (thirty-five churches), and day care centers (thirty-six churches).

Although there is some variation among the district and provincial conferences, smaller churches tended to emphasize the traditional role of the church in evangelism and visitation. Large congregations, although having traditional programs, placed more emphasis on projects outside the church membership, such as prison and interracial ministries and involvement with government leaders.

In the Central District, the highest priority checked was ministry to the aged, with twenty-one churches participating. Second was the category, "other," which included such items as small-group Bible studies and volunteering services for nonprofit social service organizations. Nine congregations were involved in day care.

Eastern District churches gave priority to home visitation and ministry to the aged. None checked peace ministry or ministry to leaders and government.

Ministry to the aged and the ill also topped the list in the Northern District. At the bottom of the list were peace ministry, day care centers, and ministry to leaders and government.

Three areas of emphasis emerged in the Pacific District: home visitation, ministry to children, and ministry to the aged. At the other end of the scale were ministry to leaders and government, housing rehabilitation, and day care centers.

In the Western District Conference, ministry to the aged and home visitation were the main areas of involvement. Few congregations checked housing rehabilitation or ministry to leaders and government.

In Alberta, priorities were ministry to the aged, then ministry to children.

Ministry to children topped the list only in British Columbia. Second was ministry to the ill. Other areas included family counseling.

In Manitoba, the categories most often checked were home visitation, ministry to the ill, ministry through music, evangelistic crusades, and ministry to the aged.

Of the fifteen Ontario churches responding, six sponsor radio programs and six hold evangelistic crusades. Top priorities were home visitation and ministry to the ill. Some congregations are involved in telephone counseling and ministry to the retarded.

Most frequently checked in the Saskatchewan Conference was evangelistic crusades, followed by ministry to children and ministry to the aged. Four categories were not checked: ministry to leaders and government, housing rehabilitation, prison ministry, and day care. One congregation mentioned a baby health clinic; another, a halfway house for native people.

Palmer Becker, executive secretary of the Commission on Home Ministries, related these figures to the goal-centered program of Key 73.

He said, "Most congregations are program-centered rather than goal-centered. Congregations that set goals will consider their resources and the needs of persons in the community. Then they will decide whether a particular program or emphasis is the most needed."

Words & deeds

A second festival of the Holy Spirit—continuing the work of last year's festival at Goshen College but exploring further the life of the congregation and the problems congregations are wrestling with—is set for May 11-13. It will have the theme, "Led by the Spirit," and will seek a balance between singing and spontaneous, informal sharing on the one hand, and solid substance and content in the presentations on the other.

On the committee planning the festival are representatives of the cooperating groups: Central District Conference of the General Conference Mennonites, and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonites. The festival is a cooperative project with the Associated Mennonite Biblical Seminaries and Goshen College.

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Key 73

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Ted Raedeke, Key 73 executive director, John DeVries, Phase 2 chairman, and Robert Hart, Phase 5 chairman will be seminar leaders. Cost of $10 includes lunch.

See your pastor for place and time, or contact Commission on Home Ministries, Box 347, Newton, Kansas 67114.

RECORD

Ministers

Harris Waltner has resigned as pastor of the Menno Church, Ritzville, Wash., effective in early summer. He has been pastor in Ritzville for ten years. He will begin work with Bethel Church, Mountain Lake, Minn.

Workers

De D. Honn, Champaign, Ill., joined the Champaign - Urbana voluntary service unit Nov. 15 for an indefinite term of service. He is working as administrative assistant to James Dunn, pastor of the First Church, Urbana, Ill. The Champaign-Urbana voluntary service unit is a joint effort of the General Conference Mennonite Church, Newton, Kans., and the Mennonite Board of Missions, Elkhart, Ind. Mr. Honn graduated from Bluffton College in 1972 with a BA in social work.

Klassen

Anita Beth Klassen, Hively Ave. Church, Elkhart, Ind., began voluntary service Jan. 27 in Hutchinson, Kans. She will serve in the day care center sponsored by the First Church, Hutchinson, until Sept. 1. Ms. Klassen is a January graduate of Concord High School, Elkhart, and the daughter of Otto Klassen.

Rempel

C. G. Rempel, formerly pastor of the Charleswood Mennonite Church, has been appointed the first Protestant chaplain of the St. Boniface General Hospital, a Catholic-operated institution in Winnipeg, was a chaplain resident at the Rochester (Minn.) Methodist Hospital during 1971-72. He is a graduate of four Mennonite institutions: Swift Current Bible Institute, Canadian Mennonite Bible College, Bethel College, and Mennonite Biblical Seminary.

Unger

Eric Unger, son of Mr. and Mrs. Peter Unger of Chilliwack, B.C., has begun a one-year term of voluntary service with the Eastern Mennonite Board of Missions, Salunga, Pa. Mr. Unger is serving his term in community development at Washington, D.C. Mr. Unger, a 1971 graduate of Brandon University, Brandon, Man., is a member of the Grace Church in Brandon.

Waltner

Cynthia Wedel, Alexandria, Va., past president of the National Council of Churches, social psychologist, and associate director of the Center for a Voluntary Society, and *Erland Waltner,* former Bethel faculty member and now president of Mennonite Biblical Seminary, Elkhart, Ind., have been named to Bethel College's newly formed President's Council of Advisors.

Ken Zehr, Bath, N.Y., has joined the Mennonite Disaster Service staff as its first full-time social worker for a one-year term. He will be screening applicants and working with various agencies to get available benefits for flood victims in the Elmira-Corning, N.Y., area.

Calendar

March 12-15—Mennonite health assembly, Atlanta, Ga.

April 26-29 — Central District Conference, Goshen, Ind.

May 4-5 — Eastern District Conference, Bally, Pa.

Canadian

Feb. 23-24 — Conference of Mennonites in Manitoba, Bergthaler Church, Altona.

Feb. 23-24—Conference of Mennonites in Saskatchewan, Eigenheim Church, Rosthern.

April 8—Second annual Mennonite festival of art and music, sponsored by the women's auxiliary of Westgate Mennonite Collegiate, Polo Park Mall, Winnipeg.

Central

Feb. 23-24—Offender seminar, Bluffton, Ohio.

Western

March 20—Women's Missionary Organization spring meeting, Pretty Prairie, Kans.

Published

Evangelism—good news or bad news?, an adaptation of three addresses presented at Probe 72 have been published by the Mennonite Central Committee Peace Section. The three essays, "Which call?", "Which gospel?", and "Which kingdom?", were published at the suggestion of the Probe 72 executive committee, which felt that one contribution Mennonites can make to Key 73 is to raise the issue of the relationship of evangelism, peace, and discipleship. Authors of the essays are Frank H. Epp, associate professor of history and communications at Conrad Grebel College, University of Waterloo, Ont.; John K. Stoner, pastor of the Bellevue Park Brethren in Christ Church, Harrisburg, Pa.; and John E. Toews, assistant professor of religious studies at Conrad Grebel College. The twenty-two-page booklet is available for ten cents from the Peace Section, MCC, 21 South 12th St., Akron, Pa. 17501, or from MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Man.

Lyle E. Schaller

What is happening in the churches

Nearly everyone who works extensively with churches of several denominations and in various sections of the country is asked the question, "What do you see happening in the churches today?" Obviously the response of any one individual will be highly subjective and be colored by the combination of his experiences.

In 1971 I had occasion to visit, work with, or be involved in consultations with 171 congregations representing sixteen denominations. In addition, I spent 108 days in workshops, training programs, and seminars for laymen and/or clergymen. Out of this assortment of experiences in 1972 and from the context of a dozen years as a church planner, this is my response to the question about what is happening in the churches today.

1. Increasingly disruptive tensions are visible between those people in the churches who place the higher priority on the vertical relationship (God-man and man-God) and those who place the higher priority on the horizontal (man-man and man-society) relationship.

2. There is a strong negative reaction by many members today to what were the popular and more widely accepted special thrusts in ministry during the 1960s.

3. More laymen and (especially persons in the fifteen-to-thirty-five age group) appear to be placing a greater emphasis on the importance of "good" preaching. Usually "good" is defined as "speaking to me and to my needs."

4. There appears to be an increase in the number of ministers emphasizing biblical preaching—as contrasted with a greater emphasis on topical preaching a few years ago.

5. There is a decline in the influence of behavior patterns of church members of old, established, and traditional values.

6. There is a growing and increasingly influential longing by many members (and ex-members) for the church to affirm and actively support traditional values concerning behavior patterns. This is especially pronounced among persons in the twenty-five-to-forty-five age group.

7. A sharp increase can be seen in what can be described in traditional terminology as "personal pietism."

8. Guilt is of decreasing influence as a motivating factor in the typical mainline Protestant congregation.

9. A growing "freedom" is being expressed by an increasing number of church members to ignore or to boycott the church unless it is responsive to their needs.

10. Most of the *increase* in benevolence giving by congregations is in the form of (a) designated giving and/or (b) local (community, metropolitan, or neighborhood) projects in ministries.

11. On the one hand, the traditional Sunday school is continuing to show a decline in most congregations when measured in terms of average attendance. But on the other hand, many of the most significant, meaningful, and attractive changes taking place in the churches are in the area of Christian education.

12. An increasing number of congregations are choosing to have two or three worship services on Sunday morning, although not forced to because of space limitations.

13. Many congregations are finding the physical facilities that were constructed during the 1920s, 1950s, or early 1960s to be excessively large in terms of space, and these often limit the alternatives in program planning because of size or design.

14. In a growing number of congregations, the indebtedness incurred by a previous "generation" of members exceeds the capability and/or willingness of present members to meet the debt service charges *and* also to provide an adequate financial base for current program.

15. A rapidly increasing number of members of Roman Catholic, Episcopal, Presbyterian, Lutheran, and United Methodist (and approximately in that order of frequency) are actively involved in charismatic renewal movements and/or neopentecostalism. Many of these persons have postgraduate training in the physical and biological sciences, the healing acts, engineering, education, and business administration.

16. There appears to be a decrease in interest in social activism among the churches in the "historical mainstream of cooperative Protestant denominations" and an increase in interest in social activism among young adults of the rapidly growing "evangelical" denominations.

17. While there is an increasing emphasis on "pluralism" and "diversity" in congregational life, the rhetoric often exceeds the performance.

18. There is a major increase in the time and energy allocated by laymen to specialized ministries to people from the base of a worshiping congregation.

19. Increasingly the deficits in resources being felt by congregations are (in this order) (a) the energy of people, (b) commitment of people, (c) time, and (d) money.

20. The implementation of a ministry to persons in colleges and universities is revealing a growing gap between the definition of those who are providing the financial support and the definition of what is appropriate by the professional ministers who have been called to carry out this ministry.

21. A characteristic common to many growing congregations today is the ability to identify the needs of a potential constituency and to be responsive to those needs.

22. It is increasingly difficult to find lay volunteers for systematic calling programs in either visitation evangelism or membership recruitment. The two major exceptions to this generalization are (a) those congregations where morale, enthusiasm, and expectations are high, and (b) those congregations which have training programs for callers that provide for both an improvement in the skills of the callers and an increase in the level of self-confidence of the caller.

23. There is an increasing awareness that it no longer is possible to manage people in the manner that appeared to be both possible and acceptable fifteen or twenty years ago.

24. Since the original reason for their existence has disappeared, many congregations are being forced by institutional, economic, and cultural pressures to redefine their purpose.

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LETTERS

Setback for evangelicalism

DEAR EDITOR: I just finished the article on the back page (January 9 issue). It should awaken the evangelical Christians. How any evangelical Christian can sweep the bombing of Vietnam under the rug and go about business as usual is more than I can understand. What has gone wrong with enlightened human beings?

I wrote Mr. Graham about his apathy concerning the bombing. I asked him to explain why we should have a right to bomb Vietnam but they have no right to bomb us. He answered my letter but not my question. . . .

I believe he is a victim of his own ego. I think it is time for evangelical leaders to confront Mr. Graham with his fault privately, and then, if they can't change him, openly. His stand could set the evangelical movement back many years. The only honorable way to settle this war is to take our troops and go home. *David J. Akenson, 1200 West 41st St., Sioux Falls, S.D. 57105.* Jan. 8

Peace efforts hampered

DEAR LARRY: I love the name "Fuller." It was while listening to Charles Fuller over the network of the "Old-fashioned revival hour" that I passed from death unto life. It was because of his faithfulness to the ministry of the Word that I am a believer and also a minister of the gospel of Christ. It was my privilege to meet Dr. Fuller and rejoice with him over the "new life" I had found in Christ.

Now about that article written by Lewis B. Smedes, who is on the faculty of the Fuller Seminary: Why is it, of late, that so many evangelicals, so called, are suddenly taking their frustrations out on Billy Graham? The way some of your writers are sounding off, one would think that a word from Brother Graham would solve the Asian problem. I don't know much about Middle America, the evangelical community, or Mr. Graham's control over a segment of Christianity, but I do know that a man must be very frail and inept, if he looks to one man for the solutions to the problems of Asia, or, for that matter, any other country's problems.

May I say, without defending Mr. Graham, because he doesn't need to be defended, believers have a right to disagree, but I don't think it's fair or honest, for one believer to infer that another is "immoral" because of silence on the policy-making of our country. How can one imply that Mr. Graham, or any other man, is immoral because they do not go about denouncing America, its government, its President, and anybody else who perhaps disagrees with them on the issues of Vietnam?

I am appalled at the attacks made against Billy Graham. One would think, according to articles in *The Mennonite,* anyone voicing dissent to those opinionated writers simply cannot have a spirit of empathy; but may I point out to you that the so-called "peace churches" are not the only ones that possess the gift of mercy.

Personally, I believe that the peace efforts in Vietnam have been hampered by the muddled confusion and the meddling into the affairs of those who are attempting to bring about a settlement. (I use that word settlement, because peace will never be realized until the Prince of Peace is ushered in.) Only last night I watched "Meet the press" and I heard one of our senators say that the President had agreed with the North not to discuss the issues that are being considered. But to read some of your articles and listen to the news media, you would think that our President is an evil beast for not revealing to the world the details of the peace talks.

What right do the Canadians, the church, or any other group have to constantly demean our policy and harass our government? The Bible says that Christians will be held liable and ac-

MEDITATION

Dingdong

Dingdong. Jehovah's Witness calling.
"Hello, ma'am. . . ."
Come now. I may not be a teeny-bopper, but I certainly don't look like a "ma'am."
"I have here two pamphlets I'd like to give you. . . ."
The three-minute super-sell that's been recited at oh-so-many houses . . . my quiet, polite attention. . . .
Thanks, but I'm not interested.
"All right. Thank you for your time."
Back to the Bach. Which measure was I playing when that dingdong. . . ?

Jehovah's Witnesses. See one, you've seen them all. Lord, even you'd have trouble changing their minds.
Dingdong.
Singsong.
You're wrong.
So long.

Jehovah's Witness. At least he didn't interrupt me yesterday—when I was finishing the overdue Christian faith paper. "Reflections concerning the doctrine of the last things"—hope for tomorrow. Today? God calls men to his kingdom. "Work while it is day." Be about the Father's business. Pretty good theology—pretty good paper—deserves at least a "B."

God calls men to his kingdom.
Key 73 . . . evangelism that cares . . . listening . . . loving . . . sharing the good news with all men . . . all men?
My Christian faith professor talks with Jehovah's Witnesses. . . .

Knock knock.
Who's there?
Jehovah.
Lord!
Jehovah's Witnesses, "Inasmuch as you did it not to one of the least of these, you did it not to me." *Mary Sprunger*

countable for their actions toward and reactions against authorities whom God has set over us. I believe when the church begins to digress from the true course of its calling and allows its members, yes, even teaches them to become reactionaries, then the church becomes subject to the chastening hand of God; and that chastening may come from the very government that it's deriding.

Larry, I feel sorry for men who have the ability and capacity to unfold the riches of God's marvelous word and yet they allow themselves "to become entangled into the affairs of this life." Instead of faithfully ministering the words of life to the sheep of the flock, they seem content to align themselves with the elements of this present life. They are forever criticizing governments, institutions, and they even condemn the church of the living Christ. May I say that the Christ of the church was once falsely accused, tried, pronounced guilty, and willingly took upon himself the guilt and sin of the whole world; but he, Christ, will never be on trial again. Someday the sins of God-rejecting men will be tested against the righteousness of Christ, and they will be found "wanting."

What I would like to see in *The Mennonite* is some fresh ministry of the precious word of God, and a lot less of politicking. *Riley Rinks, pastor, Monroe Community Chapel, Monroe, Wash. 98272.* Jan. 15

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Millions of letters

Dear Editor: Whenever I judge an editorial to be exceptionally brilliant I find it is very often because the writer has put my own thoughts into words with an eloquence which I do not possess. Such was my appraisal of the opinions expressed by Lewis B. Smedes (January 9 issue).

It has long troubled me that there has been no concerted reaction to our foreign policy from our American churches. I know there are those who believe the church should not become involved in anything controversial, and if there is one issue today that evokes emotion and controversy it is our nation's venture in Indochina. But I believe that throughout history the church was often at its best when it was involved in controversy. Today, if the church has nothing to say to the President of the United States, then in my opinion, it has nothing to say to me.

I know that in the end each of us must make his own judgment, but I often wonder if we are greatly concerned, or if we are living too comfortably to really care much. After all, most of the killing is done with bombs now, and most of those getting killed are neither American, white, nor Christian.

I wish I could honestly say, "Well, God, I've done all I can, the rest is up to you." I know I could have done more. We all could. We still live in a free society where we can vote, speak out, write letters.

I dream of 100 million letters converging on Mr. Nixon all at one time. Just one letter from every church member would create an avalanche of 1,500 tons of mail. I visualize Pennsylvania Avenue being clogged with hundreds of mail trucks. They might carry this message: ". . . inasmuch as ye did it unto one of the least of these, my brethren. . . ." *Edgar Stevanus, 350 Third St., Sugarcreek, Ohio 44681.* Jan. 14

Contents

The foded hush puppies 98
News 101
Record 107
What is happening in the churches? 108
Letters 110
Dingdong 110
An opportunity for new relationships 112
A somber rejoicing 112

COVER

God's own handiwork provides the backdrop for this modern cross behind the altar of an Episcopal chapel in Estes Park, Colorado. The chapel serves visitors to Rocky Mountain National Park.

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An opportunity for new relationships

Key 73 offers us some exciting new opportunities for dialog and caring relationships. The long-range success of the one-year effort to "call the continent to Christ" may well hinge on how effectively these opportunities are utilized.

One example of the openings that are available this year is the Roman Catholic participation in Key 73. Some denominations have seen their involvement as sufficient reason to withdraw from the venture. Others are ignoring the Catholic presence, pretending that they aren't there.

It appears to us that Key 73 offers an exceptionally good opportunity for Protestant and Catholic Christians to get together at the local level to become acquainted with each other and to discuss evangelism and other subjects of mutual interest. Many Protestants will likely be surprised at the changes which have occurred in the Catholic church since Vatican II washed over it a decade ago.

Not all communities will be ready for such dialog, but when the time seems ripe for some interaction across the Protestant-Catholic back fence, local Mennonites who are interested in bridge building could be helpful in convening such meetings.

The Christians' relationship to the Jewish people is another issue that merits special attention this year. George Cornell, the religion writer for Associated Press, reported earlier this year that "numerous Jewish leaders have voiced anxieties that Key 73 . . . might whip up heightened efforts to convert Jews to Christianity."

"At the same time," reports Mr. Cornell, "various church leaders active in Key 73 have emphasized that religiously committed Jews are not the target of the drive."

Bearing in mind both Christianity's roots in Judaism and the Western world's tragic history of anti-Semitism, how do we go about sharing the gospel with them in a meaningful way? What are we doing as indivduals and as congregations to build trusting relationships with Jewish people?

A third area that needs scrutiny this year is the church's relationship to cultural minorities, including North American Indians, blacks, Chicanos, Asians, and various European nationality groups.

Charles H. Kraft, a missionary anthropologist, wrote helpfully on this subject in a recent issue of *Christianity today*. He points out how much difficulty mainstream North Americans are having in recognizing the heterogeneity among their neighbors. "It upsets us to discover," he writes, "that although we have set up many well-meant and expensive programs to bring about integration, increasing numbers of blacks, youth, Chicanos, American Indians, and others don't want to be assimilated. They don't want to become like us! Or, often, they see the possibility of true assimilation as so remote that they have given up trying."

Mr. Kraft then goes on to plead for a diversity of approaches in evangelism and for a tolerance of a diversity of responses. He urges the bringers of the gospel to become more hearer-oriented in their efforts to communicate with a particular audience. "A fitting goal for Key 73 might be: *that every group may hear and respond to the gospel message in a culturally appropriate way.*"

Key 73 can become an adventure in faith if we seek to open some *new* doors to *new* relationships with our neighbors. LK

A somber rejoicing

We rejoice that a truce has finally been declared in Vietnam. But our joy is tempered by the thought of the thousands who were killed, maimed, and orphaned, the beautiful land which has been devastated, and the possibility that the fighting among the Vietnamese people may not yet be over.

It is a time for prayer. We must pray for all the leaders and nations who have a part in attempting to work out arrangements for a genuine peace in Indochina.

In addition to our prayers, we should also declare ourselves ready to help with the restoration of the people and the land in both North and South Vietnam through our personnel and our financial and material resources. Opportunities will undoubtedly be coming for all of us to become involved in the rebuilding process through the Mennonite Central Committee and other church-related agencies. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Coping in crisis

C. G. Rempel

THE MASS MEDIA confront us today as never before with the reality and effects of tragedy and suffering throughout the world, from international conflict in such places as Vietnam and the civil war in Ireland, to the automobile accident on Highway 75 and a death in the neighborhood. We rub shoulders daily with people who have experienced a significant loss.

From time to time we wonder, "How will I cope in a crisis?"

Dr. Kuebler-Ross in her book *On death and dying* says that we are a death-denying culture, believing that death comes "to thee and to thee but never to me." But she also says that the denial system is at work within us as a coping mechanism. It helps us to deal with tragedy in doses which we can handle.

How then can we avoid dwelling on possible tragedy but at the same time be more fully prepared for it when it comes?

An important way, I believe, is to develop a deep trusting relationship with God, with others, and with ourselves.

Trust in God. Trust is often falsely seen as a commitment to always be pleasant and nice and never to hurt. We hear it in such phrases as, "I trust you never to hurt me"; "Love is never having to say I'm sorry."

We may think of trust in God in this way too. "As long as I trust him," so our line of thinking goes, "he will always be good to me and keep me from harm." We reciprocate by never "talking back" or "questioning" God.

Two common feelings that people have in crisis are feelings of loneliness (cover photo) and fear. Persons who could bring help often fail to do so because they are afraid of antagonizing people who have isolated themselves because of a crisis.

Such a relationship is actually not a deeply trusting one but a sort of mutual protection agreement. Trust is not an agreement but a commitment. John Powell, in his book *Why am I afraid to tell you who I am?*, has said, "I am afraid to tell you who I am because you might not like what you see, and that is all I have to offer."

To develop a trusting relationship is to commit yourself to another as you are and believe that neither one will be destroyed by your open and honest presentation of yourself.

The motion picture *Fiddler on the roof* is refreshing for the openness and honesty with which the father, Tevye, is able to express his frustration and anger to God rather than timidly saying, "I know you do everything right. I am happy to submit to your will."

Job's experience was striking enough to be an example and inspiration for all time, not because he simply submitted to an authority greater than himself but because he struggled through his crisis by asking questions, expressing puzzlement, and working through the crisis to a point of acceptance.

Our religious systems are sometimes a barrier to effective coping. Gordon Allport makes a helpful distinction between *extrinsic* and *intrinsic* faith.

Extrinsic faith is when all the right words are used but when they don't match the feeling inside. A person may have experienced a serious loss but, without show of regret or sadness, he says, "I believe that God does all things well. He has a purpose in this and I am happy to be used of him. I know some good will come out of it."

Such an approach gives me an uneasy feeling because it suppresses a string of feelings which are also a part of reality. Here faith is used as a defense mechanism to protect from reality. All the words might be true but they deny the feeling inside and may actually hinder the coping process.

Intrinsic faith is a trust reality which helps us to deal with all of our feelings without fear and to come to accept them in a life-affirming way. A mark of intrinsic faith is when our words and our feelings are congruent.

Even Jesus cried out, "My God, my God, why hast thou forsaken me?" He was able to express his anguish as he felt it because of the trusting relationship which existed.

In crisis the exact formulation of our faith does not matter as much as whether or not it grows out of trust.

Intrinsic faith is not based on fear and guilt or on our need to protect God. Rather, it involves a relationship in which we feel understood and cared for by him.

This is why in crisis pastoral care we don't bring a "package of religious truth" to the person but we bring ourselves in relationship.

Trust in others. Two common feelings that people have in crisis are feelings of loneliness and fear. They feel lonely because they are confronted with a sudden new experience which no one else can fully experience with them. And they are fearful because of the unknown that lies ahead. This is why we need the support and care of others in crisis.

If, however, we have isolated and insulated ourselves from others as a pattern of life, then the feelings of loneliness and emptiness are magnified in a crisis. People, though well-meaning, don't want to take the risks of antagonizing persons who have isolated themselves. So they are left without support.

Crisis can bring out the best and/or worst in us. Often we see suppressed feelings of hurt and hostility erupt within a family during a crisis. Perhaps it's because the crisis forces them together and pushes them into making decisions which they would otherwise avoid. And perhaps it's because in crisis they don't have the energy it takes to suppress the feelings they have been keeping the lid on for such a long time.

In Ephesians 4:26 Paul says, "Be angry but do not sin; do not let the sun go down on your anger."

Paul is not saying that we should suppress our anger, but that we should deal with it honestly so that it doesn't interfere with our open relationship with others.

Living in open and honest relationships with each other *now* opens the door for a supportive ministry to each other in crisis *later*.

A crisis does not leave a person the same. He will function at either a higher or a lower level after the experience. Whether it is one or the other sometimes depends on the help we get or do not get from others during the crisis.

The most important part of that ministry to each other is the ministry of listening: listening not only to words, but to meanings and feelings—listening to understand, not to pass judgment.

Often we are afraid to listen deeply because of the feelings it evokes in us. So we find ways of avoiding a deep involvement. In the hospital, the nurse uses the thermometer. The doctor uses technical language. And the minister prays. But part of what it means to "bear one another's burdens" is to be an empathetic listener.

Believing in ourselves. A third aspect of coping in crisis is to believe in ourselves. When God created man he said, "It is good!" But a surprising number of people don't believe that in reference to themselves.

We confuse self-esteem with pride, and we have been taught to shun pride. So we live at half-throttle, denying our full self-worth.

When Jesus healed the paralytic, he said, "Rise up and walk." There are two ways of understanding what Jesus did. On the one hand, it has reference to his authority. On the other hand, it was an appeal to the young man's self-assertiveness. Jesus was saying, "Trust your legs. Take the risk of believing both in me and in yourself."

We need to affirm the good in each other but also in ourselves. Low self-esteem leads to despair. High self-esteem contributes to meaning and hope.

Jesus said, "I have come that they might have life and have it more abundantly." That abundant life comes through a trusting relationship with God and with each other, and in ourselves.

Musings late in the day

Jerry J. Griffin

Late one afternoon I slumped into the desk chair in my office and collected my thoughts regarding the diverse involvements of an active day as a chaplain at Bethel Deaconess Hospital and Bethel Home for the Aged in Newton, Kansas. Appropriately the words of the hymn, *Joyful, joyful, we adore thee,* came to mind.

Repetitiously, the words, "In the triumph song of life," echoed what had unfolded during that day. A family anxiously awaited reassuring news about the surgery of their family member, the third surgery in a few months. A patient tested aloud some of her inner thoughts about her malignant condition. A father of a newborn infant joyously celebrated the birth of a son, different from most other birth situations, because conditions threatened even this birth and precluded any future births. A nurse issued a plea for integrity in her interprofessional relationships, a desire to be respected and to respect others. An aide painfully related her response to the death of a resident, peculiar only because it was the first death she had experienced as an aide in the home, but significant because she recalled the death of a family member that night as she attempted to sleep. A physician asked for a seminar with other members of the health care team to relate the psychological aspects of dying, special because of the death of four patients within twenty-four hours.

A portion of the daily meditation which is heard throughout the hospital and home setting over the communications system that day included a poem written by George L. Banks, "What I live for." The concluding lines of that poem came rebounding into my conscious reassessment of the day.

I live for those who love me,
For those who know me true,
For the Heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good I can do.

Those words drove me to a different perspective. I thought not of what *I* had done with the patients and residents but of what *they* had triggered in me. I was tired but it was a celebrative tiredness. I had been filled with the privilege of sharing the lives of persons who were aching and rejoicing and wondering and praying and grieving. No longer did I recount what *I* had done. The challenge to consider God came at me from all sectors. "What is man that thou art mindful of him?" (Psalm 8:4). "Rejoice and be glad. . ." (Matthew 5:12). "This is my beloved son, with whom I am well pleased" (Matthew 3:17).

The painful reality of sharing life caught me off guard. I would rather have patted myself on the back for being an effective minister that day. I would rather have accepted praise for allowing the cancer patient to express her agonizing feelings of seeing her sister die a few years back from the same disease, wondering how she would make it, were she ever to get *it.*

I would rather have been responsible for the father's rejoicing over a son, a son born to cast off what seemed to have been unheard prayers and apparently doomed dreams of parenthood. I would like to have taken the credit for encouraging the aide to share her feelings about death, but she burst forth with an overwhelming need to tell someone. The physician's request for some sort of seminar to investigate the inner reaches of death was a real boost to my own feelings of acceptance as a part of the health care team, but it was his desire to work through his own feelings, not any overture to my personhood.

It was not I who deserved the praise for the events of that day. It was not I who deserved to be thanked for shared feelings or expressed emotions.

"Thank you, Lord, for allowing me to be at the right places at the right time. It is you who ministered to these people today. I know you have heard and felt the anxiety of the *Brown** family, as they awaited the completion of surgery, and you have sensed the joy of the Black family, at the birth of their son, and you have ached with Mrs. Green as she strives to accept her condition, and you have heard Mrs. White's plea for the respect of her professional ethic, and you understood Mrs. Blue's grief at the death of a resident because you suffered the death of your own Son, and you sense Dr. Gray's agony over the successive deaths of patients. Yes, Lord, it has been you who stood and sat and walked today. Your spirit is so real here in this hospital and home for aged. *Joyful music leads us sunward in the triumph song of life.* Amen."

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*The names of the families are fictitious, of course.

Keeping a cheerful spirit in trying days

The author, her husband, and their six children have been through some difficult personal struggles that involved serious mental illness and a reduction of their income to just over $1,000 for the past two years. Yet, in meeting her, one senses a kind of quiet joy, an inner strength, an acceptance of life that bespeaks not resignation but confident faith. The following article was her response to questions about how she could maintain her cheerful spirit in the face of continuing struggles and uncertainties. Her first comment was that she doesn't always maintain a cheerful spirit, but that the following things have been helpful to her.

I KEEP IN MIND that God has a divine plan for my life which he wants to see realized. Since I cannot see the plan in its entirety, it is sometimes difficult to see that he is actually at work at all. But it is enough for me to know that God has a purpose in my being in *this* place at *this* time.

With God, no situation is hopeless. It may seem that way to us, but God knows the ultimate. I try to be expectant that God will do great things for me. I seek each day to expect that God will be working in my life.

Faith is optimistic!

I find I must discipline myself, especially my mind. I must not let my emotions be the master of my mind. Feelings are transitory—faith is everlasting.

I discovered I must not allow bitterness to come into my life, but rather to think positively about myself and others. The Bible has answers for mental health and Philippians 4:8 is excellent:

"Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

I try to apply this type of thinking to my husband and family. I think of their good points. I remember what attracted me to my husband when I first met him. I realize that he still has the qualities that made me like him then. I still love him for those qualities. If bitterness comes, I must squash it. If criticism can be constructive, it must be aired in love.

I have learned to be thankful for the little things, to count my blessings when I am down in the dumps. God has given us so much in spiritual and material blessings. It is better to concentrate on this rather than on what I don't have.

Love, love, love. Others must be shown love even when I feel they don't deserve it. None of us ever deserved God's love, but he gave it freely. He wants us to share it with others. The most unlovely person is the one who needs the most love. Can I be used to show that love to someone? We Christians are to be servants to others (Philippians 2:5-15).

Of course, discipline is a part of rearing children and it is an integral part of love. God disciplines us. But we should be sure children know that we love them. If all they hear is criticism, they can't know that we love them. We have to show it. We parents sometimes have to be reminded to be friendly with our children. We are so wrapped up in the serious responsibilities of life that we sometimes forget to have fun. I have to remind myself of this often.

One of the sins of my early married life was comparing my present family with my former one. This brought a great deal of unhappiness. Where I once compared my husband unfavorably with my brothers, I now am happy that I am married to a man who is interesting and inspiring. I see my husband's charming side more than others because he doesn't show this side of himself to others very often.

I still find it difficult to control my complaining, but I have come to realize that my children complain because I complain, so I'd better stop. When I complain, I am often reminded that I am like the children of Israel in the wilderness and that they weren't allowed into the Promised Land because of their complaining. When we complain we are actually telling God that we don't like the place in which he has put us. Such complaining is sin, but not liking our situation may not be, I'm not sure.

I need to keep busy. Temptations have greater power over an idle person.

I need to be patient with others, myself, and God. Sometimes God takes years to work out things in our lives. Impatience does not improve our lot in life. Yet there are times to be impatient, as with deliberately dawdling children.

I have learned to forgive. Bearing a grudge sometimes actually hurts one's physical body and certainly hurts the spiritual life. I have also had to learn to forgive myself!

Getting enough rest, I have discovered, is important for wives and mothers so that they can cope with things and remain reasonably sweet. A half-hour rest at noon will help get the ironing done much more quickly and efficiently. When rest is impossible, I try to expect less of myself as far as work is concerned.

I must not expect perfection of myself or others. It has been a great comfort to me that God remembers that we are human, "For he knoweth our frame; he remembereth that we are dust" (Psalm 103:14).

I have learned to say, "I'm sorry," to my husband and children, to laugh at my own mistakes, to be open to new things.

It has been helpful to me to read at least one verse of the Bible each day and meditate on it. A chapter is more desirable, but sometimes we mothers just

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don't have time. I read the love chapter, 1 Corinthians 13, once in awhile. I try to be obedient to God's word. Reading and believing God's promises is an encouragement to me on dark days.

I believe in having conversations with the Lord. Before I get out of bed in the morning, I ask the Lord for help during the day because I don't feel that I can go it alone. As problems come up during the day, I pray like this, "Lord, I don't know what to do about this problem. Will you please help me?" As I work, I pray for my own needs and the needs of others.

I also feel that a woman needs some time for herself each day. She should do something which she genuinely enjoys doing. I enjoy reading and try to spend a half hour each day reading the daily newspaper or something else. People who are employed spend eight hours on the job and then have time for relaxation. A mother spends sixteen hours on the job and thinks she has no time for relaxation. This isn't fair to herself, her husband, or her family. She is overtaxing her strength. If she has company on Sunday, she should spend a greater share of another day doing something more restful. She needs her day of rest, too.

I feel that I waited too long to share my burden with someone else. I finally shared with a brother and then wrote to friends who I felt would be concerned enough to pray. I do feel that it was the prayers of our friends and family members which helped see us through our very difficult days. We also sought counseling which was necessary, but I do not underestimate the value of concerned prayers. A woman who has problems with herself or within her family should find a prayer partner, who will remember her daily in prayer.

I know that God loves me—even when I don't feel that he does. I am not perfect and I need to keep trying to do better than I've done before. God is willing to help us if we are willing to try.

Ballad of an aging mother

What do I say to my child—my son?
What can I say to my child?

You I birthed first, Son, forty years gone.
Rocked you with pride, Son, whispered and calmed
when you cried, you cried.

Man you are now, Son, and father of sons,
Burdened with fears. But words I spoke once
are now muffled by years.

What can I say to my child—my son?
What can I say to my child?

I'm silent, Son, tired, but I wish you could know
that I know, that I touch you, and love you right now
so much, so much.

What can I say to my child—my son?
What can I say to my child?

Muriel Stackley

NEWS

Lights green at Canadian council of boards

All three of the boards of the Conference of Mennonites in Canada, and some of its standing committees, meet in Winnipeg for three days each winter. When they invade the Canadian Mennonite Bible College campus in late January, the school's hallways, meeting rooms, and dining hall echo with the warm pulsation of greetings delivered to the student from back home; debates, sometimes scintillating, sometimes not, on issues both on the agenda and off; reports and again some more reports; and the laughter and the tears of people who enjoy working and being together.

It hasn't always been so. Two years ago, when the conference was facing crippling financial and morale problems, the council of boards, as this meeting is called, seemed more like a deathwatch.

This year it was a much more joyous occasion. One of the tangible ways in which the conference's recovery has become evident is its financial status. The 1972 budget, calling for cash contribution totaling $360,000, was met. The light is green, the contributors seemed to say.

The problem the conference now faces is to avoid charging forward too exuberantly. Its budget for 1973 calls for an income of $391,000, which is approximately 9 percent more than it received last year. The increase will cover an enlarged ministry among Canada's native peoples and larger salary adjustments for the conference's mission and clerical staffs.

The boards and committees met separately for most of the three days, but they spent some time together in council sessions to make several joint decisions.

One of the decisions they made jointly was to send a wire to Prime Minister Trudeau and External Affairs Minister Sharp expressing the council's sentiments concerning the truce in Vietnam. The wire, in part, read as follows:

"We commit ourselves to pray for you and for the leaders of the other nations which will be participating in the international observer team and in other efforts to bring about a genuine peace in Indochina. We also commit ourselves to helping with the restoration of the people and the land in both North and South Vietnam through personnel, and financial and material resources which we will make available through the Mennonite Central Committee, our international relief and peace agency."

The council also approved a resolution concerning the incorporation of Mennonite Foundation. The recommendation will go to the conference's annual convention in Edmonton this summer for ratification.

The foundation had come under some fire in recent months from people who thought it might have "empire-building" aspirations. The council was assured that the foundation had no inclinations in that direction.

The resolution will permit the foundation to seek a charter which will enable it to procure legal expertise, print educational literature, and sponsor educational and stewardship drives. At least 90 percent of the money which it receives under this type of incorporation must be passed on to the designated charities within a year. The foundation under this charter cannot participate in any dealings which are debt-incurring. If it wishes to hold and invest monies it must obtain a second charter, but before it applies for such incorporation it will seek the conference's go-ahead.

The Canadian Mennonite Bible College board took a preliminary look at a series of building plans. One set dealt with a $160,000 library-archives building, which a private donor has offered to erect on the campus. The second set dealt with an office-bookstore-lounge-chapel complex, which is a refinement of the plans which were presented to the 1972 conference sessions but turned down. The latter complex is expected to cost approximately $200,000 to $250,000. Since the building will also house the conference's offices, the CMBC board will meet with the conference executive committee in April to prepare a recommendation for this summer's delegate convention.

To strengthen the college's offerings in Anabaptist history, the board approved plans to seek a sponsor for the establishment of a chair in this field of studies. The person appointed to this position would be connected with the archives.

The faculty was given the go-ahead to expand its educational efforts to include

Among the twenty-nine workers who attended the annual Mennonite Pioneer Mission staff conference in Winnipeg January 23-24 were Neill von Gunten, Manigotogan; Henry and Elna Neufeld, Springstein; and Margaret and John Klassen, Matheson Island. The workers discussed both community development work and outreach during the two-day meeting. The Henry Neufelds, who have combined pastoral work at the Springstein Mennonite Church with part-time MPM responsibilities during the past two years, have been invited to return to full-time employment with MPM. Mr. Neufeld, who speaks Saulteaux fluently, is in constant demand to lead Bible study meetings and evangelistic services in Indian communities.

Health assembly will meet in Atlanta in March

Examining the church's health and welfare involvements in light of the biblical basis for health care will be the major emphasis on this year's annual meeting of the Mennonite Health Assembly. To be held March 12-15 in Atlanta, Georgia, the Mennonite Health Assembly will meet concurrently with other member organizations of the Protestant Health and Welfare Assembly.

The Mennonite assembly in its first sessions will hear an address by Ralph F. Waddell, of the Seventh-Day Adventist Church, Washington, D.C., on "Our commitment to health care." Other addresses include "Personnel relations and message systems," by J. Daniel Hess, professor of communication at Goshen College; "The healing dimension of our Christian witness," by John R. Mumaw, Harrisonburg, Virginia.

A panel discussion on "Mental retardation and the churches" will be introduced and led by Aldred Neufeldt, psychiatric research unit, University Hospital, Saskatoon, Saskatchewan.

In sectional meetings participants will be able to choose among interest areas in hospitals, homes, child disabilities, child delinquency, nurses, trustees, and chaplains.

The Mennonite Health Assembly attempts to provide a forum for sharing and education, and opportunities for worship and fellowship for individuals and institutions involved in Mennonite-related health and welfare services. The MHA includes more than 150 health and welfare institutions in Canada, the United States, and Puerto Rico.

The Protestant Health and Welfare Assembly is a cooperative concern in planning and sharing of more than a dozen Protestant health and welfare associations and agencies.

Marvin H. Ewert, administrator of Bethel Deaconess Hospital, Newton, Kansas, is chairman of the coordinating council of PHWA and also immediate past president of the American Protestant Hospital Association.

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more opportunities for combining theory with practice. It is envisioned that this "expanded ministries" concept will involve students in some of the practical aspects of the pastoral ministry, Christian education, congregational outreach, service, and historical research.

The board granted a sabbatical leave to Henry Poettcker, the president, for the 1973-74 school year. During this period Mr. Poettcker will be teaching courses in Anabaptist history and related themes in Taiwan and Japan. David Schroeder will be the acting president during Mr. Poettcker's absence.

The Mennonite Pioneer Mission board involved almost its entire staff of workers in its deliberations this year. The only absentee was Jeremiah Ross from Cross Lake, Manitoba, who was ill.

Participants described the sessions as helpful in building staff morale and giving board members the opportunity to hear from each of the workers firsthand.

The MPM staff had come to Winnipeg for its annual two-day conference January 23-24, immediately prior to the council of boards. They were invited to remain for the MPM board's sessions.

One of the major decisions taken was to extend MPM's ministry to the Hollow Water Reserve, which is located on the southeast shores of Lake Winnipeg. It is also known as Hole River.

The decision to work in this community of 450 people was made in response to a request which came from Chief Norman Moneyas and the band councillors. The letter of invitation, dated November 15, 1972, reads as follows:

"I, Chief Norman Moneyas, and we, the councillors of the Hollow Water Reserve, invite Mennonite Pioneer Mission to place a resident minister on our reserve. We feel a resident minister would provide some of the spiritual and social leadership we now lack.

"We are prepared to assist such a person in several ways. We will support the role of the minister in our community. We will provide opportunity and assistance in language study. We will provide a plot of land for a residence. We will seek the cooperation of the Anglican church for the use of their church building."

MPM has extended a call to Roland Fisch, an anthropologist at Eastern Mennonite College, Harrisonburg, Virginia, who is well acquainted with the Ojibwa Indian people, to become the resident minister on the Hollow Water Reserve.

The board noted with much appreciation the Bloodvein reserve's request that the MPM worker there, Abe Hoeppner, be ordained. The ordination was at Bloodvein on Sunday, February 4.

One of the questions with which MPM has been struggling deals with native religions: Where and how extensive is the meeting ground between the native religions and the Christian faith? The workers will all be observing their own communities with this question in mind during the coming months, and in summer they will get together again with an anthropologist and a theologian.

The Congregational Resources Board's duties and activities became almost as diverse as those of a local congregation when the conference temporarily waived its constitution in 1971 and eliminated the service and education boards. This board now has responsibilities in the following areas: education, publications, church subsidies, church building fund, and peace and social concerns.

Der Bote will remain under the General Conference. For over a year the question of who should administer this German-language publication was debated back and forth. The General Conference at one point was urging the Canadian Conference to take it under its wing, but such a move frightened many of *Der Bote's* readers, who suspected that this would spell the beginning of the end for their beloved weekly paper. It was also noted that a Canadian take-over of the paper would weaken the General Conference's ties to its South American churches. The board's recommendation that *Der Bote* remain the General Conference's responsibility will be brought to the conference for ratification in summer, but there is little doubt among board members that the decision will be strongly endorsed.

The board gave its approval to the initiation of a multiphased "Christian holistic approach to education" study conference. It will begin this summer with a two-week study session to which young people, camp directors, Bible institute personnel, church high school teachers, public school and university teachers, and pastors will be invited to dream and brainstorm.

The conference's church building fund has been drawing more interest in recent years than it needed to cover the costs of operating the fund. Conference churches have been contributing $1.00 per member per year to the fund, building it up to $127,000.

In view of the healthy status of the fund, the council of boards agreed to recommend to the conference that further contributions to the fund be suspended, and that the interest which the fund draws henceforth be plowed back into conference program, including subsidies to smaller congregations which need assistance. *Larry Kehler*

Art and worship: related or unrelated?

Can the arts be a force for kingdom-building?

The answer was not clear to all ninety participants in the workshop on worship and the arts, sponsored by the Western District Conference and Bethel College January 18-20 in Newton, Kansas.

Mennonites have traditionally been leery of most of the arts, except vocal music. This workshop gave particular attention to drama as it relates to worship.

Orlando Schmidt, Associated Mennonite Biblical Seminaries, told the group Thursday night that forms of worship have not changed as fast as culture. However, some changes are going on. There are shifts among Mennonites from the other-worldly to this-worldly, from the cognitive to the sensory, toward small groups, toward worship as celebration, toward more creativity and spontaneity.

John Lederach, Hesston College, responded that perhaps a more recent trend among some Mennonites is toward other-worldliness.

Friday morning and afternoon a group of twelve struggled to create a worship experience, writing their own drama and music, under the leadership of Lyle Preheim and Darnell Laut. In the evening a group from First Mennonite Church, Hutchinson, Kansas, presented a musical-dramatic service *The prodigal son,* which they had written last year and presented in their own congregation.

The prodigal son sparked a discussion on what is appropriate in Sunday morning services. Is the same thing appropriate for Sunday morning as for some other time of the week? Is the same thing appropriate for the sanctuary as for some other location? Can people accept changes in worship patterns?

The Hutchinson group responded that the Sunday morning presentation had been well accepted by most people in the congregation—probably because the music and drama had been written by people within the congregation and because the subject material was biblical.

Saturday morning's sessions included a speech by David Suderman, Bethel College, on "Defining tension areas between the church and the arts" and a play *The rotten fish* by the Bethel College Drama Players.

Both presentations raised the question of the nature of art and how it functions. What is a religious play? Is all art religious? Is Christian art that which is looked at through the eyes of a Christian?

One of the problems, said Mr. Suderman, is that artists and theologians do not have a common vocabulary. In addition, Mennonites have difficulty viewing art as prophetic or proclaiming the word. The ethical takes precedence over the esthetic. Time, according to the work ethic, is too precious to spend in art activity.

The closing session Saturday afternoon offered a variety of ways of expressing the Scriptures in worship—through interpretive movement and demonstrations of how to read the Scripture.

"There is an art explosion in our culture, more so than at any other time in the twentieth century," said Mr. Suderman. "This makes the question of the arts more important for the church. How can the church use arts for kingdom-building?"

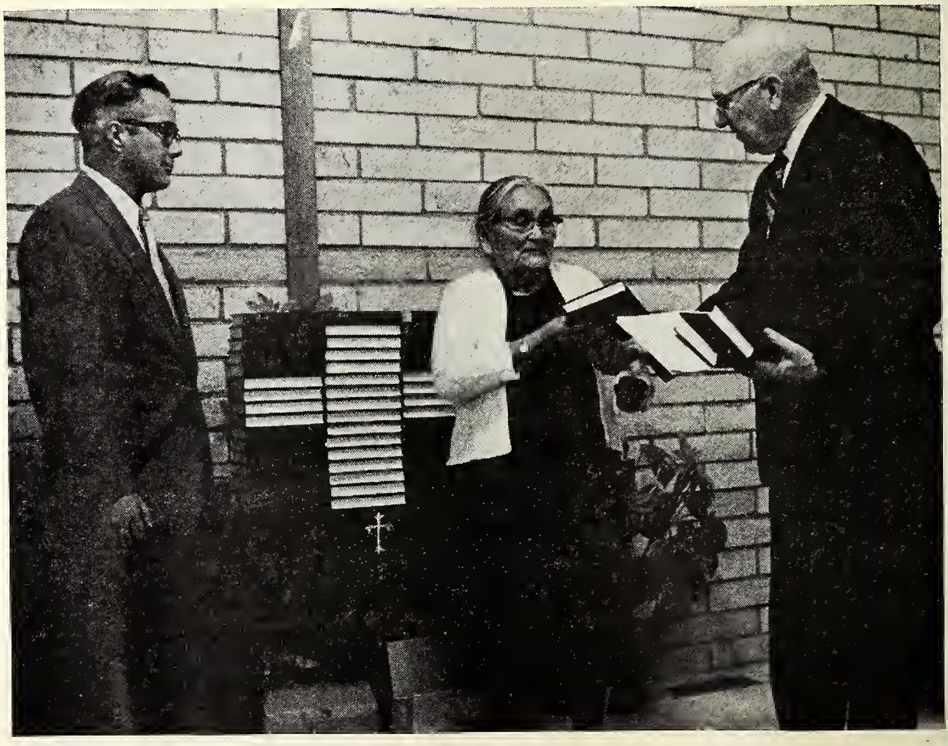
Director of the workshop was Harold Moyer, Bethel College.

State court in India voids anticonversion law

A state government law barring involuntary conversions to Christianity has been declared null and void by the Orissa high court in India.

The court held, however, that churches have no constitutional right to make conversions through force or fraud. "Threat of divine displeasure numbs the mental faculty, more so of an undeveloped mind, and the actions of such persons are not free and according to conscience," the ruling stated.

The court held the act as a whole to be invalid on the ground that it infringed upon the Indian Constitution. Article 25 (1) guarantees a right of propagation of religion and this, according to the court, includes a right to make conversions as the Christian church is doing.



Hopi New Testament dedicated

Richard West, secretary for special ministries of the American Bible Society (right), presents Elsie Polacca with a copy of the newly published Hopi New Testament. Mrs. Polacca, a Hopi Christian, assisted Jonathan Ekstrom (left) of Wycliffe Bible Translators, in preparing the new translation. The translation was begun by Mennonite missionaries before 1930. The volume includes the Hopi translation and the English translation (King James Version).

CENTRAL DISTRICT REPORTER

February 20, 1973
CENTRAL DISTRICT EDITION

HAPPENINGS

Evangelism task force holds four "sharing gatherings"

Four evangelism sharing and inspirational gatherings were sponsored by the evangelism task force appointed by the Central District missions committee. Sites for the area gatherings were Kidron, Ohio; Bluffton, Ohio; Fort Wayne, Indiana; and Bloomington, Illinois.

David Whitermore, visiting churches of the General Conference for the Commission on Home Ministries and evangelism-that-cares Key 73, was the primary resource. He shared what God was doing in the Churches of our Conference.

Mennonite agencies to consult on offender ministries

A consultation on offender ministries designed especially for Mennonite agencies working with offenders will be held in Bluffton, Ohio, on February 24-25. The conference will be sponsored by MCC Peace Section and Mennonite Mental Health Services.

The consultation will consider the church's responsibility in offender ministries and attempt to open channels of communication to facilitate the most efficient use of Mennonite resources. The offender has been a concern of Mennonite and Brethren in Christ conferences for many years. Numerous local and regional programs exist. This consultation will help to coordinate the efforts of broader church agencies.

Central District Conference

April 26-29—Goshen College campus, Goshen, Indiana; Eighth Street Avenue Church, Host

Standing left to right are: Stanley Bohn, J. Fredrick Erb, Dan Slabaugh, Paul Diller, Leonard Wiebe, Mrs. Paul Diller, Gordon Neuenschwander, and Ward Shelly. George Leppert is not pictured.

Evangelism studied by pastors

The Associated Mennonite Biblical Seminaries school for ministers focused on the theme "Evangelism for the 70s," January 9-12. Bible studies in the Old Testament and discussion of pastoral concerns were much appreciated. Messages on evangelism by George Brunk and Myron Augsburger provided helpful input and inspiration.

J. Frederick Erb, pastor of the United Mennonite Church of Peoria found "the ministers' week was a refreshing and stimulating experience. I thoroughly enjoyed the fellowship and sharing of fellow ministers, but I appreciated most the biblical studies and the insights in the morning and afternoon sessions. I'm grateful to the seminaries for their planning and to my congregation for an opportunity to attend. I trust I will be a more effective Evangel of the Gospel."

George Leppert, pastor of the First Church, Lima, Ohio, states "I found the Bible courses to be the most exciting for me, particularly Millard Lind's on the Old Testament and evangelism. It gave me a new perspective on the Old Testament, a helpful perspective. I also found it good to meet with the O.M. pastors, to renew acquaintances and make new ones."

J. Leon Martin, pastor of the Congerville (Illinois) Church reports "The workshop on evangelism caught my eye when I saw the emphasis that was to be placed on the Scriptures as a basis for Key 73. And I was not disappointed. The way the speakers used both the Old Testament and the New Testament as a source of authority and foundation for a program such as Key 73 was very impressive. One speaker stressed the urgency of evangelism by stating that the population of the world is growing ten times faster than that of the church.

I want to express my appreciation to the Mennonite Biblical Seminary for providing the leadership and the facilities for such a profitable program. I also want to thank the Women's Missionary Association for taking care of our expenses at the meeting."

Bluffton corrections seminar to be held at Marbeck Center

The second part of a two part seminar on offenders will be held at Marbeck Center, Bluffton College, Bluffton, Ohio, February 23-24. It is sponsored by the Central District of the General Conference Mennonite Church and Region IV of the Mennonite Church. The first seminar in Goshen in October dealt with the offender and his needs; this seminar focuses on changing the correction's system.

There is no registration fee but minimal charges will be made for meals and lodging. Registration in advance is requested to help with meals and lodging plans.

Friday P.M.—

7:00 Registration
7:30 "Alternatives to present correction methods," Edgar Epp, Ontario Department of Corrections, keynote speaker.
Bennett Cooper, Director of Ohio Department of Corrections
Movie preview

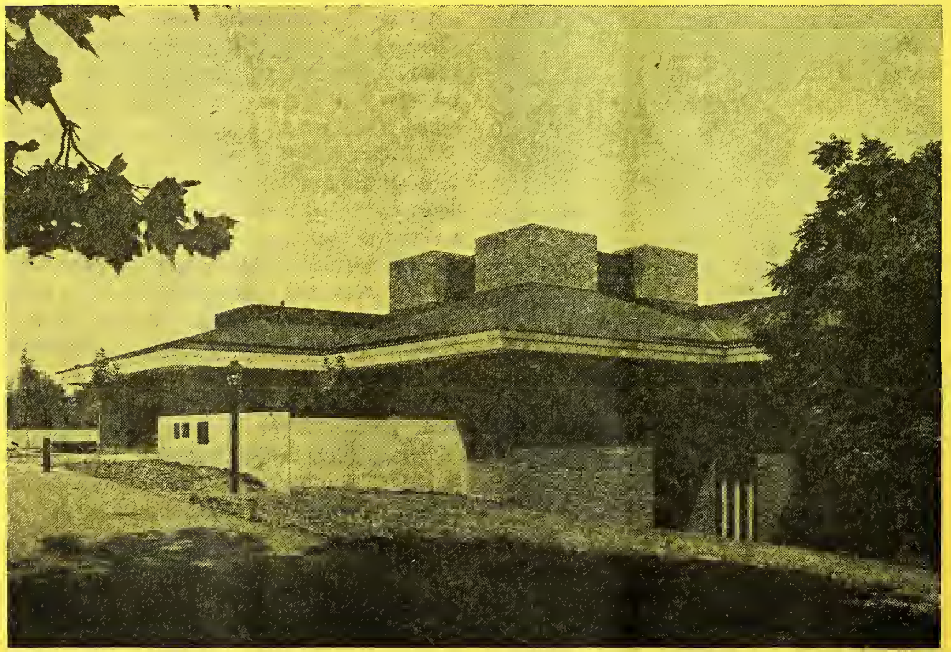
Saturday A.M.—

8:30 "Community-based corrections"
10:15 Legislative and other change methods
Panel-Delton Franz, Edgar Epp, Bennett Cooper
Lunch hour

P.M.—

1:00 Workshops
- A. Relating to persons in prison
- B. Volunteers in probation and parole programs
- C. Methods of changing the system
- D. New possibilities (brainstorming session)

Submitted by the planning committee



Marbeck Center, Bluffton College, Bluffton, Ohio, will be the site for the second offender seminar.

Bluffton College Swiss Farm appoints director

Don Ernst, a December graduate of Bluffton College, has been named director of Swiss farm, the outdoor education center, according to Ben Sprunger, president.

A sociology major and biology minor from Delphos, Ernst has been associated with the center three years.

The directorship will combine management of both the nature center and the conference center. The conference center is a century-old Swiss homestead.

The Swiss farm was established in 1965 on 130 acres of land located one-half mile north, and one-fourth mile west of the college campus. Facilities include: two education buildings where films are shown, nature exhibits displayed and lectures given; an eight-acre pond with marshes and an island; twenty acres of woodland and nature trails, and thirty acres of cropland on which conservation techniques are practiced.

The new director plans to make the center a self-sustaining operation. He intends to concentrate on three major areas, the outdoor education program, memberships and securing of federal, state, and private funds.

"More people need to become aware of the natural world around us," Ernst said. "The nature center can be a valuable source of information for local educational institutions as well as the general public."

Initial proposals for the center, according to Ernst, include acquiring farm animals to be housed in the barn; displaying of antiques in the conference center, expanding acreage of the farm, and construction of an observation tower.

95 CD Goshen students spend trimester overseas

On January 4, the ninety-five Goshen College students in the study-service trimester flew to countries in Central America and the Caribbean for fourteen weeks of study and field work. Central District students include:

Byron K. Miller, son of Mr. and Mrs. Owen O. Miller, Route 1, is in Costa Rica for winter trimester; Mary M. Sprunger, daughter of Mr. and Mrs. Gordon T. Sprunger, 1076 West Water St., is in Honduras; John D. Harder, son of Mr. and Mrs. Leland D. Harder, 3703 Prairie St., is in Jamaica; Nancy R. Kauffman, daughter of Mr. and Mrs. Jay L. Kauffman, 920 E. Hively, is in El Salvador; Rose E. Waltner, daughter of Mr. and Mrs. Erland Waltner, 2806 Benham Avenue, is in Jamaica; Lowell D. Graber, son of Mr. and Mrs. Glen D. Graber, Route 2, is in Jamaica; Joan E. Kreider, daughter of Mr. and Mrs. Robert S. Kreider, Route 2, is in El Salvador; Joanna K. Suter, daughter of Mr. and Mrs. Dwight L. Suter, Route 1, is in Haiti; Ann L. Croyle, daughter of Mr. and Mrs. Denton E. Croyle, 140 Westgate Ave., is in Costa Rica.

Dart concerned with racism

"DART" stands for "Development of anti-racial training." It's an attempt to do something concrete about the basic concerns of racism in Indiana. The whole committee is tired of religious rhetoric and wants to develop something that can help the religious community come to grips with its priorities and responsibilities concerning racism.

The present proposal is for a minimum eight-hour workshop with DART ar-

Course helps teachers analyze their feelings in classroom

As a teacher of children in your church school are you sometimes awed by the immensity of your task and by the actions of some children you are asked to teach? Does their behavior sometimes defeat your planning and frustrate you their teacher?

The above course for teachers includes four cassette tapes and a workbook to help teachers look "inside" children's actions and also see their own feelings about disruptive behavior in their classrooms.

Some of the hard questions of the faith are introduced to give teachers an opportunity to analyze their faith. These limited theological presentations might be viewed as "discussion starters" and not as complete statements of faith.

One of the aims of the course is to help teachers help children, through better classroom relationships, to better understand and grow in the faith.

The course is available through the Commission on Education at Newton, although it was produced by the Board of Education of the United Methodist Church. The cost is $24.95 for the series and 50 cents for additionanl workbooks. *Kathleen Kindle, C.D. education and publication.*

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ranging format and assembling personnel. The specific input of material would be decided upon only after discussion with representatives from the sponsoring body. The size of the workshop should be limited to a maximum of twenty to twenty-five persons. A workshop could be sponsored by a congregation, area ministers' association, district conference, and religious institutions.

Lowell Nissley, Mennonite representative will be happy to meet with anyone to discuss the possibility of planning a workshop anyplace in our constituency.

Illinois youth convene

About 200 youth from Illinois attended the third annual Illinois Youth Institute December 27-29 in Metamora, Illinois.

The institute was jointly sponsored by the Illinois Conference of the Mennonite Church and the General Conference Mennonite churches of Illinois.

The youth had Bible studies on "What does it mean to be real? Seminars covered such topics as higher education, parents, entertainment, the church and the arts, government, devotional growth, witnessing, minority cultures, vocations, service, and "Things and me."

Also available for adults working with youth was a Christian youth leader skills seminar, based on the concepts of *Parent effectiveness training,* a book by Thomas Gordon.

Resource persons for the institute included Jake Pauls, director of youth ministries, General Conference Mennonite Church; Irene Pauls, Newton, Kansas; Walter Dyck, copastor of Carlock and North Danvers (Illinois) churches; Ed Springer, pastor of the Boynton Church, Hopedale, Illinois; Mark Lehman, pastor of Rehoboth Mennonite Church, St. Anne, Illinois; Lynn McClure, Danvers, Illinois; Elmer Neufeld, professor at Bluffton College, Bluffton, Ohio; and Deanna Edwards, Bloomington, Illinois.

The institute ended with an evening of celebration and commitment.

Mr. Pauls said the institute had not produced the emotional high that some young people had felt last year, but there were many testimonials, good sharing, and excitement.

Your Answer

Why they put it off?

Recently in these columns (October-November) two actual cases were presented in which persons waited too long to set out in due and final form what disposition they wanted made of their estates. These were by no means special or isolated cases. In fact, the number of those who do likewise is indeed legion, for they are many. But why? Knowing that all "those things" must at some unknown time be left behind, why not take care of this matter now?

Several reasons may enter in: (1) It is not an exhilarating thought, and so prone to be shunted aside, until "a more convenient season." (2) The question of how the considerations of inheritance and benevolence should be set off against each other in one's own case. (3) "There are so many worthy causes, how can one determine whether to allocate lesser amounts to many, or larger amounts to a few?" (4) "How can one set out this bequest or that so as to best serve the cause in question?" (5) "Should one allow leeway for use of the amount now in the ongoing of the enterprise, or stipulate that it only be used for capital purposes (building) or held as permanent earning fund?"

Plenty of pegs on which to hang one's procrastination, but the good word is *today,* if ye will hear his voice, . . . !

Service assignments

Joyce Ackerman, Meadows Church, Chenoa, Ill., began one year of voluntary service on Dec. 18. She will serve for one year as a teacher's aide in a neighborhood elementary school in Philadelphia, Pa.

De D. Honn, Champaign, Ill., joined the Champaign-Urbana voluntary service unit No. 15 for an indefinite term of service. He is working as administrative assistant to James Dunn, pastor of the First Church, Urbana, Ill. The Champaign-Urbana voluntary service unit is a joint effort of the General Conference Mennonite Church, Newton, Kans., and the Mennonite Board of Missions, Elkhart, Ind. Mr. Honn graduated from Bluffton College in 1972 with a BA in social work.

Bill and Ann Hoosen, Morgantown, W. Va., will begin two years of voluntary service in Elkhart, Ind., Jan. 8. Ann, a member of the United Methodist Church, will be a bus driver at Aux Chandelles school for the retarded. Bill, a member of the United Church of Christ, will work in a day care center.

Anita Beth Klassen, Hively Ave. Church, Elkhart, Ind., began voluntary service Jan. 27 in Hutchinson, Kans. She will serve in the day care center sponsored by the First Church, Hutchinson, until Sept. 1. Ms. Klassen is the daughter of Otto Klassen.

David Thiel, Edon, Ohio, will begin one to two years of voluntary service under the General Conference Mennonite Church on Jan. 2. He will serve as a bus driver at a rehabilitation center in Elkhart, Ind.

Among those on the counsel and reference group for the 1973 Festival of the Holy Spirit to be on the Goshen College campus, May 11-13, are: (left to right, seated) Patty Ebersole, Archbold, Ohio; Kay Thut, Orrville, Ohio; J. Lawrence Burkholder, Goshen College president and festival chairman; Jacob Friesen, Central District conference minister, Elkhart, Indiana; Floyd Quenzer, Pleasant Oaks minister, Middlebury, Indiana; Doris Lehman, of Belmont congregation, Elkhart, Indiana; Darrel Miller, Danvers, Illinois; Richard Lehman, Elkhart, Indiana; (standing) Harold Bauman, Goshen campus pastor; Luke and Marilyn Yoder, of West Clinton congregation, Pettisville, Ohio; Robert Guth, Associated Mennonite Biblical Seminaries student; Tony Brown, Goshen College faculty; Mildred Mumaw, of Benton congregation, Goshen, Indiana; Larry Gautsche, Archbold, Ohio; Elwood and Joyce Graber, of Lockport congregation, Stryker, Ohio; and Roy Koch, Indiana-Michigan Mennonite conference minister, Goshen, Indiana.

A number of others, including representatives of sponsoring conferences, the Associated Mennonite Biblical Seminaries faculty, and Goshen College faculty and students, are also members of the group.

Second Holy Spirit Festival is planned

A second Festival of the Holy Spirit—continuing the work of last year's festival but exploring further the life of the congregation and the problems congregations are wrestling with—is set for May 11-13.

The weekend celebration and study will again be on the Goshen College campus. It will have the theme, "Led by the Spirit," and will comprise seven sessions like the May 1972 event. And it will seek a similar balance between singing and spontaneous, informal sharing on the one hand, and solid substance and content in the presentations on the other.

Planning began in November after a pastors' poll showed crucial needs in areas like: How does a congregation discern and cultivate the gifts of the Spirit?, make ethical decisions?, and discern the spirit of the times?

One topic area will likely be the dominion of the Spirit, a discussion of what God is doing in the world today, particularly the work of the Spirit in relation to the Father and the Son. A second topic is discernment of the spirit of the times, with focus on the powers of darkness.

Other discussions will center in (1) the Spirit's leading believers in ethical decision-making, (2) the Spirit's leading congregations in discerning gifts, (3) the leading of the Spirit for one's personal life style, and (4) the power of the Spirit in personal witness.

Thirty-one persons are on the festival counsel and reference committee, which met for the first time in December and is chaired by J. Lawrence Burkholder, president of Goshen College.

On the committee are representatives of the cooperating groups: Central District Conference of the General Conference Mennonites, and the Illinois, Indiana-Michigan, and Ohio and Eastern conferences of the Mennonites. The festival is a cooperative project with the Associated Mennonite Biblical Seminaries and Goshen College, with representatives of both faculty and students on the committee of the sponsoring bodies.

Earlier meetings included an evening with area ministers plus discussions with Goshen student groups, which pointed up the need for "presence, guidance, unity, and confidence of the Spirit for these times."

Changes from last year will be in two areas. (1) Special workshops for ministers and congregation lay leaders will be added this year. (2) In the workshops, celebration will receive less focus, with greater emphasis on the content and study of the topics.

Again in 1973 there will be no registration fee, with expenses to be met from offerings. An atmosphere in which persons will feel free to express themselves through art, music, testimony, preaching, prayer, and witness will also be a goal for the festival. Reprinting and updating of last year's *Songbook* is under consideration.

Audiovisuals

Zaire filmstrip produced

A filmstrip, "Where is the church in Zaire?" complete with sound, has been produced by Africa Inter-Mennonite Mission.

The twenty-five-minute filmstrip shows old and new methods of missionary activities and deals with some of the problems which the national church is facing. Missionary Levi Keidel wrote the script, and Henry Dirks, former missionary, took the pictures.

The filmstrip may be rented for $2.00 from the Audiovisual Library, Box 347, Newton, Kansas. 67114.

World Conference film available in Newton

"The Ninth Mennonite World Conference," a thirty-eight-minute, full-color movie on the world conference last summer in Curitiba, Brazil, is now available from the Audiovisual Library, Box 347, Newton, Kansas 67114.

The film was produced by Frank Ward, Carlyle Groves, and Gary Franz of Visual Communications, Newton, Kansas.

Rental fee is $30 or a freewill offering of at least that amount. All profits will go to the 1977 Mennonite World Conference.

evangelism-that-cares

KEY 73

Living, active congregations

Partly Dave has new home

Elkhart Coffeehouse Inn has completed a contract to purchase the building at 201 South Main as the new headquarters for Partly Dave Coffeehouse.

Dave Habegger, president of the board, said the board and coffeehouse staff believe the building "will help us expand our ministry."

The group will purchase the building, formerly the Guild of Hands, on a land contract.

"We've had a lot of support from the community in doing this," Mr. Habegger said, "and we are grateful for that."

Partly Dave staff have been looking for a new location since early in January when they were notified to vacate their current residence by February 1. The present location at 114 South Main will be torn down to make room for the proposed Citizen's Northern Bank of Elkhart.

The official move to the new location was dramatically portrayed in an impressive candle-lighted ceremony on Saturday evening, January 20.

Coffeehouse's flexibility brings longevity

Partly Dave is a phenomenon among coffeehouses.

The average life span of a coffeehouse is probably only a few months. But Partly Dave in Elkhart, Indiana, has been going for almost six years.

Its secret, according to Peter Stucky, coffeehouse manager until June, has been a strong organizational base.

The coffeehouse grew in 1966 out of an evangelism and church outreach class taught by Leland Harder at Associated Mennonite Biblical Seminaries. A group of people interested in starting a coffeehouse then met from February to September, organizing, incorporating, setting up a board of directors, setting goals.

That fall the coffeehouse began opening on weekend nights, as a place to go for young people over sixteen. The coffeehouse has changed since then, and that flexibility is one of its strengths, said Dale Suderman, new coffeehouse manager.

"Partly Dave responds uniquely to Elkhart," Mr. Suderman explained. "The coffeehouses that failed, tried to model somebody else. Partly Dave has evolved through the debate between the board people, the managers, and the patrons with needs and creative ideas. This has always made the coffeehouse kind of interesting. Everybody's got to give."

One of the first changes was in staff. It became apparent that the coffeehouse partons were relating primarily to the manager who was there every night more than to the volunteers who came in once a week. The function of the manager became more like that of a minister. Both Mr. Stucky and Mr. Suderman have attended the seminary, and others at the seminary have been involved in the coffeehouse throughout its history.

Another factor that changed the coffeehouse was the kinds of people who came in. When the coffeehouse moved from a house soon to be demolished to a building uptown, blacks quit coming as often. Then the drug culture hit Elkhart, and those who came to the coffeehouse had different needs and problems.

The new location provided a place

Candlelight heralds the official move of the Partly Dave coffeehouse.

Dale Suderman, coffeehouse manager, center, listens to young adults at Partly Dave coffeehouse in Elkhart, Indiana.

for staff to live upstairs, and people began dropping in other times of day. A poster shop was started for teens too young for the coffeehouse. Now there are also a boutique, a record coop, candle making, a Bible study-fellowship group on Monday nights, Wednesday noon Lent meditations for downtown workers, a lending library, a film series on Thursday nights, an employment opportunities hotline, tutoring, car lending, and counseling on vocations, drugs, suicide, marriage, or the draft.

But Partly Dave is not just a place for people with problems, Mr. Suderman emphasized, although staff devotes more time to people with problems.

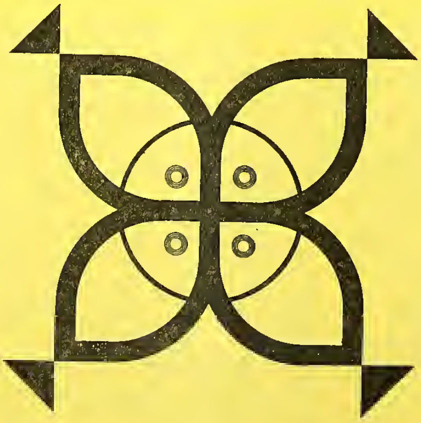
"Here people are growing, searching for direction," said Mr. Stucky.

That includes the live-in staff of four, the board members, and the thirty volunteers.

"I've seen staff and board members grow from their involvement at Partly Dave," said Mr. Suderman. "The coffeehouse educates people about the realities of the younger community. Something happens to people when they come in regularly and get to know people whose life styles are very different. They grow in ability to respond."

Partly Dave is more than just an entertainment center for young performers or a place to drink coffee, the staff members said. It's a place for self-expression, a place for friendship, a Christian witness, a place for dealing with the unexpected, a place where people are loved simply for what they are.

"There's a period in people's lives when the coffeehouse fulfills a need," said Mr. Stucky.



CONSIDERATION

A forum for the sharing of Christian insight and concern among laymen and laywomen of the Central District. The ideas expressed do not necessarily reflect the position of the Central District Reporter, *because we stand for full discussion of anyone's sincere Christian concern.*

SHARE YOUR RESPONSE TO THE FOLLOWING DISCUSSION OF SPIRITUAL HEALING. SEND YOUR COMMENTS TO EDITOR OF REPORTER, 2625 PLEASANT PLAIN, ELKHART, INDIANA 46514.

What is spiritual healing?

This is a whole new area that has opened up in the pastor's ministry. Actually, it should be considered a part of a congregation's total ministry. No doubt, many of you, as I did, have a lot of questions as to what it is, what does it mean and involve. Certainly it is not new, although the church is rediscovering it. The healing ministry is as old as Christ himself. One way to find out about it, is to do as I did—read all the gospels, with a view toward noting all the incidents and teachings on healing by the Lord. It's quite revealing.

The pastor has been participating in healing services in Canton—usually on Wednesday or Thursday evenings. There are also healing services on Wednesday evenings at the Episcopal Church in New Philadelphia. Hopefully, before long, there will also be regular healing services in Sugarcreek.

Following are "Fourteen tenets of the spiritual healing ministry."

1. We believe that all healing is of God.
2. We believe that God desires for us wholeness and health. Jesus spent much of his time here on earth healing the sick and he came always to do the Father's will.
3. We believe that God uses many agencies for healing. These include medicine, surgery, psychology, and prayer.
4. We believe that God works almost invariably through human channels to do his healing. We are to be willing channels to do his healing.
5. We believe that spiritual healing is not magic, hocus-pocus or sleight of hand. It is simply taking God at his word. In faith, believing, you make intercession for healing and thank him for what is already taking place.
6. We believe that God's healing power operates within the church which is the body of Christ here on earth, but it is not limited to his church.
7. We believe that physical health does not necessarily indicate righteousness, nor does illness necessarily indicate sin.
8. We believe that Christian witness and fellowship promote health and in many ways prevent illness by providing positive living and wholesome companionship, resulting in proper stewardship of strength and health.
9. We believe that healing was an important part of Christ's ministry here on earth and is intended to be a part of his disciples' work in every generation.
10. We believe that there are no failures in spiritual healing. No on can be brought into the presence of the healing Christ without being changed spiritually, emotionally, physically, or all three.
11. We believe that Jesus Christ lives today in his risen power.
12. We believe that the word, "salvation" means not only deliverance from sin and death, but also deliverance from physical and mental ills.
13. We believe that the revival of spiritual healing in the church today may be the means of the greatest advance in Christianity in this century.
14. We believe that what we believe is vital for both our present and our future!

Claude Boyer, pastor

WOMEN AT WORK

WMA

CDWMA ballot

President—term: two years. Mrs. Robert Kreider, First Mennonite Church, Bluffton, Ohio; Mrs. Ralph Sommers, Grace Mennonite Church, Pandora, Ohio.

Treasurer—Term: two years. Mrs. Merlin Stuckey, First Mennonite Church, Berne, Indiana; Mrs. Dale Yoder, Silver Street Mennonite Church, Goshen, Ind.

Bluffton College auxiliary — Term: three years. Mrs. Alden Bohn, Hively Avenue Mennonite Church, Elkhart, Indiana; Mrs. Stanley Clemens, First Mennonite Church, Normal, Illinois; Mrs. Harley Himes, Salem Mennonite Church, Kidron, Ohio; Mrs. Warren Schlatter, Eicher Mennonite Church, Wayland, Ia.

Nominating committee: Mrs. Stan Hostetter, First Mennonite Church, Wadsworth, Ohio: Mrs. Peter Neufeld, First Mennonite Church, Berne, Indiana; Mrs. Donald Nester, First Mennonite Church, Normal, Illinois.

Did you know?

That the total General Conference WMA has a budget of $130,000 for 1973.

That this includes support of all the Conference commissions, Mennonite Biblical Seminary, and American Bible Society.

That our Central District WMA assumes one-sixth of the General Conference WMA budget—$21,750.

That divided among the 1,400 Central District members, this amounts to about $15.50 per member.

That the Central District WMA has its own budget of $4,200.

That this includes support of Central District missions, Bluffton College, Camp Friedenswald, Mennonite Hospital School of Nursing, and Continued education for ministers.

That divided among its members, this amounts to about $3.25 per member.

That total WMA support (both General Conference and Central District) is about $18.75 per member.

That support of WMA work is more than financial—but is also awareness, concern and prayer. *Evelyn Bertsche, district adviser.*

An interview with Eudene

Eudene Keidel, along with her husband Levi, is serving at the Kalonda station in the Republic of Zaire. Eudene is a nurse and serves in the Kalonda hospital. During this term she is also involved in a ministry to the women of the villages. Eudene shares some of her experiences in the village of Mbau in an article published in the January issue of *Missions today.*

Eudene returned to the States in December for the wedding of her son, Paul, to Marian Enders. She stayed to visit with friends and family until January 22nd, when she returned to Zaire. It was during this time that your editor had an opportunity to visit with her. Let me share with you part of our conversation.

Marge: "Eudene, what did you find was the biggest change in Zaire since your last term?"

Eudene: "It had been five years since we had been there, so there were quite a few changes. Probably the biggest change was that the missionaries are no longer the administrators. We are now in more of a 'helper role' to the Zairians. This took some adjustment on our part, but it has been a joy to see how well some are carrying out their responsibilities. There are many who really want to see the church move forward. Our responsibility, in a real sense, is to work ourselves out of a job."

Marge: "What do you see as your greatest difficulty during this term?"

Eudene: "My difficulties often come because of my change in roles. Even though I am glad to see others taking new responsibilities, there are times when I see things that should be done, but it is no longer in my place to go ahead and do it."

Marge: "What, then, do you feel is the greatest joy you experience in your work?"

Eudene: "My greatest personal joy came during my week of teaching the Bible and practical health lessons in the village of Mbau. It's a great joy to feel you are doing something that is important and desired."

Marge: "What are the medical conditions like in Zaire?"

Eudene: "There is a great need for trained Zairians. We have some excellent nurses, but there are so few Zairian doctors. Missionary doctors are the only doctors for miles around. There is also a great need to upgrade the health habits of the people. What I present in my health lessons in the villages would seem very elementary to you, but for the Zairian women much of what I say is new and different from the way they've been doing things."

Marge: "Much of your work is in the Kalonda hospital. Who makes up the hospital staff?"

Eudene: "The administrator of the hospital is a Zairian nurse. He is a very capable person who often averages twelve hours a day in his roles of administrator and nurse. Our two missionary doctors are Dr. Richard Hirschler, and Dr. Elvina Martens. They make regular visits to rural dispensaries, along with their work in the hospital. There are two American nurses, and the remainder of the staff is Zairian."

Marge: "Are the layettes which we make in the United States helpful or would it be better for us to send something else?"

Eudene: "The layettes are very helpful and it seems as if we could always use more. Each mother who delivers in our hospital is given one layette and has the opportunity to buy two more at 40 cents apiece. At present our supply is low and we may have to limit their purchase to one layette. I would say the layettes, bandages, and hospital supplies

Eudene Keidel

Material for this page may be sent to Mrs. Donald Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

are probably the most helpful material gifts we receive from the women in the United States."

Marge: "What do you think we could learn from our Zairian sisters?"

Eudene: "The Zairian women accept things as they are and as they come. They seem to be able to say more willingly than their American sisters, 'I have learned, in whatsoever state I am, therewith to be content.' This may be because their horizons are more limited than those of their American sisters, but we could learn from their example of complete trust."

Prison ministry will enlarge with Path Foundation

Max Bontrager of Topeka, Indiana, and Abe Peters, former pastor of Topeka Mennonite Church are in the process of creating a vehicle to enlarge a prison ministry and coordinate efforts to assist the offender.

This will be a "not for profit" corporation with contributions being tax deductible. It is not church-sponsored but invites cooperation and contributions from churches.

Abe Peters is the staff person of the Path Foundation beginning January 1. The address of Path Foundation is Box 250, LaGrange, Indiana 46761.

Hopi Christians dedicate new hymnal, Lomatuawhtatawi

A new hymanl in the Hopi language was dedicated at special song festivals held at Oraibi, Arizona, November 5-6, and at Flagstaff, Arizona, on November 12. The new songbook entitled *Lomatuawhtatawi* (Hopi gospel songs) incorporates an earlier book published in 1931 with the assistance of missionary J. R. Duerksen. Three thousand copies of the new book were printed.

John P. Suderman, missionary to the Hopis 1930-47, spent the past four years collecting new Hopi songs, adding the musical notation, and preparing them for the printer.

Of the 128 songs in the 1931 edition, about half are original texts by Hopi Christians and the remainder translations of songs familiar to English-speaking Christians. Most of the 146 new songs are also translations.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

Audiovisuals

"Games of peace"

Is peacekeeping a priority concern in North America? What are the alternatives to violence for international peacekeeping?

These questions are asked by "Games of peace," a fourteen-minute, color movie recently purchased by the Commission on Home Ministries.

The film is available from the Audiovisual Library, Box 347, Newton, Kansas, for a rental fee of $7.00.

It was written, directed, and produced by Emmy Award winner Lew Sayre Schwartz and stars Art Carney, Godfrey Cambridge, Ron Carey, and Bob Dryden.

Latin America

"Latin America: The church alive," a film produced by Mennonites for the 1972 mission study program, has been named as the missionary film of the year by the National Evangelical Film Foundation, Glenside, Pennsylvania, a nondenominational group which distributes and exhibits Christian films.

VITAL STATISTICS

DEATHS

Ebenezer, Bluffton, Ohio: Walter Garmatter, Dec. 17; Roy Lehman, Dec. 11; Maynard L. Luginbuhl, Dec. 14.

Eicher, Wayland, Iowa: Mrs. Elizabeth Wider, Dec. 23.

First, Berne, Ind.: Elouse Hoffman, Jan.; Mrs. Lena Lehman, Jan. 2; Mrs. Lillian Maller, Dec.; Prudentia E. Mosser, Dec.; Reuban Schwartz, Dec.; Albert Sorg, Jan.; Aldo Sprunger, Dec.; Raymond H. Sprunger, Dec.; Carl Swartz, Dec.; Chris Zuercher, Jan.

Grace, Pandora, Ohio: John Reichenbach, Dec. 24.

Meadows Home, Meadows, Ill.: Elsie Birkey, Dec. 19; Ed Denler, Dec. 8; LeRoy Reany, Dec. 8.

Meadows, Meadows, Ill.: Anna M. Roszhart, Jan. 13.

Oak Grove, Smithville, Ohio: Mrs. Mary Ramseyer, Dec. 20.

BIRTHS

Ebenezer, Bluffton, Ohio: to the Jim Dillers, Paul Joshua, Dec. 29.

Eighth Street, Goshen, Ind.: to the Randel Reichenbachs, Lisen Margaret, Nov. 10.

First, Berne, Ind.: to the Neill Von Guntens, Karen Louise, Dec. 28; to the Stanley Von Guntens, Todd Christopher, Dec. 11.

First, Bluffton, Ohio: to the Terry Chappells, Jennifer Marie, Jan. 3.

Grace, Pandora, Ohio: to the Dan Pingles, Jerrod Eugene, Dec. 5; to the Keith Sommers, Heide Ann, Dec. 5.

Silver St., Goshen, Ind.: to the Ralph Haneys, Bradley Ray, Dec. 10.

Topeka, Ind.: to the Loanna Gingerichs, Carrie Ann, Nov. 27.

MARRIAGES

Eighth St., Goshen, Ind.: Richard Gerig and Marcia Schertz, Dec. 27; Stefan Miller and Nancy Bechtel, Dec. 16; Don Stoffel and Rossi Ulich, Nov. 18.

First, Berne, Ind.: Steven Balsinger and Sars McClintock, Dec. 28; James E. Lehman, Dec. 30.

First, Bluffton, Ohio: Raelene K. Habegger and Timothy Rhodes, Dec. 24.

First, Champaign, Urbana, Ill.: Mike Noe and Kathy Streid, Dec. 23.

First, Wadsworth, Ohio: David Taylor, Dec. 16.

Grace, Pandora, Ohio: Tim Luginbuhl and Cindy Basinger, Dec.

Maplewood, Fort Wayne, Ind.: Michael Moore and Nancy Delagrange, Dec. 9.

Silver St., Goshen, Ind.: Charles and Brenda Yoder, Nov. 27.

Wayland, Iowa: James Henss and Janice Carlson, Dec. 23; Gene and Monica Krogmeyer, Dec. 30.

NEW MEMBERS

First, Bluffton, Ohio: Mr. and Mrs. Mike Goings; Mr. and Mrs. Robert Core.

Maplewood, Fort Wayne, Ind.: Cecil and Doris Albrecht, Martin and Lorraine Brandenberger, Marvin and Mary J. Brandenberger, Christine Swartzentruber.

ANNIVERSARIES

First, Wadsworth, Ohio: Mr. and Mrs. Ralph Miller, Dec. 24, 53rd.

North Danvers, Ill.: Mr. and Mrs. Cecil Todd; Mr. and Mrs. William Miller.

Asian Catholics, Protestants discuss health

The doctor population ratio in rural areas in Asia ranges from 1/17,000 to 1/225,000. Yet there are more Filipino than black American doctors in the U.S.; the majority of doctors in the British National Health Service are Asians; at least 3,000 South Korean nurses are employed in West Germany.

These figures were given by Bunsom Martin, rector of Chieng Mai University in north Thailand, at the First Asian Ecumenical Conference on the Role of Health in the Development of Nations, December 7-13 in Bangkok, Thailand.

Al Friesen, physician at the Mennonite Christian Hospital, Hwalien, Taiwan, was one of 150 participants from eighteen Asian countries attending the meeting, the first joint conference of Catholic and Protestant health workers in Asia.

Mr. Friesen reported that the conference was divided into four main working groups.

Group I recommended greater involvement of the church in family planning programs; at the same time, the group stressed that abortion was not acceptable to all Christians and that family planning programs should not violate the convictions of parents or medical personnel.

"Perhaps the best mark of progress in this group was that the Catholic part of it recognized the problem—the necessity for doing something active to control population growth," Mr. Friesen said.

Group II on "The church's role in health" was concerned that past and present patterns of allocation of funds and personnel have often resulted in concentration of services in urban areas, in institutional medicine, and in the training of specialized medical personnel. Thus, unwittingly, the mandate of Christ to be especially concerned for the neglected poor and needy has gone unheeded in many cases.

The group also recommended that the church assist in minimizing the "brain drain" to more developed countries.

Group III on "Health and education" recommended that, in countries with an acute shortage of medical personnel in rural areas, the church consider training auxiliary health workers, such as the "barefoot doctors" on mainland China.

Group IV on "Health issues for the rising generation" looked at urbanization and such problems as juvenile delinquency and drug addiction. The group suggested that churches and schools upgrade their counseling services; that the church be presented to young people more as a community and less as an organization; that the church exert pressure on governments to deal with the problem of availability of drugs and become more involved itself in drug education and rehabilitation.

Mr. Friesen said the conference would affect the Taiwan health scene, first, by improving Catholic-Protestant cooperation and liaison between those religious bodies and local government health ministries and commissions.

Giovanni Moretti, Catholic apostolic pronuncio to Thailand, told the conference, "This is a conference which, for the first time, sees the various Christian denominations formally united in the same spirit of love and of service, elicited under the inspiration of Christ who, as Matthew says, 'took our sickness away and carried our diseases for us.' "

ĕs·tāte′ plăn′nĭng, noun or verb.

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Green revolution fades Threat of famine grows

The specter of famine, considered by some to have faded in the light of the heralded *green revolution*, appeared once again at year's end, according to the Population Reference Bureau.

The famine threat underscored the significance of mounting concern over population growth reported by the bureau in its annual survey of developments.

"Developing countries have increased their food output by only 1 or 2 percent during 1971 and 1972, not enough to cover increases in population," according to A. H. Boerman, director of the U.N. Food and Agriculture Organization.

The situation was especially threatening in India, the bureau said, where the promise of the *green revolution* was reportedly the brightest. Drought in Maharashtra State, west central India, severely reduced crops there; lack of rain has also plagued other large Indian states for the last two years.

Population Bureau president Michael Brewer said the explosive population growth in the underdeveloped world continues, while slackening off in the developed world.

Former India missionary dies

Loretta Lehman Blackwood, General Conference missionary in India from 1921 to 1937, died January 18, in Berne, Indiana.

In India she had worked as a nurse at Champa. She was a member of First Mennonite Church, Berne, Indiana, and was instrumental in starting Swiss Village, a home for senior citizens.

Nine Bible institute students serve as interns

Four students from the Swift Current Bible Institute in Saskatchewan are involved in a four-week internship experience with Mennonite Pioneer Mission this winter.

Three of them are in Pauingassi, Manitoba, an Indian community of 200, where the Victor Funks are working on behalf of MPM. The fourth student has been assigned to work with the Jake Wiebes in Selkirk, Manitoba.

Five other students are working with local churches in Coaldale and Grande Prairie, Alberta, and in Saskatoon and Regina, Saskatchewan. They will visit old people, work with young people, conduct surveys, participate in small groups, and assist with worship and Christian education in the congregation.

Walter Franz, principal of Swift Current Bible Institute, describes the intent of the internship program as follows: "It is an effort to combine a classroom approach to Christian education with a type of inservice training. . . . This program is intended to draw the student more directly into the stream of our Conference and congregational life. . . . The students who are considering accepting longer term voluntary service assignments see this as an orientation for such an experience."

Food shortage seen coming in Bangladesh

Arthur DeFehr, MCC Bangladesh director, reported that some people fear food shortage in Bangladesh in six to nine months as international sympathy for the country diminishes. In future months, food from the United States, Canada, and other countries will be cut from 700,000 to 200,000 tons per quarter year.

Mr. DeFehr feels that MCC's commitment to a five-year program in Bangladesh is significant. "The Bengali people are beginning to separate those agencies who are only there for one year from those who are there for the long haul. Now community leaders are beginning to call on us instead of the other way around."

Volunteers requested in Oklahoma

Volunteers are needed in Clinton, Oklahoma, according to George Lehman, director of the voluntary service program of the Commission on Home Ministries.

Mr. Lehman said that Lawrence Hart, Cheyenne chief and pastor of the Koinonia Mennonite Church in Clinton, had requested replacements for a couple who will serve until May as houseparents in a residence for juvenile offenders. The replacements might be a married couple or two single girls, one of whom would have an earning position as houseparent. The other would have a job in the community.

A new position which must be filled is director of a program in the area of corrections, serving eighteen- to twenty-five-year-old misdemeanant offenders. The person would work with people in nine municipal jails and four county jails and supervise three other workers. Applicants should have a master's degree in sociology, social work, psychology, counseling, or criminology.

Congregations participate in Key 73, Phase II

Beginning in February, congregations participating in the Key 73 evangelism emphasis are "Calling our continent to the Word of God" through Scripture distribution.

Among the General Conference Mennonite congregations distributing Scripture portions is Bethel Mennonite Church, Inman, Kansas, which plans to distribute *Good news for modern man* in connection with a religious survey.

Glendale Mennonite Church, Linden, Washington, is also giving out the *Good news for modern man*. Scripture portions are also being distributed by Bethany Mennonite Church, Virgil, Ontario, and First Mennonite Church, Aberdeen, Idaho.

The American Bible Society, which is publishing Scripture portions for Key 73, reported that 25,000 portions are mailed daily for Key 73 distribution.

This phase of Key 73 lasts until Easter.

Spring retreat planned for Zaire missionaries

Africa Inter-Mennonite Mission is planning a retreat for missionaries on furlough and AIMM board members April 5-9 at Miracle Camp, an Evangelical Mennonite Church campgrounds near Lawton, Michigan.

The AIMM executive committee approved the retreat at its January meeting.

Howard Habegger, secretary of the AIMM board, said the retreat would give missionaries the opportunity to reflect on their service in Zaire, discuss mutual concerns, and think together about the future of missions in Zaire.

Major speakers will be Mr. Habegger on "Reentry to North America," Earl Roth on "Fusion and the servant role," and Elmer Neufeld on "The future of AIMM in Zaire." Milo Nussbaum will lead Bible study.

The retreat proper will be April 5-8, with the AIMM board's regular spring meeting April 9.

MCC self-study progresses Special meetings planned

The Mennonite Central Committee self-study, set in motion in 1972 and projected to continue into 1974, has already produced a wealth of personal opinion responses about the mission, role, priorities, resources, and programs of MCC.

Robert S. Kreider, study director, reported to the January MCC annual meeting in Leamington, Ontario, that individuals and groups have been helpful in the first round of contacts designed to gather as broad a range as possible of constituent concerns.

Building on a nine-page compilation of major questions which have emerged out of the self-study process, Mr. Kreider intends in the next four months to "cast a broad net to be certain no significant issues have been missed. A May meeting involving the MCC executive committee and conference representatives will then seek to identify the high priority issues."

Some of the questions emerging deal with the mission of MCC in the 1970s and 1980s; what constituency resources are appropriate to MCC; what MCC's appropriate role is in relation to constituent bodies, mission boards, and other churches; and how MCC evaluates its programs and structures.

The method of the self-study is process oriented. It is not done by an external agency, but by everyone involved in MCC, from the grass roots up. The process involves hundreds of small group meetings, interviews, questionnaires, and larger meetings. The focus in this first phase is on North America. The study is future oriented.

"We want to make the study as open as possible to everyone concerned," said Mr. Kreider. "Anyone who wishes can have a voice in it."

The MCC members at Leamington accepted a recommendation from the executive committee to meet in special sessions for two days in early fall to prepare recommendations based on the findings of the self-study for the January 1974 annual meeting.

This is the first such extraordinary meeting of the committee since 1964 when it met between annual meetings to redefine the role of MMHS.

The committee held another special meeting in 1946 to formulate a general policy on servicing and financial aid to Mennonite immigrants in Europe. Other special meetings have also been held to deal with high priority issues or emergencies.

The fall meeting will include a number of conference representatives equal to the number of MCC members. Conference represntatives are to be chosen by the conferences.

Before the fall meeting, the focusing of issues will take place in two meetings of the MCC executive committee with the help of conference representatives.

The first of these two executive committee meetings will review plans March 7-8. Paul Kraybill, chairman of the moderators and secretaries continuing committee, will be present for this session.

The nine-member executive committee will meet again May 22 with nine conference representatives to narrow the field of study and identify issues in need of immediate study. This body will also plan the larger fall meeting.

Any concerns or questions regarding the MCC self-study should be addressed to Robert S. Kreider, Route 2, Bluffton, Ohio 45817.

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Work and leisure

Katie Funk Wiebe

"Who are you?" How often that question is asked. We answer usually with our name and what we do for a living: "I am a teacher, a farmer, or a businessman," and so forth.

Most people tend to identify themselves in terms of what they spend most of their time at, and usually this is their job. A person's vocation has generally been considered the most significant part of his life—his calling from God—that which gives meaning to life as well as provides bacon and eggs for breakfast.

Some sociologists are suggesting that some strange things are happening to our traditional attitudes to work. With the rapid progress of technology, not everyone always finds himself working at a job which adds immeasurably to the quality of his life. Working on an assembly line, punching a keyboard, may not be the kind of a task he feels inclined to write home about. Not every man wants to be identified by his work, because it doesn't mean that much to him.

Furthermore, the number of hours a person works each week is shrinking each decade. In the post-Civil War period the average workweek was about seventy hours or a twelve-hour day, six-day week. This was reduced to a sixty-hour week at the turn of the century and further reduced to fifty hours before the Depression. Since 1900 there has been an average reduction of four hours each decade. Recently a furniture factory in a neighboring community switched to a four-day week with about thirty-nine hours of work.

So when you spend less and less time at your job, what do you write home about or talk about to your friends? What then becomes the center of life? It shifts to what one does in the off-work hours.

Judging from my own small community, which in the basketball season fields a team for every age-group from junior high through college, attending organized sports activities becomes a meaningful activity and provides value for existence night after night for numerous people.

Leisure-time activities are moving into the center of life, says Robert Lee in *Religion and leisure in America,* and threatening to replace work as the basis of culture. America is becoming leisure-oriented rather than work-oriented.

Several decades ago many American housewives were encouraged to hope that when they had a fully automated kitchen and laundry, they would have free time on their hands. It hasn't happened that way. Housewives are as busy, if not busier, than when they washed clothes on a scrubboard. Better facilities mean that more laundry is done, more dishes used, more cleaning attempted.

Yet the prime reason people have less free time is probably that with our increasing technology, our economy has shifted from a producer or work-oriented society to a consumer-oriented society. Spending money and using goods is as important and takes as much time as earning the money. Furthermore, most consumer goods, with their built-in obsolescence, require much time for upkeep. A horse and buggy and a well for water required a certain amount of care, but a car, plumbing, and a lawn can gobble up time.

One of the goals of many Americans is to own leisure-time goods because they seem to provide meaning for living. Yet the more such goods a person acquires, says Gordon J. Dahl in *Christian century* (February 10, 1971), the more time and energy he will commit to using them.

In our area a large reservoir was opened last year with excellent boating and fishing facilities. Any person who has been able to purchase a boat and other equipment will want to get his money's worth out of them. He feels obligated to use them. And he will have less time for other activities.

Eric Hoffer makes that point in *Leisure, automation, and the masses* that greater leisure such as we are experiencing should produce greater creativity. In the church, we would expect more free time for people to devote to visiting the sick, the poor, to fellowship, and so forth. But it isn't working out that way.

Our society is simply moving faster in the direction of materialistic progress, convinced that leisure is time that belongs wholly to the individual and that the best leisure activity must be bought. And what is getting lost, according to Mr. Dahl, are the fine arts, religion, and family life. The issue is not the material goods owned and used, but that these are substituted for spiritual and social values.

How can the church encourage goals and values in a society in which work isn't the main part of life? Both leisure and work should give meaning to life, says Lee, because both involve time which is a portion of eternity.

As summer approaches and families look for significant experiences through recreation, can the church help them find worship and fellowship in Christ in ways other than an annual church family camp? Can the church use leisure to strengthen its purposes?

Psalm for the seventies

In the middle of hustle I walk
To a quiet center
Away from the world where I'm not
Really at home,
There to recapture
Peace.
The rush and the hustle
Tug at my mind
Making it hard to leave
Worry behind.
I lift my eyes to the hills
And return to the street
Refreshed.

Ruth Naylor

Material for this page provided by Women's Missionary Association.

Two-year Career Programs at Hesston College

A four-year liberal arts education is not for everyone. Maybe it's a question of not having the time, the money, or you just aren't sure a college education is for you. Hesston is for those who want a two-year Christian campus. You can select a two-year transfer plan or choose one of 13 two-year career programs.

In the last ten years Hesston's enrollment has doubled. That says something about the kind of college it is. Listed below are 13 two-year career options:

Production Agriculture

For the person who will return to the farm as an operator. An agribusiness option is available for the person who will be involved in an agricultural business. A two-year transfer program is another agricultural option.

Automotive Power-Technology

For the young man heading for a career in the automotive servicing fields as a service manager, service technician, sales representative, or related vocation.

Aviation

Ground school and flight training prepare the student to take the FAA's examinations leading to the following ratings: private pilot, commercial pilot, instrument rating, and flight instructor.

Bible and Christian Service

A combination of courses including psychology, sociology, history, speech, writing, church ministries and a heavy emphasis on Bible. This can be transferred to other colleges if one wants to continue schooling in this area.

Business-Middle Management

Intended for those interested in retailing, operating a franchise, managing a small business, or working in middle management in a larger firm.

Business-Middle Management with Computer Emphasis

Similar to above, but includes more computer courses done on the IBM System 3. For the person moving into the in-service training program of the data processing department of the hiring institution.

Building Technology

For persons pursuing a career in the building trade, mobile home, and modular construction fields. Offers well balanced combination of building trades, electrical, business, and related courses.

Child Care

Open to men and women with emphasis on child development, child rearing, and learning for the preschool child. Graduates will be ready to work in most states in day care centers and nursery schools, and when under the supervision of qualified teachers, in kindergartens. Also a stepping-stone to a four-year degree.

Electronics

Program gives the student a balanced education with general education courses, electronics courses, and on the job learning and earning experience. Leads to an FCC license.

Homemaking

Here is a serious approach to creating strong homes. A package of home economics, child care, and other courses to prepare a young lady for a career as a mother, homemaker, and useful Christian citizen.

Nursing Program

Open to both men and women. At end of two years graduate is qualified to take state board examinations to become a registered nurse.

Professional Secretary

For the person who wants to excel in the office. There is enough actual work experience to prepare the student for a responsible personal secretary's position.

Social Work

The social work technician is trained for specific tasks such as interviewing, group work, and community development. He will function as part of a team supervised by a master of social work. If at some point a student should decide to advance on the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

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LETTERS

Bible smuggling

Dear Editor: I am sure that on the basis of Gerald Studer's "Bibles for smuggling" (January 9 issue) many readers will have second thoughts about financially supporting organizations which smuggle Bibles to communist countries.

I would suggest to readers to peruse *Tortured for Christ* by Richard Wurmbrand, *God's smugglers by* Brother Andrew, and *Tortured for his faith* by Haralan Popov, who is now or has been with Underground Evangelism.

In a recent interview by *Christianity today* (January 5, 1973), with B. P. Dotsenko, who was one of Russia's top nuclear scientists, Dr. Dotsenko describes his conversion from communism to Christianity. Dr. Dotsenko currently teaches at a university in Waterloo, Ontario. He belongs to a Mennonite Brethren church. He relates in the interview that a prime factor in his spiritual turn was the accidentally finding of a book, *The gospel of our Lord Jesus Christ,* and some old magazines under some hay in an old barn in the Ukraine. When he was asked in the interview what he thought about smuggling Bibles into communist countries he replied, "Do everything that your conscience, your courage, and your trust in God allows you to do. Shall we submit ourselves to godless forces or shall we follow the commandments of our Lord, 'Feed my sheep'? I must confess that I admire Brother Andrew and his coworkers. I pray for them, that the Lord will continue to keep them under his protection and inspire them to further service. This is the true spiritual battle. . . ."

So, if we are praying for the enemies of God and the unbelievers that the Lord in his mercy will open their eyes and soften their hearts so that they will repent, they *must* have his Word for spiritual change and growth.

Dr. Dotsenko's testimony should encourage those who believe and claim God's promise in Isaiah 55:11, "So also is my Word. I send it out and it always produces fruit. It shall accomplish all I want it to do and prosper everywhere I send it" (*Living Bible*).

There might even be evidence that Bible smuggling is an answer after all! *Melvin Buller, 4855 Eagle Rock Circle, Colorado Springs, Colo. 80907.* Jan. 26

MEDITATION

Back to the Bible

How many times have you heard the comment and usually uttered with profound passion: "What this church needs is to turn back to the Bible!"

Trite as it may seem, the comment has validity which churches and their members can ill afford to ignore. Despite occasional charges on one side that the Bible has been exalted at the expense of Jesus Christ and on the other side that the Scriptures have been distorted or disregarded—despite all differences in interpretation, the Bible's impact in the lives of Christians and its essential function in strengthening personal faith cannot be questioned by either traditional or contemporary churchmen.

Even a most abrasive radical theologian conceded recently: "Return to the Bible? Why not? People would benefit from it more than Erich Segal's vanilla-flavored nonbook *Love story*!"

But how does a church, a local congregation, or a denomination, "turn back to the Bible"? Our busy, busy lives, beset with an endless array of problems—pollution, war, race, crime, and other threats to survival—may have dulled our interest in this source of power and strength. To get new perspective then requires discipline, perhaps artificial devices such as keeping your Bible handier or scheduling regular reading on your daily calendar.

Next, some dos and don'ts to help keep us on track: Don't be disappointed if you find it dull at first. Skip around till something sparks your interest. Use a new translation. (American Bible Society's *Good news for modern man* has probably done more than any recent translation to help the average man understand and appreciate the message of the Scriptures.) Talk to people about what you've read, informally and in structured groups if possible. With your interest renewed, you may be able to help organize Bible study groups on Sundays or Tuesday mornings or Thursday nights or anytime.

Try the Bible if you haven't recently. You may even get to really using it!

Ben Hartley

Don't judge the majority

Dear Editor: I have waited a few weeks to answer W. F. Unruh's letter (December 19 issue), long enough to write in a different tone than I might have four weeks ago.

Because I was one of the "majority of Americans" who voted against a man running for President of the United States whom I couldn't trust at all, I was particularly interested in all your "instead of" paragraphs.

I was amused as I read these qualifications of some mythical opponent of President Nixon. Who, my dear Mr. Unruh, did you have in mind? There certainly was no one on the ballot opposing President Nixon who stood for your "instead ofs" if what I heard on TV for months before the election was any criterion of those "crying their wares."

One opponent was incapacitated by a horrible shooting. One opponent didn't know the difference between 1,000 percent and zero support—between much support for needy people and not quite so much—couldn't control his temper in the heat of campaigning and so resorted to gutter language — so I'm sure that man's principles weren't attractive to you. You must have had a different ballot!

But to be serious, my one really thought-provoking reaction to your letter was my instant denial of your judgment of my "low way of life," to quote your letter. My husband, Leland Neuen, is a dedicated, honest, responsible Republican and neither his vote nor mine would have gone for the unstable contradictory nominee who opposed President Nixon. We are, moreover, devout Christians, who have accepted Christ's sacrifice on Calvary as our way of salvation. We feel that neither you nor anyone else has the right to judge our moral way of life because of our political preference.

Do you feel you are obeying Jesus Christ by judging the majority of Americans? "Consistency—thou art a jewel!" *Erma I. Neuen, 405 Colombia St., Berne, Ind. 46711.* Jan. 19

Sounder: unbelievable

Dear Editor: I am happy to send in money for a subscription. I am allowing subscriptions to *Christianity today* and *Inside/Outside* to lapse as they seem to duplicate *The Mennonite* coverage and *The Mennonite* does a better job, . . .

The magazine's scope of coverage suits me just fine as I tend to be a Christian caught up with world issues and find the magazine presents a point of view of above topics that I can identify with. . . .

I am taking this opportunity to disagree with James Arnold's review of *Sounder* (January 9 issue). I agree with the caption: "So good it's hard to believe," and I don't believe it. Several weeks ago I became aware, through the news media, newspaper, and magazines that there had arrived on the scene a daring departure from the slick, superstud, fast money-making black films that depict the negative values of black life as something to be admired. The movie, *Sounder*, is being publicized as a new breed of black film depicting strong family ties. Groups are encouraged to come to the Mike Todd Theater for a special rate . . . by taking time from regular classroom work to catch the 10:30 A.M. showing.

The day care center that my daughter, Catherine, attends planned to go. Since the schools were closed due to the strike, and I had been excited by the advertisement regarding this new type of black film—black family film—I decided to go with the group as a parent helper.

After getting fifteen children, aged four to six, seated in the movie, which had been on about thirty minutes, it didn't take me long to smell a rat. But I couldn't figure out where the rat was. The photography was excellent. The black people were truly representative; that is, they looked "natural."

Yes, I can give credit to the producers. They went further than most producers had done in the past to recreate the reality of black existence in America. But they failed to show the true spirit of the oppressed—the spirit that led to the New Orleans rebellion two weeks ago, the spirit that led to the formation of SNCC and SCLC and PUSH, the spirit that says I know that I'm being exploited and I will not go down without letting you know about it.

The spirit of docility permeated that movie and I do not believe it reflected the feelings of black people, not even in 1938. I had relatives in the South at that time and whenever visiting them or in having conversations with my parents who grew up in the South, it was quite evident that the "Negroes" down there were not docile (at least a representative group of them). My uncle lived on a *Sounder* type farm between two white families. Whenever he went into town he *always* put his pistol inside his coat, his idea being, if there was trouble he would be ready. I'm not passing approval on his actions, I'm trying to say that he represented a large group of blacks who were able to and did articulate an awareness of this situation!

Such patience and tolerance toward maltreatment as appear in *Sounder* I've never seen or heard in all my black days! Miss Tyson was the only person who showed an awareness that there was something "unnatural" about having to give all (except a fraction) of your labor's work to a white man in payment for little or nothing. She grimaced once or twice and turned her nose up on the white owner. I cheered then.

This is the way the movie pays its homage to the establishment. We're still being stereotyped, not as superfly studs and hot mamas, but as spineless cowed-down people who, even though the man is standing full weight on our toes, won't even say "Ouch."

For those of us who support a philosophy of nonviolence, it is important to stand up for what we believe to be the truth. One's witness is in statement not violent action. I believe I could substantiate from other blacks who experienced life in the South in 1938 that there were many martyrs who spoke out against the social economic injustices that *Sounder* depicts.

It would have been great if the publicity for *Sounder* could have included "oppressed blacks stand up with integrity and outrage against white injustice" as well as "first film to portray strong family ties" — as if we didn't know that our fathers and mothers loved us. . . .

I knew I had to say something when after the movie my six-year-old daughter asked me, "Mommy, why did that man shoot the dog?" The film never answered that question. Nor did it allow the characters to protest the shooting. Must be a superhuman boy not to show any slight tinge of bitterness or sadness. He was sad because the dog ran off. I heard from others that the dog died. That scene was not in my viewing. Perhaps a dying dog would be offensive to schoolchildren and thus cut down on financial returns. *June Kirk 1143 E. 50 St., Chicago, Ill. 60615.* Jan. 21

Contents

Coping in crisis 113
Musings late in the day 115
Keeping a cheerful spirit
in trying days 116
Ballad of an aging mother 117
News 118
Record 123
Work and leisure 124
Psalm for the seventies 124
Letters 126
Back to the Bible 126
Give thanks and listen to the
whispered question 128

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Give thanks and listen to the whispered question

The General Conference story for 1972 is almost too good to believe. Although we'll leave this to the judgment of future church historians, the past year may well be remembered as one of the most significant years in the conference's history. Perhaps, however, 1972 looks so bright because we see it against the somber backdrop of the churches' widespread discontent during the late 1960s.

This article is being written during the furious activity of the annual council of commissions in Newton, Kansas. All three commissions, the General Board, the seminary board, and a number of other committees are meeting simultaneously in First Church to review the conference's achievements in 1972 and, of course, to map out the programs and strategies which will be given priority during 1973 and beyond.

The financial report for last year shows that for only the fourth time in the last two decades—and for the second year in a row—the conference's budget was oversubscribed. Receipts exceeded the budget by 3.2 percent. And, for the first time in the conference's history, the annual income surpassed $2,000,000.

Financial support is only one of several indices for gauging a good year. But it is an important indicator when churches increase their giving as substantially as they did during 1971 and 1972. Part of the increase is undoubtedly due to the recent upswing in the Canadian and U.S. economies, but this, in our opinion, is only part of the reason. Another factor, we believe, is the determined effort by a growing number of individuals and congregations to take the church more seriously than they have in the past few years. All levels of the church—congregations, district conferences, General Conference, Mennonite Central Committee, etc. — appear to be benefiting from this new resolve.

Other instances of hope and growth in the conference during 1972 that should be noted here briefly are the Commission on Overseas Mission's creative grappling with goals, priorities, and strategies; the Commission on Home Ministries' work in evangelism-that-cares, native ministries, and radio and television; and the Commission on Education's decision to become a full publishing partner with several other groups in the development of an Anabaptist church school curriculum.

The seminary, likewise, had many good things happen to it during the past year. Its budget was more than met and its enrollment went up. Furthermore, the seminary community struggled with issues which are important far beyond its own walls. One of the concerns which it is discussing is the role of women in the church, a question on which many congregations would like help. Another issue with which they are dealing is the nature and the means of spirituality.

Since people are our most valuable resource, we must also highlight last year's increase in the number of General Conference volunteers serving under the Mennonite Central Committee and in the conference's voluntary service arm. The General Conference's corps of workers in MCC jumped from 205 to 223 in 1972, and the conference's own VS program had a roster of 136 volunteers, the highest number ever. Now that draft calls in the United States have been suspended, the number of volunteers will likely diminish, but VS administrators are optimistic that the drop will not exceed 10 percent.

The past year was thus an exceptional year for many of the congregations and institutions related to the General Conference. We have much reason to rejoice and to give thanks to God for what he has chosen to do for us and through us.

Lest this success make us too comfortable, let us pray seriously for a new vision to embrace our growing capabilities.

Peter J. Ediger, in a brief presentation which he made to the Commission on Home Ministries, the board of which he is a member, etched the outlines of the dilemma which North American Christians face:

"And in reviewing the work of the Lord, through the commission . . . there was much affirmation of all that had been accomplished, with thanksgiving to the Lord and his faithful servants for all that had been done in the name of Christ. . . .

"And in the course of the celebration and the planning, the word of the Lord came to the commission . . . first in soft whispering questions and then in persistent thunderings. . . .

"I wonder, Mennonites in (North) America, will your preoccupation with doing many good things in the name of Jesus blind you to the cancerous captivity of a comfortable civil religion, or will the gentle winds of the radical Jesus move you into his kingdom?" LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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The empire of mammon and the joyous fellowship

Spoiled children in the consumerism cycle

A portrait of the involuntary poor

Advertising: a threat to human identity?

A closer look at shelter, food, and funerals

meetinghouse 3

a joint issue with GOSPEL HERALD

David H. Janzen

The empire of mammon and the joyous fellowship

THERE HE STANDS at the assembly line, patiently loading powder and ball bearings into steel globes about the size of a grapefruit. All day long. It can't be an exciting job. But he's probably got a family to feed. Honeywell pays better than his last employer, and he hopes to buy a newer car before the year is out. Like his neighbors, he expects a rising standard of living. But in the empire of mammon, one man's living means another man's death.

Perhaps you have seen the NARMIC slide show on "The automated air war" and have, like me, been appalled at the technological monsters our scientists, corporations, and tax dollars have produced. Winged grapefruit-sized bomblets, spreading out from one big canister bomb, will explode over an area of several football fields and freeze in an instant all that moves and breathes there.

Although there is now a cease-fire in Indochina, there is no repentance in Washington. The Department of Defense is already planning a $4 billion increase in spending for 1973, and the manufacturers of bombs have contracts to fulfill. Peaceful Canadians also have cause to mourn. Their government, in 1971, was the world's fourth largest salesman of weapons.

But what else can we expect in a society of mass consumption and ecomomic competition? When social progress is measured in terms of our gross national product, then we will have prosperity at any price. We have to invest and sell overseas, and must build military bases to protect this wealth. Last year U.S. people taxed themselves $400 per person for "defense"—more than the average person in the third world earns all year. The United Nations tells us "that at the end of the 1960s there are more sick, more undernourished, and more uneducated children in the world than there were ten years ago." In the empire of mammon, one man's living means another man's death.

Mammon, as Jesus taught us, is money and property ruling over people. Mammon has the power of deluding slaves into thinking they are free. We are kings of the supermarket; we can choose among ten brands all leading to the same affluent life style. We are king-puppets manipulated by advertising and built-in obsolesence to consume and produce more and more for corporations' rising profits. We ravage and pollute the earth, believing that mammon's archangel "technology" will save us.

We seek our own security, amusement, careers, and sexual gratification, and have to live on guard to make sure we get our fair share out of all our relationships. Our labor and creativity are paid for and consumed by men we never meet. As professionals we serve those with wealth more than those with needs, for only money can express a demand. Who in our society knows, without rationalizations, what she or he really needs to live on? Who of us is in touch with others' needs so we can love our neighbor as ourselves? True communion between hearts escapes our lifelong grasping for it. In the empire of mammon, each one dies alone in a crowd.

The unending year of Jubilee. Because we are everywhere surrounded by the empire of mammon, it molds our consciousness and confuses us about what age we are living in, of what land we are citizens. We think, perhaps, that we are living in an age of corporate capitalism or that we are citizens of the state of United States or Canada. But these things will pass away—hopefully in our lifetime. Followers of Christ have chosen to live as citizens of the age to come, witnessing by all our relations to the good news of God's kingdom.

This kingdom is not just a heavenly vision at the end of time. It had its beginnings way back in the Old Testament. In Leviticus 25, for example, the Hebrews are commanded to celebrate the year of Jubilee. Every fiftieth year all that grew in the fields was free for the poor and strangers to gather as needed. Slaves were released, debts were canceled, wealth was redistributed, and celebrations echoed across the land. But for reasons necessary to those with power, the practice of Jubilee had fallen into disuse.

When Jesus launched his ministry in the synagogue at Nazareth, he proclaimed an unending year of Jubilee that none of his hearers could misunderstand:

"The Spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor, He has sent me to proclaim liberty to the captives, And recovery of sight to the blind, To set free the oppressed, To announce the year when the Lord will save his people!" (Luke 4:18-19).

Jesus declared war on mammon, on everything the present age holds dear. He came in God's power, the power that gives everything away, and to follow him we must overthrow all our perceptions. Jesus gathered his disciples, calling them to leave possessions, families, and careers in order to form a new society living out the good news of God's kingdom in their fellowship and service.

Modern man has tried to make Christ's teachings on possessions complicated to understand and easy to do. In truth, these sayings are simple to understand and hard to do. Who can follow them on his own?

Blessed are the spiritually poor (Matt. 5:3).

Blessed are the poor (Luke 6:20).

When someone asks you for something, give it to him . . . (Matt. 5:42).

Do not save up riches here on earth. . . (Matt. 6:19).

Do not worry about the food and drink you need to stay alive. . . (Matt. 6:25).

Give first place to his kingdom and to what he requires, and he will provide you with all these other things (Matt. 6:33).

We want to believe that we can go on living as we do, and by some change of attitude serve God as well. That's what the rich young man believed when he asked Jesus the secret to eternal life. He claimed he had always kept the law, that he honored his father and mother, that he loved his neighbor as himself. But Jesus put his claim to the test, for he had *not* loved his neighbor as himself. Jesus said to him, "If you want to be perfect, go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me (Matt. 19:21). As the old Hutterite saying goes, "You can't boil two soups in one pot"; it's God *or* mammon.

Voluntary poverty and community of goods are clear emphases of Christ's message and life. When his spirit of love and freedom was let loose on his followers at Pentecost, the war on mammon was taken up again, and in the liberated zone where mammon was routed, we see the fellowship of believers . . . "one in mind and heart. No one said that any of his belongings was his own, but they all shared with one another everything they had. . . . Those who owned fields or houses would sell them, bring the money received from the sale, and turn it over to the apostles; and the money was distributed to each one according to his need" (Acts 4:32-35).

Some say the church eventually abandoned communism of consumption because "it didn't work." That is like saying, "It doesn't always pay to tell the truth." We live Christ's way because it reveals the nature of the Father, because it is the only way peace will come on earth. To say "it doesn't work" ignores the fact that in every age there have been communities and individuals who have followed Christ's teachings of voluntary poverty and radical sharing.

The Bible does not teach the cramped ascetic view that the material world is inferior and that we should withdraw from it. Jesus came to bring us the abundant life. But the secret of the abundant life is not in the accumulation of personal possessions, which are the sacraments of mammon worshipers: Jesus teaches us that sharing makes *things* holy and creates the joyous fellowship, while private possession makes *things* demonic and separates us from our brothers. Wherever Christ's spirit liberates people we see the practice and celebration of Jubilee.

Poverty, persecution, and the joyous fellowship. "So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:33).

O Christ, your words hang like a heavy stone on our hearts, for we know that mammon is in possession of our lives.

"What I earn and own is my own business."

"Who'll take care of me in my old age?"

"Giving up my things would make me so unhappy, and God, You surely don't want us to be miserable."

Oh how guilty we feel, and angry at those who make us feel guilty. But feelings of guilt, like most feelings, don't last long and have little power to change our lives. Surrender is not a new moralistic assignment, but a way to reorder our lives so that light and warmth and clarity may break in and grasp our whole being. God doesn't just want to save our possessions, but he has a much more joyful alternative for us.

"Peter spoke up: 'Look, we have left everything and followed you.' 'Yes,' Jesus said to them, 'and I tell you this: anyone who leaves home or brothers or sisters or mother or father or children or fields for me, and for the gospel, will receive a hundred times more houses, brothers, sisters, mothers, children, and fields—and persecutions as well; and in the age to come he will receive eternal life' "(Mark 10:28-31).

Those who have, in our day, given up their possessions and joined in Christian community are finding new meaning in these verses. In community they find brothers and sisters, fathers and mothers. They find that, though they call nothing their own, yet everything is theirs as they have need. This is the joyous fellowship where work belongs to us and care belongs to God. The nuclear family is no longer a millstone that burdens us with its demands for security, but it is part of a larger support group that encourages and liberates us to take risks for the kingdom. Here God is calling his people out of the Egypt of enslavement to possessions and is leading us through the wilderness of simplicity where there is manna for all.

If you would like to take up with Christ the battle against mammon, then reach out to others of like mind and covenant to meet regularly. A first step together might be to share honestly information about your income, property, and debts. Struggle together to learn your real needs—perhaps the county welfare standard may be a guide to loving your neighbor as yourself. Then use all your resources to bear each other's burden, for the work of God's kingdom.

A word of caution: once you move to trust each other and God, rather than in mammon, you will find that many suppressed personal conflicts will boil to the surface. These seeds of mistrust must be faced openly and worked out in truth and love, for this is the business of the church. Love alone can win the victory over mammon.

You will need each other, since persecution is sure to follow if you continue in Christ's way. Men are either violently threatened or attracted when they see the kingdom; they cannot ignore it. The empire of mammon will not allow its idols to be ridiculed. States cannot rule men and women who fear God alone.

You will find that the oppressed and alienated will come to your door, for mammon does not take care of them. It is with the least of these that you will have fellowship and show the nature of God to the world.

Spoiled children in the consumerism cycle

In many ways North Americans are like spoiled children. We get what we want at the expense of others. We waste and destroy, manipulate and hoard. And Mennonites, who have consciously tried to be separate from the world, are strikingly like the rest of American society in this respect. Most of us are caught in a cycle of consumerism which so confuses our needs and wants that we, like spoiled children, become irresponsible consumers.

Consumerism is not merely buying and using things. Consumerism is a state of mind. A consumer values people and things for the pleasure and use they give. Consumers begin to see people as sex objects, potential labor, or sources of status and wealth. Family relationships are particularly open to such exploitation because of their intensity and length. Parents use children and children manipulate parents for their own ends.

Consumerism is based on a world view that is individualistic; individual profit and comfort are its goals. Those of us who consume in excess lack a real sense of the interrelatedness of all life. We act as if the universe revolves around us, and our needs are more important than the needs of the poor in North America, people in other nations and other forms of life. We give little thought to the limits of our planet. We assume that middle and upper class North Americans can strive for yet a higher standard of living (certainly no less) and still there will be enough for all.

A state of mind and an economy that seeks individual profit and ignores the possibility that the world's resources are limited, easily leads to excess, waste, exploitation, and destruction. As consumers, we, perhaps unwittingly, support these tendencies.

Excess and waste characterize the North American way of life.

- Today there is one car for every second citizen in the United States. Many commuters drive alone to work, which undersubscribes the public transportation system necessary to the young, the old and the poor.[1]
- There are about 7 million cars junked in the United States each year, 70,000 of them abandoned on the streets of New York.[2]
- Dr. Bruce Hannon of the Center for Advanced Computation, University of Illinois, figures that to package the eight billion hamburgers McDonald's has claimed to have sold, each accompanied by one large drink (paper napkins not included), 890 square miles of forest and 3 billion kilowatt hours of energy are required.[3]

Excess leads to destructiveness. Hunting whales almost to extinction for main use as feed for western man's pets shows a kind of consumer madness. Such excess is illustrated most blatantly and tragically in war. In Vietnam each side has chosen to destroy people and land before allowing its will to be frustrated.

Such destructive conflict is often rooted in economic interests. Those who have wealth want to keep it. In America where the have-nots are continually exposed to the wealth of others, some of the bottled frustration of the poor has broken through in violent riots. As mass communication becomes even more widespread, the have-nots of the world will similarly become frustrated by the great gap between the rich and the poor.

It is striking to see how our consumption as North Americans compares to that of other countries. The United Nations Department of Economic and Social Affairs *Statistical yearbook* reports that in 1970 the underdeveloped countries with a population more than twice as large as the developed countries, consumed only a little more than one-seventh of total energy produced. Daily intake of calories was 3,290 in the United States compared to 1,890 in Algeria, 1,760 in Bolivia, and 1,750 in Indonesia.

North Americans, who make up only 6.7 percent of the world's population, consume far more than their share of the world's resources. The North American economy is based on growth and growth depends on an ever-increasing demand for products and services. If the demand doesn't exist, money is spent to create demands which are not real needs. And in a world of limited resources, the more we consume, the less poorer nations consume.

Lester R. Brown in *The interdependence of nations* estimates that by the year 2000 the United States will likely be dependent on foreign supplies for twelve of the thirteen basic raw materials needed in modern industrial society. Many of these materials are imported from underdeveloped countries where Americans and Canadians have foreign investments. Raw materials needed for development in the poorer country are exported to North America by businesses which make large profits. Poor countries, on the other hand, are at the mercy of the rich. Prices they get for raw materials stay relatively static or rise slowly but prices they pay for needed manufactured imports rise rapidly.

"I sit on a man's back choking him and making him carry me and yet assure myself and others that I am sorry for him and wish to lighten his load by all possible means—except by getting off his back," wrote Leo Tolstoy. In order for other nations to have more, North Americans must face the fact that we must be content with less.

The suggestion that middle and upper class North Americans must deliberately consume less is a direct challenge to the economic theory that we lived with for a long time. Our economy fosters the myth that opportunities for wealth are open to all—all those willing to work. Unlimited economic growth is assumed. The fact that unlimited growth for a minority of Americans means that others must have less than they need for a decent standard of living is overlooked.

Others assert that the problems that consumption and growth have raised in the past have been solved by science and technology. Why not again? Some of us have little faith that technology can provide the total answer. Technological solutions to some problems have resulted in other problems—pollution is one example. In addition, it is not scientists calculating the results of various techno-

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logical options who supervise industrial society. We consumers, our wants shaped in part by advertising, are largely responsible for how technology is used in industry. Technology, wrongly applied, feeds on our confusion and greed and creates millions of unnecessary gadgets as well as the monstrous weapons we think we need to defend our extravagant standard of living.

To limit North American consumption while helping poor nations increase their wealth involves a profound change of public opinion. Christians who see the injustice, waste, and destruction that excessive consumerism fosters may facilitate change by prophetic political pressure, public education, and by living their lives in ways that challenge the excesses of consumer society.

Responsible consumption requires a new state of mind. We can no longer accept material things and our own profit and comfort as ultimate values. We must value the well-being of the community and environment more than our own comfort. We must take responsibility for the waste we cause and pay for its recycling. We must take responsibility for other people and strive for relationships characterized by lack of exploitation and by mutual love, respect and dignity. We must live more simply in order to redistribute our wealth to those trapped in inhuman poverty. We must ask ourselves what are our genuine needs and values. What makes life worthwhile?

By A.D. *2000 the United States will likely be dependent on foreign supplies for twelve of the thirteen raw materials needed in a modern industrial society.*

Perhaps some of us who like to pride ourselves in our Mennonite simplicity can look to the Amish and the plain people for a truth that many of us have lost. Meaning in life is not directly proportional to telephones, cars, electric typewriters, and stereos.

It is important to remember, however, that simplicity for simplicity's sake or material sacrifice motivated by guilt is joyless giving and is usually shortlived. The Christian God does not call us to be poor for poverty's sake but to love our neighbors as ourselves because we were first loved. It is our relatedness to our God and to others that provides meaning. As we experience the love of God through a community of God's people and find profound meaning in such relatedness we can be freed from some of the compulsions of consumerism. People become more important than things. By fostering such a change, a community can help each person see the needs of people outside the immediate group and share themselves and their resources. Such a community is the real church.

It isn't easy to challenge the theology of ownership that American society cherishes. We learn early which property, which territory, which benefits and responsibilities belong to "me." But the theology of ownership outlined in the Bible is clear. All belongs to God. Possessions are gifts to be responsibly used in the process of loving others. We must ask ourselves time and time again, "How much is enough?" Will this purchase or these plans make our relationship in the whole human family more fully human? Does this attitude help to affirm the worth of other people? Will this item or this act clarify or confuse our understanding of ourselves as people of God? How much is enough?

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1. John V. Taylor, "Enough is enough," *CMS Newsletter*, September 1972.
2. *Ibid.*
3. Bruce Hannon, "The big McDonald rip-off," reproduced and distributed by Housewives Involved in Polution Solutions, 2108 Rainbow View, Urbana, Illinois.

A portrait of the involuntary poor

Hubert Schwartzentruber

DURING A CALL in an inner city home, I discovered on display a model of the scars that a society gone mad with materialism inflicts on a large segment of its members.

The mother's income was a small welfare check. There were children of almost every age scattered from the crib in the corner beside the overworked oil heater to school-age children, pulling together their buttonless coats as they tried to hide on the back porch, as well as several teen-age daughters nursing small babies and starting the cycle of poverty all over again.

I soon discovered that the mother was the master of a certain language which expressed her hopelessness. I became aware immediately of the ability she had developed over the years to misrepresent the truth. It was evident that in her reaching out for meaningful relationship, she could develop none that had any permanency.

She moved from one broken-down tenement to another. The fathers of her children were strangers to her. The most sacred experiences of human love were prostituted into degrading acts which further destroyed her feeling about herself. The quality of humanness in life and surroundings which distinguishes man from animals was obviously absent from hers. She was hungry, cold, insecure, and frustrated—all because in our society a few people have found ways to make money by keeping many in poverty, and a large segment of our society has lost the gift of caring.

Until we look down the throat of injustice and see the swollen tonsils of hate and the cavities in the teeth of racism, and observe the obscene movement of the jaws of an unjust society as well as the wagging of the tongues of ignorance, and smell the regurgitation of broken promises, one cannot begin to become aware of the crippling cancer of poverty in our society.

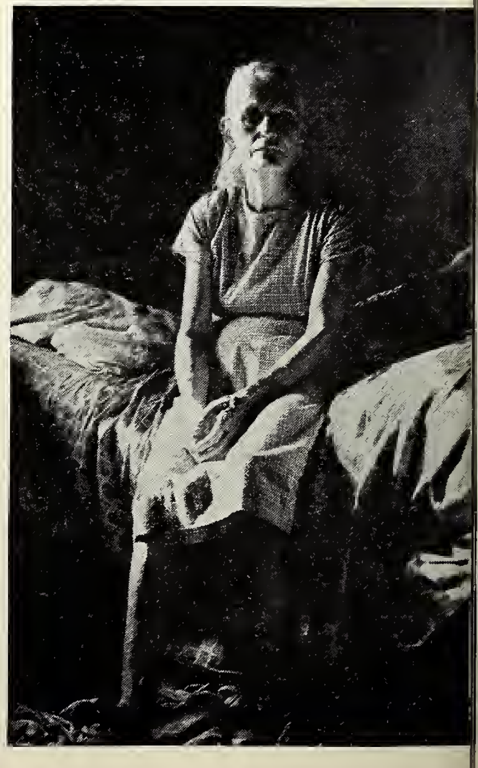
Most of us give priority to the things that give us security and guarantee to aid us in development of the life style of our choosing. We refuse to be made into something we do not want to be. We choose our neighborhood because it lends itself to the achievement of our goals. We seek the education we need in order to secure the most fulfilling job. In our zeal for the "good life" for ourselves, we become partners of taking away from others.

In order to protect our economic climb, we cry out against those who are receiving welfare, insisting that these people are too lazy to work. We never seek out the real facts that only 0.9 percent of the U.S. welfare dollar goes for able-bodied fathers, in most cases only while he is seeking a new job because of automation or while enrolled in a job training program. The blind and disabled get 11.7 percent of the welfare monies, the aged get 14.9 percent, mothers with responsibility to care for small children get 16.7 percent, and the remainder of 55.8 percent goes for children who have no other means of survival. We do not wish to admit that the welfare rolls are not full of able-bodied loafers.

A history professor once told me, "We see things, not as they are, but as we are." We have been so long climbing the ladder of success, we have not heard the voice of Menno Simons who said in 1593, "True evangelical faith cannot be dormant, it clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute, it serves those who harm it, it binds up that which is wounded, it has become all things to all men."

It is already too late to educate the church concerning poverty. Writing books or planning study courses on poverty only serves to immunize us from responsibility. We at least feel good because we have studied the problem. Nor am I optimistic enough to believe that we will mobilize our resources so that we could share adequately with the oppressed. We continue to elect into office in high levels of government those who will oppress the poor some more. The average North American Christian would sooner invest his dollars in a church building or a new steeple and bell for the church, than to do something about the poor.

I do see some hope, however, in our brotherhood. A little cloud of a few committed people is beginning to form. How-

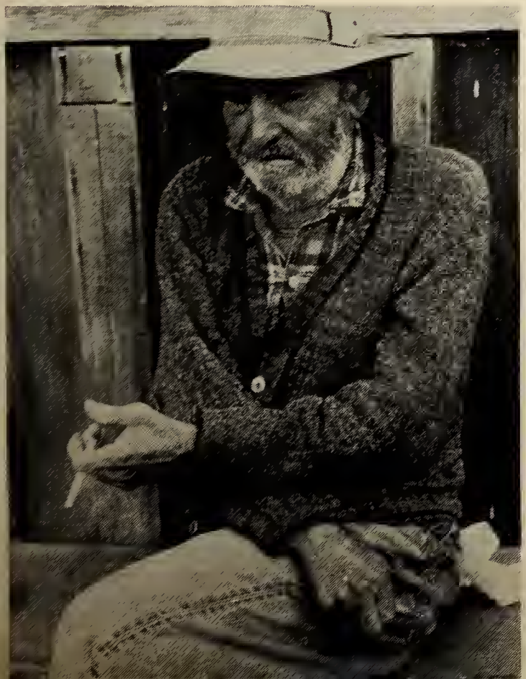


A family portrait in New York's Harlem. Their living room furnishings consist of a few chairs, an ironing board, and a TV set. When there is no heat, one wears a coat inside as well as out.

ever, we will likely only respond to a live and vital demonstration of what God is doing through his people. Can we as a brotherhood be a model of caring Christians in a hurting society? Someone must develop a model to accomplish such a goal. Perhaps the following would bring about the change we need.

1. Select a heavily concentrated Mennonite community of approximately twenty congregations.
2. Plan a mass monthly meeting in rented facilities for all the congregations for a time of celebration.
3. Form neighborhood fellowships of eight to ten families which meet on a regular basis in homes.
4. Proceed to develop the "priesthood of believers" theology.
5. Reduce the paid clergy staff by having each member serve as a priest before God.
6. Center Christian nurture and worship around the family gatherings and quietly dispose of *all* church buildings and property.
7. Rechannel the resources which were formerly used for physical plants to aid in development of domestic development programs such as renewal of an inner-city ghetto from a slum to a garden in the sun.
8. As the need decreases for trained men as clergymen (if we continue to demoralize them as we have in the past, we won't have them anyhow), we can free gifted persons to be redemptive agents for our hurting society.
9. Make our Christian commitment a life-or-death matter.
10. Leave room in our hearts to love those who would rather play church on Sunday morning and on Monday go about the business of benefiting from the system which crushes our brothers and sisters in the ghettos of our large cities across America.

Poverty is always involuntary, and any solution that binds up the wounds must flow voluntarily from the commitment of love on the part of all of God's people.



Poverty does not necessarily accompany old age. In the cases of the elderly poor who are living wretched lives in high-crime areas, it is likely that a large number of them were always poor, always lived in ugly ghettos, and struggled to make ends meet. It is for this group — some 20 percent of the twenty-one million North Americans over sixty-five—that special programs are needed.

ADVERTISING: A THREAT TO HUMAN IDENTITY?

J. Daniel Hess

In 1970, advertisers spent $20,800,000,000 huckstering their wares. We received those sales messages sometimes from people we knew—the friendly clerk who gave us the painter cap with his lumber mill's name on it. But usually the messages came to us from giant companies headed by unknown executives who hired advertising agents who bought time or space from television, newspapers, magazines, radios, billboards, or direct mailings.

Business was good in 1970 and still is. It's hard for us, who were born after the depression, to imagine economic hardship.

For this attractive economic climate, we can give much credit to advertising. Advertisers have informed the populace of new products, stimulated thousands of people to desire the products, then directed them to purchase them. Advertising, it can be argued, has played a primary role in pushing our country into so rapid a development from a gross national product of $227.2 billion in 1940 to a gross national product today of $974.1 billion.

There seems to be something right about our country's developing its resources to the fullest potential. I have traveled in countries where economies were stunted in growth, where *inconvenience* was not as well known as *deprivation*, where people labored under conditions we know don't have to exist on this earth, and where people did not have the money nor stores the products that make our country so luxurious.

My family has benefited from this affluence. For example, we enjoy classical music, so we began dreaming of owning a good stereophonic sound component system. In six years we saved a sufficient number of hundreds of dollars; we went to a dealer who answered our questions and offered us folders of advertising on which basis we purchased a receiver/amplifier, a record changer, two speakers, and an FM antenna. We love the system. Our living room has now become the setting for many of our more meaningful family activities.

But economic prosperity and advertising raise questions. There seems to be something potentially wrong about one nation spending $20 billion for advertising. That figure, despite all of its zeros, amounts to only $100 per person, but the trouble is: I am hit with not only my $100 portion, but also the portions for my neighbors across the United States. The typical U.S. resident comes in contact with more than 1,500 ads each day.

Surely the human nervous system has defense mechanisms to resist that kind of onslaught. There are screens we subconsciously raise, that keep out some messages and admit others. But whether that defense system will withstand what our economy plans to throw against it is open to question.

Behind the wild escalation of advertising is a kind of economic maelstrom that is threatening all of us. At a certain point, advertising ceases to be the buyer's guide and becomes instead a monster-manipulator who fuels an already fevered economic system.

Let us return to stereos. Our dealer, a family friend and conscientious Christian, invited me to a national convention for dealers. A huge assembly it was. The most aggressive participants, however, were not the dealers but the manufacturers and distributors who came with charts showing the hyperactivity of their automated factories and other charts plotting the purchasing power of families. In a display area the size of a city block they spread out their latest products. The refrain of the convention was not a relaxed melody of goodwill, but an anxious staccato of urgent pleadings, "We beg of you, save our company, save our industry, save our nation—sell, sell, sell. . . ."

I pitied some of the dealers. They were coaxed through cocktails and jokes and Chicago bunnies to increase their inventories, yet I personally heard some of the same dealers muttering about the new lines of "trash" and describing the new four-channel receivers as "just a gimmick." Nonetheless, I imagine most of the dealers returned to their stores, resigned to use a more persuasive sales pitch.

That pitch came. In a national weekly news magazine I read an ad showing a four-channel speaker system. "Buy stereo equipment and get the good life—you sophisticated lover . . . of music." More prominent than the four speakers were four sensuous women. The ad read, "You can get more from four."

The ad, by sexual implication, was trying to make us dissatisfied with our conventional set. The ad suggested not only sexual involvement, but also sexual gluttony.

Of course, I was angered by the immoral ad, yet I had to realize that probably no one person could be given all the blame for the ad. The assembly line employees want work, the warehouses are too full, the distributors need to reduce inventory, the advertising agent wants to get his job done. But alas, that company and a thousand others ply us with the most subtle and suspect persuasions. Have we come to the point where the only thing that will prop up a bloated economy is consumer gluttony?

Gluttony is a distasteful notion. To eat, to overeat, to eat more. The image we gradually gain of ourselves becomes something akin to a garbage disposal.

Recently John A. Lapp, churchman, social critic, and academic dean, was asked what was most needed to insure the survival of the New Testament church. He replied, "We must again learn to define *the world* that stands pitted against faith and commitment." If I may share in the task of definition, I would define one aspect of world as the attitude that "the enjoyment of life depends upon how much one consumes."

As we scrutinize that definition, surely we will realize how near to being worldly we are. We, of the Mennonite denomination, are producers and merchandisers. We families are the consumers.

If the conformed-to-God family insists upon not giving over to the advertiser the control of its buying habits, cultivates the ability to evaluate products and the advertisements of those products, and shares wisdom on what provides genuine satisfactions, that family will be at odds with the consumer-mad world. And if the conformed-to-God businessman sees in his customers human beings whom he can conscientiously serve rather than robots whom he might manipulate, that businessman will be different from his colleagues.

This has been a public service announcement you are not likely to hear on your favorite television station.

Ways of implementing a simpler life style

Food

LaVerna Klippenstein

We have not always recognized the possibilities of a distinctly Christian life style where it concerns food purchasing and eating habits. There is nothing particularly Christian about omitting desserts to lose weight or cutting food costs to pay off the mortgage. The one is good sense, the other, good economy.

Economy is furthered through bulk purchases, comparing prices, substituting cheaper foods, buying seasonal foods, finding uses for *all* left-overs, avoiding impulse buying, and cultivating a taste for simple foods and contentment with simple menus. Careful practice of these suggestions can release many dollars for poverty funds.

Food is the only commodity on which we regularly ask God's blessing, so it should not be difficult to implement a simple life style in the kitchen. To the suggestions on economy, I would add some which reflect more clearly a distinctly Christian way of life.

1. Completely eliminate alcoholic beverages. With medical, nutritional, and practical advice to the contrary, an increasing number of Mennonites are using them, ostensibly to add elegance to celebrations.
2. Deescalate the trend toward catered luncheons and committee meetings held in restaurant dining rooms. Take sack lunches instead.
3. Substitute "fellowship and fasting" for "fellowship and feasting" occasionally.
4. Adapt menus to current food savings. Invest in high-protein, low-cost foods. Paul Hellyer tells Canadians that if the present rate of inflation continues, milk by the year 2000 will cost $1.65 a quart. Our response to that is to use dry milk. Buy peanuts instead of pickles, eggs instead of olives.

Increasing interest in health foods and natural nutrients may not be peculiarly Christian, but, like the entire focus on ecology, there is a wholesomeness about boycotting cokes and drinking water instead.

We coffee-break addicts must be reminded that personal sacrifice is essential to effective witness. "It is obvious," says C. J. Dyck in his lessons on Christian stewardship, "that we cannot buy and enjoy all the things our culture wants us to buy, and at the same time be good stewards putting Christ first."

"Every woman must come to a personal definition of stewardship for herself," writes Helen Alderfer in *A farthing in her hand*. "If she sees it only as responsibility, she will be tempted to wrap it in a napkin for safekeeping. But if she sees it also as opportunity, she will open her life to a singleness of purpose that becomes the dedication of a life, a new way of life."

Vernon Reimer, soon after his return from ten years with MCC in India, asked the blessing at a family picnic last summer. "Thank you, Father, for this 'too much' food," he prayed. "Help us not to misuse it."

Shelter

Lois Barrett Janzen

Books on household management and housing usually assume that a family will want the nicest housing it can afford. Advertisements offer more and more appliances.

In Great Britain and the United States, the average number of persons per room is 0.6. In South Korea, it is 2.5. In the Central African Republic there are 3.4 persons per room. The gap between rich and poor nations in adequacy of housing is steadily widening, says the United Nations Department of Economic and Social Affairs.

Most city building codes or climate would prevent living in the kind of housing common in the Central African Republic. However, there are some steps toward simpler shelter which North American Christians can take.

If one decides to build a new house, the house can be built according to real needs rather than social custom. Perhaps the size of the family does not demand a living room *and* a family room. Or how many bedrooms are really needed? What is the most efficient way of heating the house? What are the best, simplest materials?

There is a growing list of building materials made from industrial byprod- incinerated. Particleboard is made out

incinerated. Particleborad is made out

of wood chips and sawdust. Calcium sulfate from spent pickling liquor in the steel industry and from inorganic sludges in the pulp, paper, and fertilizer industries can be made into gypsum wallboard. Fly ash from power industry furnaces has found markets in precast and structural concrete and building blocks.

Newer, less traditional designs may also be more economical. The *Last whole earth catalog* lists several resources in this area, including *Shelter and society* by Paul Oliver, which describes buildings constructed of local materials and in simple harmony with the surrounding landscape; *Domebook two* (Random House) on geodesic domes; and *The owner-built home* by Ken Kern, dealing with "low-cost building techniques from around the world—Africa, India, Israel, countries that cannot afford U.S.-style waste." A recently published book, which supplements the *Whole earth catalogs,* is called *Source No. 2: communities/housing* (Swallow).

Another option — usually cheaper, probably more ecological—is to remodel an existing house to fit one's needs. Those who buck the exodus from the center city can help save inner-city neighborhoods from physical deterioration often allowed by absentee landlords and can save farm lands from spreading suburbs.

A growing option is some form of cooperative living. Some families are banding together to buy land cooperatively and build houses around a common green area. Instead of a dozen separate small yards, each family has access to a larger area—with less waste of land. Such an arrangement also facilitates sharing of lawn mowers, freezers, and recreational equipment.

Another idea in operation is cooperative apartment living—each family shares in the ownership of an apartment building. In New York City, low-income tenants are cooperatively buying apartment buildings from the landlord as an alternative to public housing. The idea is not limited to the poor, but a savings is possible.

Other families share a common house. In this situation, not only can one share lawn mowers and freezers, but kitchen appliances, furniture, living rooms, house insurance, etc. Utility bills are lower per family.

Those who rent have less control over

their environment, but they still have the choice of occupying no more space than they need and sharing costly items.

These are certainly not the only options for simple living; in fact, some could argue with good reason that not all these forms of housing are indeed simple. However, these options are possible in cities as well as rural areas and are small steps toward simple shelter.

Funerals

Melvin D. Schmidt

At the Lorraine Avenue Mennonite Church in Wichita, Kansas, several attempts have been made to cut through the typical mortuary etiquette and funeral commercialism.

It all began when Louise died. She had suffered for thirteen years from incurable cancer and had been given ample time for deep reflection on the issues of life and death. She decided that her memorial services should reflect her life commitment. She requested cremation and a simple family burial service, followed by a memorial service for the entire church community. Louise was widely known and loved. The Wednesday evening memorial service found the church packed; hundreds joined in singing, "Joyful, joyful we adore thee." All who knew Louise were absolutely sure that the memorial service gave witness to what her life had stood for.

Not long after that, Al died. Al was a man of simple tastes, who had often said, "When I go, all I want is a dozen red roses on my box."

The idea took shape. Why not *make* the box ourselves as an expression of love and care for Al? Al's wife, Ruth, knew that he would appreciate the simplicity of a plain wooden box, and the children enthusiastically agreed to help make the box. Several people from the Lorraine Avenue congregation helped get the coffin ready. The pallbearers suddenly became functional, for it was their task to help place the body in the box and nail it shut before taking it out to the cemetery for the simple family burial.

A dozen red roses on the stained wood coffin seemed to reflect Al's simplicity. At the burial service during a time of sharing, one family member who had flown in from New York said, "I have never seen anything so lovingly done as the way Al's box was made by people from the church."

When Mary died, her children decided that helping make the coffin would be a fitting memorial to her life. The time spent sanding the wood and applying the stain provided good opportunity for sharing. One son decided, however, that he could not participate in making his mother's coffin. The matter was discussed with great sensitivity, and the family decided to abandon the already finished coffin rather than cause a rift in the family because of unresolved emotions. A commercial casket was purchased.

The whole process of decision-making and working together on the coffin had the result of bringing new bonds of closeness to the family. As one family member expressed it, "We didn't use the box, but the purposes for making it were already accomplished just by the process we went through in working on it together."

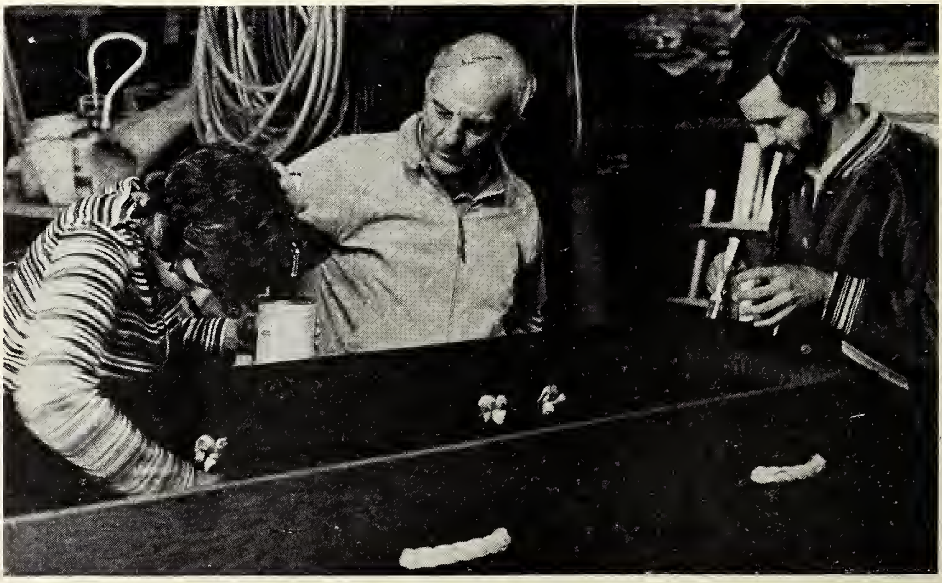
Marj died suddenly and unexpectedly. The shock of her sudden passing left the family in bewilderment. As the family gathered, they found that the task of finishing the coffin gave them something to do together. A sense of participation in the event occurred for her children who came from some distances. Her son Dave said, "I wouldn't have missed this experience for anything. I didn't realize an occasion like this could be so powerful and positive. I had already signed off the church, but now I will have to take another look at it."

The memorial services have given the congregation a priceless opportunity to make affirmations about life and share them evangelically with people who do not frequent the church very often or who have no Christian commitment. The private burial service is held as quickly as feasible, and the memorial service in the church follows when convenient.

Church choirs have participated in all memorial services, and since they are held in the evenings, there is better chance for more people to attend. A worship atmosphere instead of a funeral one pervades the sanctuary as the great hymns of the faith are shared by the congregation and choir. The family finds a memorial service less traumatizing than a funeral service which typically involves the solemn procession behind the casket. Since the burial has already taken place, there is greater freedom to participate in the act of memorializing and commemorating the life of the loved one.

Gone also is the ordeal of "choosing" the casket and the attendant pressures, however subtle or blatant they may be. The minister does all the negotiating with the funeral director. The family is spared the trauma of discussing "prices."

Perhaps one of the best witnesses to the redemptive possibilities available to us is the funeral director himself, Mr. Cochran. He has seen the positive, creative ways in which the family and the people from the congregation participate in the event. After Marj's memorial service, Mr. Cochran stopped by for a chat. "I have directed thousands of funerals," he said, "but I don't ever remember working with a congregation that cares for its people like yours does."



Marj's family found meaning in staining the plywood coffin built by members of the congregation.

NEWS

General Board sets record budget for 1973

Beginning with the singing of the doxology for a good year financially in 1972, the General Board of the General Conference Mennonite Church adopted a 1973 budget of more than $2 million at its annual sessions February 5-9 in Newton, Kansas.

The General Conference programs met 103 percent of budget in 1972, the second year in a row in which budget askings have been matched by receipts. Income from Canadian churches was 18 percent higher than last year.

This year the General Board okayed a budget of $2,155,945—5 percent over last year plus $60,000 for poverty projects, since the Poverty Fund is no longer in existence.

The Commission on Overseas Mission is asking for $1,470,645 this year, the Commission on Home Ministries for $369,300, the Commission on Education for $143,000, and Mennonite Biblical Seminary for $173,000. From these budgets will come $99,800 for Division of Administration services and $68,900 for General Board services. Funds for poverty projects are divided among the three commissions, with $27,500 each for COM and CHM and $5,000 for COE.

In addition, the seminary is planning to expand its library and has set a $100,000 capital improvement goal for 1973. This will be matched by Goshen Biblical Seminary, which shares the same campus in Elkhart, Indiana. Total goal for the next two years is $400,000.

The General Board also looked at its relationship to the seminary, which does not have a voting representative on the General Board. Both the General Board and the seminary board seemed to be moving in the direction of closer ties. Conference president Henry Poettcker was asked to appoint a committee to develop a memorandum on seminary-General Board relationships.

In other action, the General Board declined to accept the resignation of conference president Henry Poettcker of Winnipeg, who will be teaching under COM in seminaries and workshops in Taiwan and Japan during the next school year.

Conference vice-president Jacob T. Friesen of Elkhart, Indiana, will assume Mr. Poettcker's responsibilities in his absence, and both will probably share in moderating the 1974 General Conference sessions, a few weeks after Mr. Poettcker's return from Asia.

The General Board gave some direction to the program committee for the 1974 triennial General Conference sessions. Plans now are for the conference to be August 3-9, 1974, at Brock University in St. Catharines, Ontario.

Although some pleaded that the centennial of the coming of the Mennonites to the plains states and provinces should be *the* theme of the conference and that the conference should be moved to Manitoba, the General Board indicated to the program committee that the committee's theme suggestion, "Christian discipleship," might be integrated with a centennial celebration and that the faith dimension of the centennial should not be neglected. *Lois Janzen*

Leland Harder deliberates at the Commission on Home Ministries meeting.

Home Ministries considers Key 73, church planting

Evangelism, church extension, women's role in the church, civil religion, Project Equality, and the General Conference's relation to Mennonite Central Committee were among the items on the Commission on Home Ministries' agenda at its annual meeting in Newton, Kansas, earlier this month.

Although some commission members expressed uneasiness about the General Conference's relationship to Key 73, the commission agreed to continue its evangelism efforts under the Key 73 banner, but at the same time it affirmed that it would feel free to share its own theological position without hesitation with other participating denominations in the year-long outreach venture.

The commission's contract with the Office of Worldwide Evangelism-in-Depth also came under question, especially the questionnaire which it uses for its congregational survey. The questionnaire which will be used in General Conference congregations is in the process of being redrafted to conform more nearly to Anabaptist theology. Some commission members felt the present questionnaire was based on theological premises which are incompatible with the Anabaptist view.

Church planting, which has been given only minimal attention by the General Conference in recent years, was moved several notches higher on the priority ladder this year. A staff person will be hired to work in the area of church extension. The approach he will use still needs to be decided. One alternative would be to place him in a community with the task of establishing one or more fellowships there. Another approach would be to have him serve as a consultant to emerging groups in a number of communities.

Intentional communities were affirmed by the commission as a viable mission strategy. Two such communities, both in Kansas, are now related to CHM through its voluntary service department. The commission agreed that groups which are in general harmony with Anabaptist theology and practice should continue to be eligible for CHM relationship. However, it went on to say that it does not see these relationships as permanent and that it hopes "that the intentional community VS units will explore more permanent patterns of relationship with each other and other conference bodies . . . ."

The Division of Administration also took a look at the matter of handling intentional community finances through the VS office. It expressed some concern that the voluntary service department's present tax status might be jeopardized by the inclusion of intentional communities under its umbrella. It decided not to call for a change in the present arrangement. Its mood, however, was cautious.

The biggest share of CHM's budget in 1973 will continue to go toward Indian ministries in Arizona, Montana, and Oklahoma. Over $91,000 has been earmarked for this work this year.

The commission expressed concern about plans to begin a huge strip mining operation on tribal lands in eastern Montana. It approved the following resolution on this issue:

"CHM encourages the four Mennonite churches of the Northern Cheyenne reservation to acquire a full understanding of the tribal council's position on the coal strip mining negotiations. CHM declares itself ready to stand with the native proponents who refute attempts to further erode native rights of land and natural resources. On behalf of CHM, the Indian ministries reference council is prepared to take action in response to problems of Indian rights should the current development become crucial. . . ."

On another matter pertaining to minority rights, CHM recommended to the conference's Division of Administration that each of them should provide $750 toward membership in Project Equality, an organization which is actively promoting equal employment opportunities, and toward a review of the employment practices of the conference's suppliers and conference-related institutions.

CHM approved its share of the amount, but the Division of Administration (DOA) approved only the $250 membership portion of the fee. DOA explained that it does not have the authority to call for the examination of its suppliers and conference-related organizations.

A concern about the growing dangers of civil religion was a recurring theme at the commission's sessions, but CHM made no decisions on how it might grapple more seriously with this question.

A further concern was the United States Government's aggressive promotion of the country's military establishment at a time when churches are slipping into apathy following the winding down of the Indochina war. Examples were cited of high-pressure public relations programs aimed at high school audiences by the Defense Department. Commission members encouraged a resumption of regular peace mailings to young people.

The suspension of draft calls is expected to have a serious effect on voluntary service recruitment in 1973. The CHM staff is hoping that the decrease in its total program, which in 1972 stood at an all-time high of 136 volunteers, will be less than 10 percent during the current year.

In response to a concern raised by Martha Nickel, Saskatoon, one of two women on the commission, CHM agreed to take the initiative in setting up a meeting of members of the conference's three commissions, the seminary, and the Women's Missionary Association to explore the role of the Christian woman in the church today. The meeting will likely be held in fall.

The commission also set up a task force of three persons to study issues relating to marriage and family relationships.

CHM approved a recommendation to use part of its poverty monies to appoint a consultant whose task, among other things, would be to seek ways of mobilizing local congregations in poverty projects, getting governmental and foundation grants, and developing models for fighting poverty in various settings. The commission will also set some funds aside to serve as seed money for local initiative ventures. *Larry Kehler*

Overseas commission deals with church-mission issues

Church - mission relationships, mission board - missionary relationships, and church-government relationships came under scrutiny by the Commission on Overseas Mission at its annual sessions in February.

National churches in almost every country are assuming more responsibility. Missionaries, too, are being heard. On the final day of the sessions, commission members took the back seat for an hour while missionaries gathered around the table to voice their concerns. Yet in the midst of the causes for rejoicing, there were sobering notes: governments in at last three countries in which COM is working are placing some new restrictions on the work of the church.

In Japan, the missionaries have adopted a new memo of understanding, restricting their responsibility as a mission conference primarily to children's education, missionary housing, transportation, fellowship, language study, and personnel needs outside the island of Kyushu, where most COM-related churches are.

This is a step toward fusion of church and mission, the commission was told. However, the fusion is not as complete as in Zaire. The final details of the new structure were to be available after the Kyushu Church Conference met the weekend of February 9-11.

Howard Habegger, COM executive secretary, reported that the Japan Mennonite churches had gone through an anti-missionary phase, but that phase is over now.

Pastor Takashi Yamada had said, "That phase was probably important for the church. It helped them gain identity, self-respect, and a deep feeling of independence from mission, western, and COM control. . . . The Kyushu Church Conference is again calling for new missionaries to assist in a team approach to evangelism and church planting."

In Paraguay, the commission is setting high priority on fraternal rather than paternal ties with the Paraguayan missions committee. The commission passed recommendations that COM give high priority to increase financial assistance to the missions committee in 1973, and affirmed that COM's primary relationship in Paraguay was with the missions committee. Church conference communications should be directly with the general secretary or president of the General Conference Mennonite Church, and literature matters should be discussed with the Commission on Education.

In India, the General Conference-related Mennonite Church is presently a separate structure from the "mission conference," whose boards control the schools and hospitals. Missionaries play a large role in the institutions; however, nationals now constitute about 50 percent of the mission conference boards and are assuming more responsibility as administrators of the institutions.

The commission has gone on record favoring the "transfer (of) administrative authority, responsibility, and accountability to national leadership."

Yet Indian legislation restricts new missionaries to those filling positions which could not be filled by Indians.

A special delegation from COM will be going to India next fall to work on the question further with missionaries and national church leaders.

An urgent issue in India is the transfer of some North American-owned property to a trust association administered by Indian nationals. The transfer has been made necessary by the passage of a new law in India restricting the ownership of real estate by foreigners or foreign societies.

It is still uncertain how long COM staff member Lubin Jantzen, a former missionary in India, will be needed there to help with the transfer of property.

In Zaire, church-state conflicts are of a different nature. President Mobutu's government is continuing its drive for Zairian authenticity and unification of the country under the one party, the Popular Movement of the Revolution.

Religious radio programs have been prohibited, as have youth meetings, including the Youth for Christ program of the church.

All Protestant churches must cooperate in the Church of Christ of Zaire, whose general secretary, Itofo B. Bokeleale, has identified the church as part of Mobutu's drive for authenticity and, in the opinion of some, has said that the aims of the church and the party are one.

In Uruguay, Miguel Brun, professor at the Mennonite seminary in Montevideo, and his wife Katja have been in prison since May 1972 for allegedly giving lodging to members of the Tupamaro guerrillas.

The commission officially adopted the Goals-Priorities-Strategy statement hammered out last June by commission members, missionaries, and national church leaders. But these priorities, said some commission members, do not mean that the commission ignores other areas of work.

In Taiwan, expansion of Mennonite Christian Hospital in Hwalien has been discouraged, with the emphasis to be on village clinics and public health, and in the country as a whole, on the GPS priorities of evangelism and church planting.

The commission took another major step in the termination of the field papers, the periodic publications produced by missionaries. In their stead, COM will start a new overseas mission publication to be inserted in *The Mennonite* and *Der Bote*. The new publication, which would probably not begin until late 1973, will be mailed separately to General Conference church members and others who receive neither magazine. *Lois Janzen*

Commission on Education looks at higher education

Higher education received top priority from the Commission on Education at its annual sessions in February.

The major impetus to the higher education discussion was Robert Kreider, hired by the commission last September to spend one year at one-fourth-time as staff member for the commission's Department of Higher Education.

The commission spent more than four hours on one of the most urgent issues—the future of Freeman (South Dakota) Junior College and Academy. Both the college and the academy have been plagued by declining enrollments in the last ten years. The college has only twenty-nine full-time students this semester and, in addition, has received notice of the loss of official accreditation. (Students can still transfer credits to other institutions.)

The commission was not interested in telling the Freeman school's board of directors what to do or in offering unsolicited advice, but in offering the resources of the Department of Higher Education and Mr. Kreider in the school's search for direction.

While most discussions of the future of the school have centered on two options (discontinue the academy or discontinue the junior college), Mr. Kreider presented ten options, all of which would continue Mennonite educational facilities in the Freeman area in some way.

Commission member Virgil Gerig commented, "This is the first time the options have been spelled out to this degree."

The evening before the commission meetings started, Mr. Kreider had also met with the presidents of General Conference-related colleges to discuss such common concerns as enrollment and services which might be offered to the colleges by the Department of Higher Education.

It was suggested that the college presidents meet twice a year—once in fall and once with the council of commissions—and that the Department of Higher Education not meet in isolation from the college presidents.

The commission also discussed the possibility of broadening the membership of the department.

In other action, the commission:

- asked Helmut Harder of Winnipeg to write an experimental quarterly for grades nine and ten. The new curriculum would be flexible and able to be produced quickly. The present graded curriculum series does not go beyond grade eight.
- asked Bertha Harder to write a teacher's manual for *Twelve becoming*, a book of biographies of Mennonites, which will be published by Faith and Life Press, Newton, this year.
- recommended to the General Board that a regular publication for pastors similar to the former *Conference visitor* be reinstated. The General Board accepted the recommendation and asked general secretary Heinz Janzen to draw up a recommendation for implementation.

Funds were included in the budget for district and provincial historical committees to consult with each other once a year. The former historical committee of the commission and of the former Board of Education and Publication has been defunct for two years.

In conjunction with the Commission on Home Ministries, the Commission on Education will make available to churches a resource tank—descriptive listings of materials with which churches could construct their own curricula for Sunday school, camps, the home, or other blocks of study. The first mailing is planned in August.

Frank Ward, executive secretary of the commission, reported that so far three of the participating denominations in the Anabaptist Curriculum Exploration have indicated the desire for full cooperation: Mennonite Church, General Conference Mennonite Church, and Brethren in Christ Church. The Church of the Brethren will become a purchaser of the new graded curriculum, but will not be a participating publisher. The Friends have said no to the curriculum. *Lois Janzen*

At the Commission on Overseas Mission sessions, missionaries on furlough speak about concerns in identity and fundraising while commission members take the back seats and listen.

Communication involves moral decision, says speaker

In the opening session of a three-day seminar sponsored by the Mennonite Council on Mass Communications in January, Don Brewer, executive producer for KYW Radio in Philadelphia, noted that issues in the 1970s will center around the restoration of common sense about the human condition.

He cited loneliness, disaffection, disengagement, suspicion, and the breakdown of the family as major problems of the 1960s.

"Now we've got to help each other in our terribly common loneliness to regroup as families and friends again," he said.

He defined common sense about the human condition as the need to learn how to relate meaningfully to our children, to learn how to show affection, and to operate without labels.

In the mass media common sense, he said, means "coming to grips with the fact that we are making a moral decision when we open communication with our audience."

In a keynote address Friday morning on the theme, "The medium of radio," Mr. Brewer said, "The heart and soul of radio is its immediacy and cohesiveness."

But he noted that listeners have developed a don't-care attitude because of today's distractions and noise.

Mr. Brewer said that radio can best serve as a trigger or stimulus to move people to action, but warned against trying to use radio as the only means of informing or educating people.

In referring to religious broadcasting he said, "Unless religion disturbs, it has very little value."

He challenged the seventy religious communicators at the seminar to keep their message believable and to develop techniques that move listeners to action.

Other sessions Friday included a show and tell period in the morning of the kinds of things local churches and interest groups are doing with the media. Slide presentations, religious newspaper ads, a Super 8 sound film, radio spots, and a longer radio program were among the items presented.

During a business session at the seminar, which was held in Harrisonburg, Virginia, the history of MCMC was reviewed and outgoing executive officers elected. David Thompson of Harrisonburg was reelected to a second two-year term as vice-chairman, and Bob Hostetter of Hesston, Kansas, was elected secretary-treasurer. Bernie Wiebe of Grand Forks, North Dakota, continues as chairman of the MCMC, and Burton Buller of Akron, Pennsylvania, continues as the fourth executive member.

Words & deeds

Four Mennonite groups have cooperated to produce a new series of Family Life TV spots for public service release. The General Conference, the Mennonite Church, and the Mennonite Brethren churches have pooled resources to produce two new television spots titled "You're loved" and "You're OK." This fifth series of spots encourages viewers to love, forgive, and accept others in the Jesus way. The spots will be released to stations in early May for exposure during May and June for a Mother's Day and Father's Day tie-in. Mennonite Media Services of Harrisonburg, Virginia, will distribute the new series to stations in the United States. Mennonite Radio and Television of Winnipeg, Manitoba, will handle distribution in Canada.

Who will you be reading in 1973?

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One wag said that a magazine is known by the subscribers it keeps. True. It is also known by the writers it keeps.

Ernie Regher, Roberta Mohr, Phyllis Martens, Katie Wiebe, Cornelius Krahn, LaVerna Dick, Esther Groves, Delton Franz, Frank Epp and Heinz Janzen are a few writers that know *Christian Living.*

There are others in January 1973. Anne Neufeld Rupp tells why music has become an important part of the Rupp home life. She offers suggestions for you to incorporate music into your family life.

It's a good feeling knowing these people are writing for you and that they are all committed Anabaptist Christians, who will provide you with a Christian slant on personal and family living.

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LETTERS

Tax paid under protest

The following letter to the Commissioner of Internal Revenue, Washington, D.C., was also submitted to The Mennonite *for purposes of sharing the writers' testimony with the brotherhood.*

This is to inform you that the two-thirds of our 1972 federal income tax which is budgeted for military purposes is being paid under protest. Since the money is already in your hands in the form of withholding tax, we have no recourse but to pay it, while stating that it violates our conscience to do so.

As Christians we cannot participate in war—our allegiance is to the Prince of Peace, who came not to destroy men's lives but to save them. We do not recognize the wholesale destruction of human life as one of the divinely ordained functions of government. The fact that peace may at last have "broken out" by the time you read these words does not change the senseless manner in which the military machine gobbles up the human and financial resources of this country.

It is sad indeed that the richest nation on earth is unable to meet basic human needs because of its woefully misplaced priorities. We would be willing to pay even slightly higher taxes for the sake of decent low- and middle-income housing, quality education, improved mass transit facilities, welfare reform, prison reform, an effective medical care delivery system, and nonmilitary foreign aid. It is particularly imperative that our nation undertake an extensive program of restoration in Southeast Asia where we have caused so much destruction and suffering.

Our position regarding war and war tax is neither lightly nor hastily conceived. As members of the Mennonite Church, we stand in a 450-year-old tradition of resistance to war. Menno Simons, the sixteenth-century Anabaptist leader from whom we take our name, condemned those who "consider human blood and swine's blood of well-nigh equal value." Peter Riedemann summarized our position well when he wrote in 1545: "For war, killing, and bloodshed we give nothing, but not out of malice or obstinacy, but in the fear of God."

We believe that Christ calls us to affirm, rather than destroy, the lives of our fellowmen. Therefore until such time as legislative provision is made for conscientious objection to war tax, we shall pay our tax under protest. *Sem and Mabel Sutter, 710 North Lake Shore Drive, Chicago, Ill. 60611.* Jan. 18

Favors cooperation

Dear Editor: I hope I wasn't too critical in my previous letter (January 2 issue) because I am very much in favor of inter-Mennonite cooperation, and also with other denominations.

I believe in our program, and I only wish we had more pushers on the plow. . . . I hope and pray with you and Olin Krehbiel (Letters, January 2 issue) for less fault-finding or more love.

We may even give thought to transferring our membership to the inter-Mennonite church in Hesston—as the Lord wills—since they joined the General Conference. *Joe Eck, Sedgwick, Kans. 67135.* Jan. 7

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by David W. Augsburger

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Contents

The empire of mammon and the joyous fellowship 130
Spoiled children in the consumerism cycle 132
Portrait of the involuntary poor 134
Advertising: a threat to human identity? 136
Ways of implementing a simpler life style 145
News 147
Letters 151
Check here 152
Thanks, I needed that 152

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Check here

Philip Guedella, writer and biographer, tells how in writing biographies, among the things he examines carefully, is the way a man spends his money. In writing the biography of the Duke of Wellington he found a pack of receipted bills, "a fruitful source of information." Mr. Guedella says, "Show me how a man spends his money and you will show me what kind of man he is." The use of money is a dead giveaway as to what kind of people we are.

Following genuine conversion to Christ it is common for persons to become ascetic. Things are deplored, despised, and sometimes disposed of. It is one effort to take the words of Jesus seriously. Soon, however, a person sees that things are needed to exist and now a severe test of spiritual maturity and spiritual values is raised. It is easy to allow material things to become uppermost.

Anna Mow writes, "Throughout church history there has been a swinging back and forth from 'beauty' and 'austerity' in dress and architecture. Pride has just as free rein in austerity as it does in beauty. Simplicity is the balanced virtue. In simplicity there is no room for ostentation or ugliness; in fact, simplicity is beauty."

This is the day of the easy payment, the credit card, the status symbol, the great drive to promote the importance of things and the "buy now, pay later" push. Advertisements, TV programs, and the great sweepstakes campaigns promote a spirit of greediness. And if we are not committed to a different standard and if we are not careful we are caught in the spirit of covetousness. "The wicked blesseth the covetous, whom the Lord abhorreth."

Jesus recognized that money is no surface matter. He knew that the deepest convictions and controls of our lives are all tied up with material things. So he spoke more about money than about any other ethical or moral question.

This covetous spirit fastens itself upon the old rather than the young. And the most dangerous thing about it is that it is not thought of as the heinous thing it is. The only way to overcome covetousness is to strangle it, put it to death, mortify it. We do this by giving away.

This issue, which is a combined issue of *The Mennonite* and *Gospel herald*, seeks to give some help in this important area of using the things of this world. If we do not solve the problem of affluence, we are doomed. *John M. Drescher*

Thanks, I needed that

Our family has been chuckling at a recent series of television commercials for a skin bracer (the ad agency won't like this, but I can't recall the product's name) in which the subject, after having the skin bracer applied resoundingly to his cheek, resolutely bounces back and intones, "Thanks, I needed that!"

I would propose that most of us don't need an invigorating slap on the cheek nearly as much as we need a pat on the back. All of us need to be affirmed from time to time—some more than others, of course. We need reassurances that we matter.

Since it is not customary in our culture for a person to invite this sort of affirmation, we must take the initiative in seeking appropriate occasions to give an individual a supportive pat on the back, espeically when he or she seems to stand in need of it.

Genuine affirmation is not a mechanical mouthing of sweet-flowing flattery. In most cases, it involves getting to know a person deeply enough so that the words of support and encouragement communicate an authentic concern. But there are also frequent occasions when even relative strangers can be affirmed in small but helpful ways.

People working in the service industries and in the professions, for example, have the potential for "making the day" for many of their customers and clients by treating them as individuals with feelings and needs. The sad trend in our society, however, seems to be to treat this category of people with growing suspicion and disdain. They become faceless, soul-less consumers of goods. This attitude tends to feed on itself. The less we affirm each other's personhood at this level of interaction, the more we tend to turn toward dehumanizing ways of seeking gratification for our hungers. For one thing, we often become irresponsible consumers of goods and services to fill the void.

Reverse the trend. Make someone's day today. Give him a pat on the back. *Larry Kehler*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:10 MARCH 6, 1973

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

SEMINARY 1973

Erland Waltner

To be back in the Associated Mennonite Biblical Seminaries community, after a sabbatical year away, is an exhilarating and challenging experience. My mood is characterized essentially by praise and prayer.

Praise be to God!

Registrar Weyburn W. Groff has just informed us that the spring semester enrollment rose to 110, compared with 103 during the fall semester, which was already an increase over the 96 enrolled a year before. Approximately half of these students are in Mennonite Biblical Seminary.

Admissions counselor Erick Sawatzky reports that enrollment prospects for 1973-74 are encouraging. Interest in seminary studies, contrary to a common opinion, is increasing rather than decreasing.

Seniors hoping to graduate in May are being sought out, one after another, by congregations needing pastoral leadership. The percentage of graduates going into congregational ministries is up this year.

Business manager Marlyn Fast and church relations director J. H. Fretz report that the seminary in 1972 received 107 percent of its conference-approved unrestricted gifts budget. This is the best response in recent years, accounted for, in part, by several substantial estate gifts.

Old Testament professor Jacob J. Enz recently returned with enthusiasm from the Freeman, South Dakota, area, where during the January interterm he served in eighty separate class, church, or small group contacts, bringing his thoughtful Bible teaching ministry to that community.

The Church Membership Profile data, gathered by Professor Leland Harder as coresearcher with Professor Howard Kauffman of Goshen College, indicates that the Associated Seminaries have a strong base of acceptance and support in their respective constituencies and that the movement toward more inter-Mennonite cooperation continues.

Several new students have joined the Overseas Mission Training Center which opened on a full-time basis last September under the direction of professor of missions Robert L. Ramseyer.

The serious searching and finding by seminarians in classrooms, in koinonia groups, in "supervised experience in ministry," and in personal study, all adding up to significant growth, yields, however, the greatest promise and satisfaction.

For these and for many other ways that God is working in the Associated Seminaries, we join heartily with Professor Orlando Schmidt as he leads us, in chapel and otherwise, in singing praise to God.

Praying without ceasing

Identifying items for which we are grateful moves on, however, to another form of worship, namely, prayer, in the sense of quiet trustful asking, waiting on God to continue his own good work.

Since Goshen Biblical Seminary has relocated to Elkhart in 1969 and since the two schools now with integrated programs continue to grow, it becomes necessary to expand library facilities. Librarian Paul Roten has increasing difficulties finding space for new accessions being added to the nearly 60,000 volumes already shelved. This will call for the first major expansion of plant since the completion of the Chapel of the Sermon on the Mount in 1965. The target date for completion of the new library is 1975, the thirtieth anniversary of the founding of Mennonite Biblical Seminary in Chicago in 1945.

A time of administrative transition, in which Goshen Biblical Seminary is currently involved, is properly a season of deep probing and earnest prayer that God's leading may be discerned and done. John H. Yoder, while discontinuing as president of the Goshen school, remains with the Associated Seminaries as an esteemed and appreciated colleague. His most recent book, *The politics of Jesus* (Eerdmans) is just off the press and is hailed as a most significant restatement of the New Testament message of biblical nonresistance.

The issue of whether Mennonites have recognized adequately the potential role of women in the life and work of the church needs further study both at the seminary and in the congregations. Not a "minority concern," this involves literally the majority of the members of our congregations. If women feel the leading of God in their lives to serve our Lord Jesus Christ in new ways, will we "have space" for them in our hearts, in our congregations, agencies, or institutions?

Most of all, we are driven to prayer in our concern for faithfulness to God's will in our time and for relevance in ministering to genuine human need. How do we minister meaningfully in our time to disillusioned peace marchers, to alienated young people, to their disappointed and guilt-ridden parents, to their neglected and sad grandparents? How do we minister best to hurting individuals, whether married or unmarried, to families in tension or at the breaking point? How do we, at the same time, witness to the oppressive structures of society whose "systems" bring violence and death rather than peace and life? How do we most effectively share the redeeming love of Christ and the creating power of the Holy Spirit with the many helpless and hopeless people we meet all around us?

As a seminary we are committed to a biblically grounded, Christ-centered, community-building ministry of reconciliation. Helping men and women become contagious carriers of the good news of Christ's liberation and reconciliation is a task which keeps us "praying without ceasing."

What is a sociologist doing at seminary?

Leland Harder

When I took my scientifically oriented university training, I would have insisted that there is no such thing as a Mennonite sociology any more than there is a Mennonite chemistry. Now after nearly fifteen years of seminary teaching, I see more clearly that the values I have imbibed as a Mennonite have deeply affected not only my choice of problems to investigate as a sociologist of the church but also the way I think about those problems.

There are intellectual problems to research and there are action problems. An intellectual problem is what one famous sociologist called a "crisis in a human knowledge system." An intellectual problem in my own academic research has been the historical contradiction in Mennonite churches between evangelism and pacifism.

The more successful we become in winning new members of non-Mennonite background, the more we lose our historic commitment to nonresistance. The more we hold to our traditional peace position, the fewer nonethnic Mennonites we are able to bring into our churches.

A scientific theory which I discovered in an anthropological study of social change in central Africa provided more resources for explaining this Mennonite dilemma sociologically than anything I have found in theological writings. Still, while it helped to understand the problem academically, it did little to resolve it practically.

An action problem is motivated by the urge to do something to solve the problem so that a group can get on with the job of achieving its goals, which in our case are evangelism *and* peace witness. As a seminary teacher whose training is sociology, I am paid not just to work on intellectual problems but to help solve practical problems in the work of the church. Church-sponsored research differs from pure academic research in that its reference group is a body of believers who want to be faithful rather than a body of scholars who want primarily to expand knowledge.

Right now I am having a great opportunity to engage in church-sponsored research that is both intellectual and practical. It is called Church Member Profile. The project began in the office of the director of congregational literature of the Mennonite Publishing House in Pennsylvania. Editors and writers of Sunday school materials face a constant need to know who it is to whom they are writing. A church member survey offered promise of yielding a demographic, religious, and social profile of the people who sit in the pews.

Mennonite Mutual Aid, Inc., was approached for funding, and upon its encouragement, an invitation to participate was extended to other MCC affiliated groups. Five groups responded affirmatively: Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and the Evangelical Mennonite Church. Each participating group appointed one representative to an administrative committee, whose task it was to initiate the project and to employ the study directors—J. Howard Kauffman of Goshen College and Leland Harder of Mennonite Biblical Seminary.

Among the more specific objectives of the study were to determine the extent of attendance and participation of members in the local congregation, the attitudes of members toward their denomination, the frequency and content of private and family religious practices, the degree of acceptance of the doctrinal teachings of these denominations, the attitudes and practices in relation to social and political issues such as war, race relations, and poverty, the position of members on moral issues such as sex, abortion, and beverage alcohol, the extent of interest in and toward interchurch cooperation. All of these issues were to be intercorrelated with each other and with such background variables as age, sex, education, income, and rural or urban place of residence.

The study is nearly completed and the report of findings is being written. On the specific issue of our historic tension between evangelism and pacifism, we have made an interesting discovery.

We noticed, first, that evangelism and pacifism were not correlated either positively or negatively in the attitudes of our respondents. This means that a person who is strong in evangelism may or may not also be strong in pacifism. These two commitments have worked at cross-purposes with each other for so long that it was interesting to discover in our data, at least, that they stand in neutral relation to each other when you add up all our people.

We noticed, second, that both commitments are positively related to active participation in the church and strong support for Christian education.

With this evidence, we now have a practical word to say to our church leaders: "Develop some new curriculum on the integrated concept that peace is part of the good news that we offer in evangelism. Make this concept a part of the discipline that active church members have already accepted." The foundation for this new curriculum and discipline was laid at Fresno in the adoption of the new peace statement that asserted, "The way of peace is the way of evangelism."

I once heard a professional ball player for the Chicago White Sox say that he could hardly believe that he was doing exactly what he liked to do best, and getting paid for it. That's about the way I feel about my work at the seminary.

Seminary without walls: Faculty reports

Joseph Hertzler

Teachers from the Associated Mennonite Biblical Seminaries scattered across Canada and the United States during the month of January. This experiment now in its third year is receiving increasing support.

Here's how it works.

Invitations are received from many places with preference given to inter-Mennonite settings and areas where several congregations agree to work together in sponsoring the program. Each series of meetings or workshops is tailored to area concerns.

Of course, several faculty members remain on the Elkhart campus to teach classes and serve as resource to the Inter-Mennonite School for Ministers as well.

Schedules are already being considered for next January.

The off-campus faculty have now reported in.

Statements of appreciation from participants are numerous, but the flow is two-way. The teachers did not simply share their spiritual insights and understandings with the only flow being from teacher to students. Instead there was mutual learning. The faculty have returned to campus and second semester classes have begun with renewed enthusiasm. The January interterm off-campus was demanding yet refreshing.

Which faculty members scattered this year?

Jacob Enz, John H. Yoder, Orlando Schmidt, Paul Miller, Howard Charles, Ross Bender, and Ed Stoltzfus (alumnus).

Where did they go?

South Dakota, Manitoba, Kansas, Nebraska, Minnesota, Missouri, Ohio, and Pennsylvania.

What did they do? Everything cannot be reported but the following reports should give some impressions.

Jacob Enz reports that "The heart of the AMBS seminary-without-walls program at Freeman College was an intergenerational college class in biblical theology: 'The gospel in the whole Bible.'

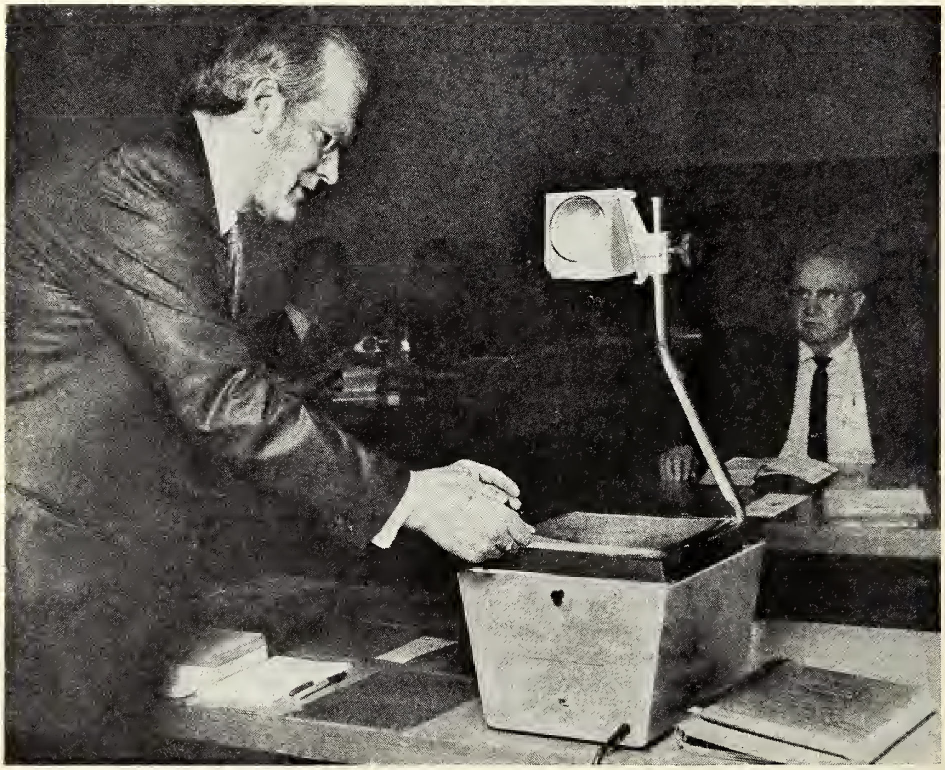
"Adults in the community interested in depth study of the Scriptures were invited to two identical series on the Pentateuch: 'The Bible's first gospel' at the college and at Hutterthal Church west of Freeman. Registrations for the two classes numbered about fifty.

"Open to the entire community were three lecture-messages on biblical archaeology dealing with Masada, Dead Sea Scrolls, and Ashdod."

John H. Yoder reports from Winnipeg: "Since Canadian Mennonite Bible College does not have an interterm, I, as guest teacher, was invited to teach in the existing course structures. It worked this way. Four of the major daytime courses met together.

"Two evening classes, which meet weekly and are attended by off-campus enrollees as well as regular CMBC students, were combined in the same way: David Schroeder's course on Jesus based upon Mark, and Helmut Harder's course on the doctrine of man which had focused upon Reinhold Niebuhr and other contemporary writers. My topics were under the heading of human nature, supporting the thesis that human nature is best defined not by natural theology but in Jesus."

From a CMBC faculty point of view, Mr. Harder comments "John Howard Yoder was among us for ten days, and I have the distinct impression that he did not go unnoticed. Attendance at his lectures and interest in his ideas grew day to day. . . . We listened, I think, because we were drawn by the integrity of his presentation. . . . His Anabaptist-



J. J. Enz illustrates a point during a January interterm class on "The Bible's first gospel" at the Hutterthal Church, Freeman, South Dakota.

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Mennonite approach helped us to sift out what is relevant in our tradition. . . ."

Orlando Schmidt reports, "My assignment included three workshops in three different communities, with a different request from each place. At Newton, Kansas, the Western District Conference joined with Bethel College to sponsor a worship and the arts workshop. My responsibility was to present a paper on 'Changing concepts and patterns in Christian worship — implications for Mennonites and the fine arts' and to participate in panels and other discussions. At Beatrice, Nebraska, there was a meeting with organists, private organ lessons, and two evening meetings on the subject of improving congregational singing and contemporary church music. In the Bethel Church at Mountain Lake, Minnesota, subjects included an introduction of the *Mennonite hymnal,* contemporary church music, my own pilgrimage of faith, and reporting on a trip to Russia.

"This was quite a variety of responsibilities, involving many different age groups and interests. I appreciated very much the opportunity to learn in a new way what kinds of problems congregations are facing in corporate worship."

The *Minority Leadership Training Program* in Cleveland, Ohio, January 2-20 was sponsored jointly by the Minority Ministries Council and the Board of Congregational Ministries of the Mennonite Church. The group of approximately fifteen registrants was composed of black, Spanish, and a few white persons from various parts of the U. S. and Canada. The seminar dealt with such basic topics as New Testament interpretation, counseling, evangelistic techniques, and theology from the perspective of minority groups.

Howard Charles reports, "It was a great experience to be a part of this group for one week. In the process of dialog over the issues with which the group struggled, it is only natural that differences of opinion and feeling should emerge both within the respective groups and between them. I personally became aware of how difficult it is as a white person to understand how many issues really appear to my black or Spanish brothers. The converse, of course, is also true. But there was an eagerness to work at this problem and to learn with one another. I sensed, too, a genuine reaching out toward one another in brotherhood. There were moments of frank confession, of mutual affirmation, of common rededication that helped us all experience the reality which the word church is meant to symbolize."

Paul Miller reports that during the second week of the Minority Leadership Program, "The laboratory method of teaching counseling proved to be quite useful in the situation, and the application of counseling insights to the work of evangelism was readily made. A workshop of this length could have refresher value for experienced pastors but was too brief to provide foundational knowledge for some of the younger men. The absence of most of the pastors' wives was a serious limitation, at least in my opinion.

"Minority congregations tend to be serving in the inner city, in situations of acute human need, with severely limited resources. Leaders in these congregations are working with courage against almost unbelievable odds, and the church at large owes them all the brotherly support and prayers possible."

From Pennsylvania, Mr. Miller reported on a leadership seminar which met at Bethel Mennonite Church in Lancaster, and Keystone Bible Institute which met at Christopher Dock High School.

The lab sessions with congregational leaders in Lancaster focused on leadership methods and styles, relations in groups, and methods of decision making. A time of sharing and searching with members of "house churches" and other prayer groups was meaningful. Vital group life within the congregation was the general focus of the entire seminar.

The books of Galatians and Colossians were the focus at the Keystone Bible Institute. Learning labs and "action-parable" were two approaches used to dig into the biblical content.

Ross Bender reports on the School for Ministers, Harrisonville, Missouri (January 8-12). Sixteen pastors and wives participated in this four-day school led by Ross Bender and Ed Stoltzfus. During the afternoon, Mr. Bender led a marriage enrichment group experience. The purpose was to enable the pastors and their wives to enrich their communication with each other and to work through issues arising out of their pastoral ministry which put stresses on their family life. The evenings were spent exploring the subject of Christian family living with families of the community.

Ed Stoltzfus led the ministers and their wives in a study of the first chapters of the book of Acts. In addition, he led them in several exercises in preparing expository sermons based on these passages.

Willis Breckbill, conference minister for the Ohio Conference (Mennonite Church), speaks at the Inter-Mennonite School for Ministers in Elkhart. Mr. Breckbill was one of three conference ministers discussing practical pastoral concerns. The basic theme for the school was "Toward an Anabaptist-Mennonite practical theology of evangelism."

New mission training center begins

Robert Ramseyer

The Overseas Mission Training Center, in operation since last fall, was set up by two Mennonite mission boards (Mennonite Board of Missions, Elkhart, and General Conference Commission on Overseas Mission) and the Associated Mennonite Biblical Seminaries in an effort to find answers to the problems of training people for overseas ministries in an increasingly complex world.

The design calls for bringing together the resources of the seminaries and specialized outside resources in a personalized training program with the student's specific assignment as the ultimate goal. It is, of course, much too early to make evaluations of the new program, but the need for some modifications in the original idea is already apparent.

Originally it was felt that the training center would exist primarily to prepare new missionaries going out for the first time, helping them to learn how they can effectively share the good news about Jesus Christ with people of another language and background in a different part of the world. While this is still an objective, during these first months the center has been very much occupied in working with experienced missionaries on furlough, trying to help them use their furlough time in ways that will make them more effective ministers in their next term of service overseas.

For some, this has meant study in residence on the Associated Mennonite Biblical Seminaries campus in Elkhart. For many more, it has meant participation in short-term seminars and conferences on specialized subjects at a variety of places. In our rapidly changing world, missionaries are conscious of their continuing need for training and retraining in order to minister effectively.

The Overseas Mission Training Center has also been able to serve as a medium for bringing together resources to focus on a special mission topic. In February, missionaries, mission executives, and seminary personnel came together to share their mission experiences in India over the years and to see what can be learned from this for the work of missions in other places.

During this first year, men and women who have been or will be ministering in India, Japan, Ghana, Zaire, Colombia, and Puerto Rico have participated. Based on their experience and evaluations, modifications will continue to be made in an effort to make the center an agency which can help our workers to receive the training which they need.

Taxes-for-peace fund new channel for witness

The following article was written by Walton Hackman, executive secretary of the MCC *Peace Section:*

During the past year the MCC Peace Section has received $4,000 in contributions made in lieu of tax payments. This was a new phenomenon. In previous years only several hundred dollars were contributed in this way. The contributions were unsolicited; they were made by individuals whose consciences would not allow them to pay taxes which were used for war purposes.

Since a substantial number of individuals from the MCC constituency are looking for an alternative way to use tax monies otherwise collected for war purposes, the Peace Section took action at its November meeting to establish a taxes-for-peace fund to which such contributions could be made.

Some of the funds contributed last year were contributions made in lieu of the 10 percent (now 9 percent) telephone excise tax which, according to Wilbur Mills, chairman of the United States House ways and means committee, is a tax needed to pay for the Vietnam war. Other funds contributed in lieu of tax payments came from individuals who withheld part of their federal income tax. Contrary to what many people hoped, the end of United States military action in Vietnam does not mean a reduction in military spending. The proposed budget increase for the Pentagon next year is $4,200,000,000.

Those who have made contributions to the Peace Section in lieu of tax payments during past years are not, as some might suspect, the young activists, but include businessmen, medical doctors, teachers, farmers, and administrators representing a good cross section of the Mennonite brotherhood.

Young people, especially students who are not in earning situations of paying taxes, contributed very little in lieu of tax payments. Most of the contributions came from people over thirty.

The taxes-for-peace fund, as it is being called, is being established for persons whose conscience against war and killings will not allow them to pay the portion of their taxes that goes for war purposes. *It should be clearly understood, that contributions made to this fund will not satisfy the Internal Revenue Service.* It will, however, provide individuals with a receipt proving that their intentions were not to defraud, but that their withholding some portion of their tax monies was a matter of conscientious objection to war and militarism.

The monies contributed to the fund will be used for the work of the Peace Section and will be a small effort toward waging peace rather than war.

With the need for manpower in the armed forces greatly reduced and with the use of more sophisticated remote-controlled technical weapons, it is increasingly difficult to express one's conscientious objection to war. Mennonites have traditionally withheld their bodies as a protest against war. Now few bodies are needed and many more dollars are needed for the development and maintenance of expensive war machinery.

Contributions to the taxes-for-peace fund may be one tangible way in which conscientious objectors can positively express peace through their tax dollars.

Lester Janzen will help in seminary fund drive

Lester Janzen, director of stewardship and communication for the General Conference, will join the staff of Mennonite Biblical Seminary, Elkhart, Indiana, beginning July 1.

He will serve half-time as General Conference director of the seminary's capital fund drive for library expansion. He will remain half-time in his present position and work from Newton, Kansas.

The Associated Mennonite Biblical Seminaries are asking for $400,000 over the next two years for expansion of the present library, with $200,000 to come from the Mennonite Biblical Seminary constituency and $200,000 from the Goshen Biblical Seminary constituency.

Mr. Janzen has worked in the General Conference central offices since September 1963.

Disturbed children helped at learning center

The following report was given at the MCC (Manitoba) annual meeting by Kathy Janzen, who is one of the staff members at Alexander Place.

Alexander Place is a learning center for emotionally disturbed children jointly sponsored by MCC and the Winnipeg School Division. MCC provides the building, the staff, and a working budget, while the city of Winnipeg pays the salaries of one teacher and two teacher aides and furnishes the project with the necessary supplies. Our stated purpose is to reintegrate our students into the regular school system.

Alexander Place came to be because Clarence Epp, former pastor of the Bergthaler Mennonite Church in Winnipeg and present director of Crossroads, noticed an unusual number of school-age children on the street during school hours. He became disturbed enough about the matter to contact the Winnipeg school board, Children's Aid Society, and the Child Guidance Clinic and finally asked MCC if it would consider developing a project in this area. After long negotiations, Alexander Place was set up. It is located in an old house on Alexander Avenue in the center of the city.

The reasons for nonattendance at school are various, but most center about the family. Often these children come from homes where the whole atmosphere is so disturbing and unsettling that they are unable to function adequately in an impersonal classroom setting. This leads to further and further alienation until the child refuses to attend school and the teacher is thankful he's not there.

Alexander Place has been in operation since January 1972. We have dealt with a total of eighteen children ranging in age from nine to fifteen, of whom eight are on the rolls at present.

Of the ten who have left us, one has returned to regular school, one has gone to Robertson House, two have been placed in foster homes in rural Manitoba, two have been placed in correctional schools, one is with the Clinic Tutorial Service, and three have quit entirely.

All of our children have functioned at such a low emotional level that it is difficult to gauge their intellectual capacities. So our main endeavor is to provide them with an atmosphere of support and trust in order that they will be able to develop their abilities.

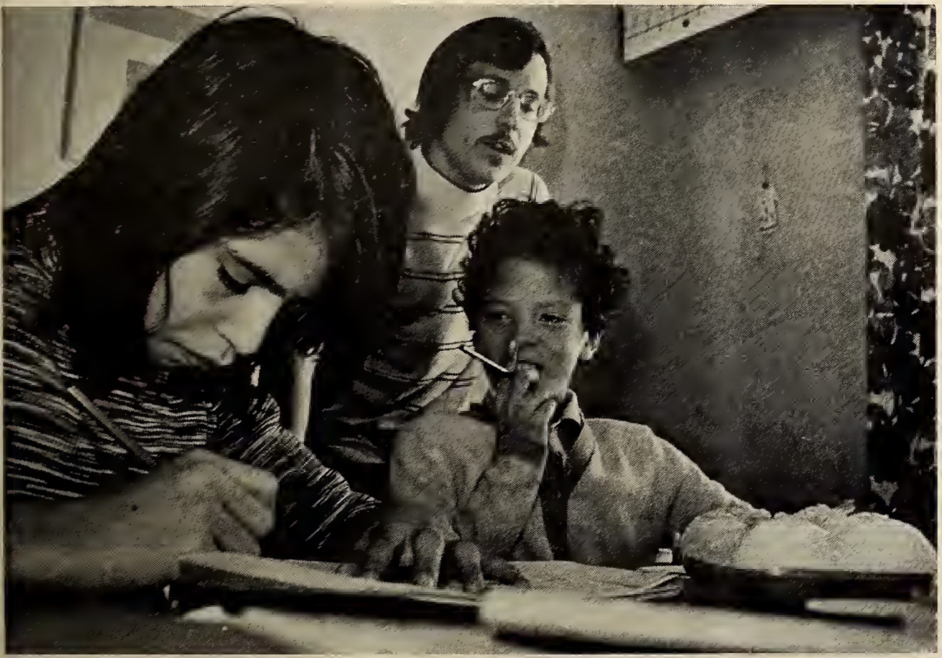
Our daily routine encompasses a great deal more than academic work. We do some reading, writing, and arithmetic in the morning. The afternoons are spent in recreational activities—games, art, handicrafts, films, field trips, swimming, skating, etc. We have an arrangement whereby we have the use of the gym in a neighboring school two times during each six-day cycle. In addition, we offer a hot lunch program which has turned out to be a major learning experience in itself as well as providing necessary nourishment.

Moreover, we have spent much time and effort treating colds, impetigo, and lice and trying to develop some standards of health and cleanliness.

Progress is very gradual, but in retrospect it is also very marked.

- Billy* has learned to write and to read phonetically *and* has developed a much higher tolerance of frustration.
- Susie is much healthier and happier and has made progress in her social skills.
- Rita smiles and bubbles more often than she sits in a corner looking at the floor.
- David has learned to work independently even if at an exasperatingly slow pace.
- Dennis has matured greatly physically, emotionally, and academically so that he now seeks his peers as friends rather than boys three or four years younger.
- Ronald is a clever boy who will on occasion withdraw and refuse to participate in any activity. We still need to learn how to stimulate his very capable mind.
- Arthur and Larry have only in the last two days begun to communicate verbally. They are so unsocialized that we have great difficulty in coping with them and in discovering just how we can best relate to them.

An institution like Alexander Place is necessary to surround children who are severely deprived in every imaginable way with a loving atmosphere so that they will be able to grow and develop positively.



Richard Catlett (background,) an MCC volunteer from Florida, is one of the three staff members at Alexander Place in Winnipeg. The learning center is attempting to help inner-city children who have dropped out of school because of intense alienation.

**All names used are fictitious.*

More Zaire girls prepare for nursing

The nursing profession, usually the province of women in North America, has been open primarily to men in the Central African country of Zaire.

But the situation is changing in Zaire, and nursing schools are opening their doors to women in larger numbers.

One of these nursing schools is the Christian Medical Institute of Kasai (IMCK), directed by Jeanne Zook, missionary under Africa Inter-Mennonite Mission, in which the Commission on Overseas Mission cooperates.

Mrs. Zook has reported recently that out of sixty-five students in the four-year program, twenty are girls.

"In previous times, four or five (girls) were quite a few," she said. "The school decided several years ago to encourage and to recruit more girls, and we also have just completed building a new girls' dormitory, all of which have increased the number of young women in the school.

"We hope to see the number climb. It would be unfortunate to see a serious decline of male nurses, though, and we would like to keep a balance. Both are needed, and each can do some jobs that the other sex cannot."

The nursing school was started in 1954 by Presbyterian doctors and nurses at Lubondai and moved to its present site eight miles outside the city of Kananga (population about 400,000) when the government offered the buildings of a former high school.

Mennonites have been a part of the school officially for four years. However, Hulda Banman worked there before that, and the Mennonite church has had a member on the school's governing board for several years. Mrs. Zook said it is hoped that the Methodist church will also join in the effort, since many of its students are admitted each year.

The nursing school admits students after they finish the equivalent of the ninth grade. At the school, they spend four years completing the three upper grades of high school plus nursing studies.

"This requires a full schedule for both the students and the teachers," Mrs. Zook said.

The studies lead to a diploma as a registered nurse—the highest nursing program in the Zairian school system. The school is one of two Protestant nursing schools, out of thirteen such schools in the country. Most students are seventeen to twenty-five years old and unmarried, although a few younger students and married students are admitted.

Fourteen nurses were graduated last year and all found positions easily, Mrs. Zook reported. Many of the graduates work in church-related hospitals and dispensaries. Mrs. Zook also encourages some to go into government service.

"They can render a real service to infuse these efforts with a Christian concern," she said. "They also can help to upgrade the work and the techniques in those places. . . . I feel that our graduates can be missionaries wherever they work. They can proclaim the love of Christ to people in any setting, and some of them do it better in an area where there is no organized witness."

Since there has never been a hospital on this school site, the students have had to travel away to get their practical experience in hospitals. However, this year Sam Ediger and others are building a 150-bed hospital on the land adjoining the school property.

"We hope that within a year's time we will be able to give our students their training in both classwork and hospital work right here," Mrs. Zook said, "The walls are rising fast."

Most of the funds for the hospital are a gift from the women's organization of the Presbyterian Church South.

"We are hoping to open a leprosy treatment center as well as a nutritional village, where malnourished children's parents can stay and learn how to feed their children an adequate diet. An outpatient center and public health facility are also being planned," she said.

One problem is the shortage of Zairian teachers for the nursing school. Mrs. Zook explained that there is no program in Zaire above the nursing school itself for studying nursing, and it is difficult for graduates to begin teaching without additional preparation.

"And it is essential that we have Zaire nationals who begin to assume the burden of the school," she said. "It is a dilemma. But God will show us a way."

This year there are two Zairian teachers, including a new teacher, Mubedi-Ilunga, in science and math. The total faculty includes four nurse teachers, four doctors, two laboratory technicians, one science-math teacher, and one teacher for languages and humanities.

Jeanne Zook and her husband John, a physician in Kananga, are members of the Alberta Community Mennonite Church, Portland, Oregon.

Putting pounds on frail bodies

Griselda Shelly, who is an MCC volunteer in Bangladesh, has written this report:

Cradling a 7½-pound baby boy in one's arms is nothing unusual. But Abid was one year and nine months old. As I held him, his feeble cry stopped. His brown eyes searched my face. I wondered what miracle would change Abid into an active healthy, happy child in the one month or more that he would receive food, medicine, and loving attention here in the new MCC child care center in Mirpur, Bangladesh.

On January 6 at Mirpur, five miles north of Dacca city, a child rehabilitation center was opened. The community has a concentration of 160,000 Biharis and a large number of poor Bengalis. The center is open to all needy infants and children up to the age of five.

The center could accommodate thirty children. During the first week, twelve children attended. For one month, on the recommendation of a doctor, the children come daily from 9 A.M. to 3:30 P.M. An intensive nutrition program fortifies children who are either malnourished or who have been seriously ill and are unable to recover on the minimal rations that their homes can afford.

On arrival at the center, each child is bathed outside the building with water heated over an open fire. Wobbling on spindly legs, the child often needs to be supported to stand for a shower bath. Wrapped in a brightly colored towel, he is carried inside the center and dressed in clean clothes while his own clothes are being laundered. Skin infections are prevalent, especially in this humid tropical climate. So medications are applied where required. Weighing-in time will become a fascinating ritual as ounces and pounds change frail bodies into healthy filled-out children.

Mid-morning rations are cream of wheat and a cup of milk, followed by a round of medications for those who are

A nurse at the child nutrition center, Bangladesh, bathes a child. Malnourished or seriously ill children also receive medication, a noon meal, and two snacks during the day.

ill. The noon meal of rice, dal (lentils), vegetables, and meat is a typical Bangladesh menu. After a rest period comes a snack of WSB (wheat soya blend), fruit, biscuits, and tea. Back in their own clothes, the children head for home to spend the night with their families.

What has this six and one-half hours meant for Javed? He is five years old, weighs 10¼ pounds, and cannot stand up alone. Javed's three-year-old brother, Jahed, has a slight edge, weighing 14½ pounds. But their little brother, Papu, 1½, did not get help in time. He died eight days after the center opened.

When I sewed layettes for MCC, half a world away, I never envisioned two- to five-year-olds wrapped in a receiving blanket.

The Mirpur project is a joint effort of four voluntary agencies. The building is provided by the American Southern Baptist Convention, nursing sisters by the Missionaries of Charity, medical personnel by the International Committee of the Red Cross, and material aid, transportation, and cash expenditures by Mennonite Central Committee.

Groups of children will rotate monthly in this program of feeding and medication. Mothers also will benefit as they see hygienic techniques being used in the care of their children. A similar program in Khulna, another Bangladesh town, since July 1972 has shown that the results are almost immediately visible and so rewarding even in one month's time.

One of these days Abid and the others may even smile.

No firm figures yet on CMBC building plans

Cost estimates on the library-archives and office-chapel planned for the Canadian Mennonite Bible College campus are not yet firm. The figures quoted in the February 20 issue (page 118) were used in board sessions as working figures based on rough preliminary plans which are still in the process of being revised. Accurate cost estimates will be made public as soon as the building plans and construction details become final.

Paxman Gerber not listed among Vietnam captives

Daniel Gerber, an MCC Paxman captured by Viet Cong guerrillas in 1962, was not included on the first lists of those held captive in Vietnam. It is possible, however, that he is still alive and will be released eventually.

Mr. Gerber was serving at a Christian and Missionary Alliance leprosarium at Banmethout when he and two missionaries were abducted by the Viet Cong nearly eleven years ago.

No persons captured before 1964 have appeared on any list furnished by North Vietnam thus far. The U.S. State Department has confirmed, however, that two American missionaries captured by the Viet Cong in 1968 died in captivity. They were Betty Olsen and Henry Blood, who were also both taken captive at Banmethout.

Native Christians ordain white minister

The Christians at Bloodvein River, a Lake Winnipeg Indian community which has been served by the Mennonite Pioneer Mission since 1959, ordained Abe Hoeppner to the ministry Sunday, February 4.

The Christian fellowship at Bloodvein River had expressed the need for an ordained minister in their community for some years. After a number of meetings among themselves and with Mennonite Pioneer Mission representatives, they unanimously selected Abe Hoeppner to be the man.

Mr. Hoeppner has been the MPM worker in Bloodvein since 1969. Earlier he had three years of Pax experience with MCC in India.

The group was anxious to have an ordained person in the community who could officiate at weddings, funerals, baptisms, communion services, and child dedications. Previously they had to wait for an outside person to come in to provide these services.

Mr. and Mrs. Hoeppner are both from southern Manitoba. She is a member of the Bergthaler Church in Winnipeg and he is a member of the Bergthaler Church in Morden.

Words & deeds

Another American Friends Service Committee shipment of medical materials to the Viet Duc Hospital in Hanoi is now being prepared. Mennonite Central Committee, has contributed $15,000 for this shipment. The MCC Peace Section has helped raise Mennonite and Brethren in Christ awareness of the human needs of the Vietnamese people, not only in South, but also in North Vietnam. They have done this partially by suggesting Vietnam Christmas projects in 1971 and 1972. Concerned individuals contributed $23,000 in 1972 for the 1971 Vietnam Christmas appeal. About $20,000 has already come in for the 1972 Vietnam Christmas appeal, and contributions continue strong. Contributions for the 1972 appeal are being used partially to order multiple subscriptions and available back issues of medical and other scientific publications. These were specifically requested by a medical doctor at the Viet Duc Hospital, Hanoi, when an AFSC doctor visited there last year with a medical aid shipment.

The twentieth annual World Leprosy Day was observed February 18. Oliver W. Hasselblad, president of American Leprosy Missions, said the observance was a means of focusing attention on the needs of leprosy sufferers, estimated at 10-15,000,000. "Despite breakthroughs in research," he said, "the leprosy problem is still far from a solution. We need new and better drugs, new and better methods of reaching those in need. The main purpose of the annual observance is to offer opportunity, especially for church people, to explode myths and superstitions, and to disseminate facts about the disease and its victims."

Relate to the disreputable, seminar told

Leona Dyck

"Christ, the Christian, and the offender are all sons of God together," said J. T. L. James in an address to the 100 participants in a seminar on the church and the offender, sponsored by MCC (Manitoba) in Winnipeg February 9 and 10.

Mr. James, an Anglican priest and former chaplain in a provincial jail, is now a Probation Services staff member. He spoke at the first seminar session.

He presented the basic theology of a mission to offenders as the Christian being priest, prophet, and pastor. In the priestly role, according to Hebrews, he said, we should be like Christ, and are called to find the Christ in our neighbor. We need to ask ourselves, he added, whether our neighbor can, in turn, see Christ in us.

Though the goal in a mission to offenders should always be salvation, he said, we should not feel that we have failed if we don't get to "chapter and verse" right away. Salvation can be attained through service and "our witness should be . . . to those whom others reject."

He pointed out that Jesus was a friend to those whom society rejected. He felt at home with the sinners as they did with him. In fact, Jesus even invited himself home with Zacchaeus. Most of us, said Mr. James, wouldn't be "caught dead with the disreputable. But Jesus was caught dead between two!" It is more important, however, that he was "caught" alive with them.

By becoming a friend to the offender we do not necessarily condone his actions. Jesus too loved the sinners but hated their sin, said Mr. James. He cautioned that we should not be overly concerned with success in this endeavor. "If you have seen something of Christ in him and he in you, then you have not failed."

He then pointed to the prophet role as the "sound" role, both in terms of being genuine and being audible. The church, he said, needs to know what is going on in the area of corrections so that it can speak with a knowing voice.

In the "what we do" or pastoral role, said Mr. James, each of us must get involved. "You can't hire someone to do your loving for you." Leaving it up to the state, the chaplain, or the Salvation Army isn't enough, he said.

In the Saturday morning session, the emphasis was on the practical application of corrections, with an intensive look at the various aspects of the present correctional system within the province.

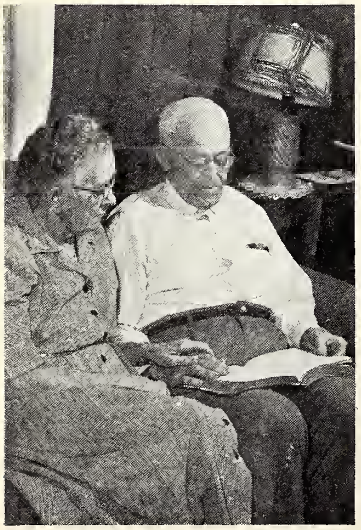
The Saturday afternoon session dealt with community involvement. C. N. Friesen, director of Grosvenor Place, and Alf Heinrichs, who is on the staff of a Job Therapy and man-to-man program in British Columbia, spoke on these two aspects of involvement.

Mr. Heinrichs, in describing the Job Therapy program, explained that it begins with volunteers who are willing to spend time to establish a relationship with an inmate. Meanwhile other volunteers work with the business community setting up a job bank for those prisoners who are released.

The group recommended that MCC (Manitoba) implement a volunteer program.

Gift Annuities

Investment Opportunities



The General Conference for many years has had a Gift Annuity program. At age eighty the rate is 8.2 percent on a single life. Most of this is also tax exempt income to you. Write for particulars, giving age (ages of both man and wife if two lives are included). There is no obligation whatsoever on your part to follow through if our presentation to you does not please you.

You can also earn 5 percent on your investment with Church Extension Services, Inc. This may be slightly lower than you can earn at a savings and loan association, but with Church Extension Services you will help build churches. Any amount of $100 or more will be acceptable.

Contact: Wm. L. Friesen
Box 347
Newton, Kansas 67114

RECORD

Workers

Ann Noel Ewert has begun a three-year term of service in Vietnam. Ann will be serving as a nurse in a hospital in Nhatrang. Ann attended Canadian Mennonite Bible College and received a RN from Saskatchewan Institute of Applied Arts and Sciences. She is the daughter of Orin and Tina Ewert, Drake, Sask., and a member of the North Star Church, Drake.

Ewert

Richard Koop has begun a one-year term of service with MCC in Petersburg, Ont. He will be working with delinquent boys. Richard attended Columbia Bible Institute, Clearbrook, B. C. Richard is the son of A.B. and Helen Koop, Black Creek, B.C., and a member of the Black Creek United Mennonite Church, Black Creek, B.C.

Arthur Martens has begun a one-year term of service with MCC in British Columbia. He will be involving the community in corrections work. Arthur received a BA in sociology from Simon Fraser University, Burnaby, B.C. He is married, and the father of a daughter. He is a member of the Olivet Church, Clearbrook, B.C.

Koop

Martens

Linda Schmidt, Walton, Kans., will serve until June 1 under the voluntary service program of the General Conference Mennonite Church. She has been assigned to work in the Friendship Day Care Center, Hutchinson, Kans. Ms. Schmidt, a member of the Tabor Church, rural Newton, Kans., is a recent graduate of Hesston (Kansas) High School. Her parents are Mr. and Mrs. Alvin Schmidt.

Stephen Simmons, Morrison, Ill., will work in the voluntary service program of the General Conference Mennonite Church until Sept. 1. He is serving in Wichita, Kans., as assistant to Keith Schrag, community minister, at the Eureka Gardens Community Center on the city's west side. Mr. Simmons, a member of the First Presbyterian Church, Morrison, graduated from the University of Chicago in 1972 with a BA in English. He is the son of Russell T. Simmons.

Deaths

P. K. Regier, executive secretary of the central offices of the General Conference Mennonite Church from 1950 to 1960, died Feb. 19 in Newton, Kans. Born June 4, 1891, Mr. Regier graduated from Bethel College in 1920 and Witmarsum Seminary and Garrett Biblical Seminary in 1922. He also attended the universities of Iowa, Minnesota, and Colorado. He served as pastor for fourteen years at the West Zion Church, Moundridge, Kans., and for seven years at First Church, Reedley, Calif. He had shorter pastorates at the Buhler (Kans.) Church; Hoffnungsau Church, Inman, Kans.; First Church, Mountain Lake, Minn.; First Church, Ransom, Kans.; and Walton (Kans.) Church.

Regier

Calendar

March 12-15—Mennonite health assembly, Atlanta, Ga.

March 18-20 — Intercollegiate Peace Fellowship conference, United Nations, New York.

April 26-29—Central District Conference, Goshen, Ind.

May 3-6—Mennonite Conference on Christian Community, Elmira, Ont.

May 4-5—Eastern District Conference, Bally, Pa.

Canadian

April 27-28—Offender seminar, Waterloo, Ont.

April 27-28 — Alberta Conference, Coaldale.

Central

May 11-13—Festival of the Holy Spirit, Goshen, Ind.

Northern

March 22-24—Schmeckfest, Freeman, Junior College, Freeman, S.D.

Pacific

April 7—MCC West Coast relief sale, Reedley, Calif.

Western

March 26-30—Project: Teach, Bethel College, North Newton, Kans.

April 7—Mennonite Men's mass choir concert, Hutchinson, Kans.

April 14—MCC mid-Kansas relief sale, Hutchinson, Kans.

Ministers

Milton J. Harder has resigned as pastor of the South Seattle Church, Seattle, Wash., effective June 1. He has served the congregation since its beginning in 1968. During this time Mr. Harder was instrumental in starting a General Conference voluntary service program in the city and he has been active in prison and probation ministries. Mr. Harder is chairman of the Pacific District Christian service committee and a member of the General Conference peace and social concerns committee. He and his wife, Geraldine, are both writers of Christian education materials.

Chryston Harms, pastor of the Woodland Church, Warroad, Minn., has resigned effective at the end of June. He has served the Woodland Church for the past ten years.

A nation of strangers

A nation of strangers, *by Vance Packard (David McKay Company, New York, 1972, 335 pp., $7.95) is reviewed by Stan Bohn, pastor of the First Mennonite Church, Bluffton, Ohio 45817.*

MANY MENNONITES have watched countryside-to-city migration in which Mennonite communities break up and scatter. A new factory or government project brings in strangers; churches fill with people who don't invite each other home for dinner anymore. Vance Packard's *A nation of strangers* well describes how widespread that feeling of alienation is in such places as: college towns where the shallow-rooted nomad life often begins the journey of one move after another, in round-the-clock cities like Canton-Akron, or in cities affected by aerospace (Houston, Seattle), migrants, military bases, and movement of inner-city ethnic groups away from the center of the city.

When he describes the causes of the high mobility rate of North Americans and the effects upon us, most of us will recognize what has happened to many of the communities in which we live and to people we know:

1. Nomad values which emphasize *immediate satisfaction* in religious experiences as well as other relationships, less stigma attached to bankruptcy, and less social pressure to be moral.
2. More *divisiveness and conflict* as politicians and union leaders get pushed by their supporters beyond reasonable demands. School superintendents, doctors, pastors, and others are no longer seen as neighbors but are also pressured or attacked. Marriage relationships are broken more frequently.
3. Churches find that people join to *use the congregation as a social tool.* Needless to say, a prophetic church is not as useful in finding respectable friends as one that does not make members look like nonconformists. Commitment to a group and the people in it as part of one's witness is not the approach of people looking for a church in the way a consumer looks for a church which will provide social orientation that he needs. Churches, and even such things as volunteer fire departments, social betterment movements, and blood donor drives have experienced the crippling effects of the loss of leadership and the loss of community responsibility that goes with shifting population . . . especially since people in management positions that make good leaders do the most moving.

Mr. Packard has a lot more useful things to say and the book is well worth buying and reading.

For Mennonite congregations, however, there would need to be another kind of description added to supplement the description that Mr. Packard gives of a nation of rootless newcomers. He sees our society similar to a model of a feverish patient, and he knows of antibiotics that can bring down the fever of the patient. Churches who settle only for the description that Mr. Packard gives might also settle for more church suppers to overcome alienation in the congregation.

For example, his solutions to reduce the "fever" are: people challenging the right of their employer to say "move or your career will suffer," build plants and offices closer to residences to cut commuting, emphasize local colleges, salvage neighborhoods so as to reduce the flight out of older neighborhoods, discourage isolated retirement communities that separate people from society, design new towns built to promote neighborliness and stability.

Significantly, he doesn't mention the solutions of lower class groups such as the kind of community cohesiveness sought by La Raza Unida, Cesar Chavez, or Jesse Jackson in the black community in Chicago, or Saul Alinsky's community organizing methods as a way to restore community around betterment causes, but recommends mostly middle class solutions.

But if the biblical understanding of sin (alienation from God and men) is right, the alienation in a mobile nation isn't the kind of vacuum people will wait to fill with the wholesome solutions that social engineers suggest. Neither will they wait five or ten years for a sense of community to jell. Various causes and movements will take advantage of the alienation we feel, the way Hitler did in the 1930s and the way Billy James Hargis does now. Issues between rich and poor, black and white, young and old, or differences about peace and materialism, which also cause much alienation in addition to the kind mobility causes, must be repressed because we need community. That politician gets elected who promises to bring us together now. Mr. Packard refers to this problem in a dozen lines but doesn't deal with it.

Other solutions, such as instant communes that soon fragment because they are based only on using others to end our loneliness, the pursuit of spiritual gifts in some charismatic movements to escape alienation, or the espousal of sexual freedom, will also be ways we choose when we see life as consumers who pick things to use, rather than commit ourselves to a way. These solutions are more destructive than the list Mr. Packard gives, but they also attract many people. What is more, they even attract people in small towns or twenty-year-old stable, suburban neighborhoods designed for a sense of community made up of people following the other solutions Mr. Packard lists as ways to overcome alienation. In other words, the problem seems deeper than a "fever" with which some antibiotics can deal.

Although people operating from a biblical perspective might feel the need to see the problem as deeper and leaving us more vulnerable than Mr. Packard describes, they can also see more hope in the present high mobility and be less nostalgic about the old, small communities which sociologists feel we should recreate. The community feeling in a small stable town was often a pseudo-community anyway; it controlled behavior but is it that valuable to recover? Many writers have been quite bitter about the vicious, oppressive, small-town communities based on geographical proximity or genealogy or similar jobs. Those kinds of ties weren't fulfilling, even though the mutual aid and barn raising and trust in Mennonite communities showed that we often got beyond the community based solely on proximity and kinship.

So from a biblical perspective, Mr. Packard's analysis doesn't change the problem we have always had, even in small towns, of trusting God to empower us to live as new caring people in the community. The alienation is much more *exposed* now because the old controls are gone and some new destructive forces are tempting us just as the dictatorship kind of controls have tempted other nations who experienced alienation and the breakdown of social institutions.

The hope Christians might have is that the power for genuine community might be more clearly proclaimed as we see that many of our community commitments were not there anyway. If we proclaim Jesus Christ as the one who breaks down the barriers, has accomplished reconciliation, and has given us power to live that reconciliation, the present high mobility rate might just help us spread the good news about a new kind of community that is coming and which we can live now.

This seems a better direction to go than Mr. Packard's solutions to regain community, which really seems to be a search for acceptable controls to replace ones we lost. After all, if it is true that Mr. Packard is looking for ways to build in controls in an urbanized society, he is helping us to look for stronger and stronger controls. When these solutions fail, because they really haven't dealt with the basic problem of our wanting quick community without commitment, we will be led to look for stronger and stronger controls. In doing this, disillusionment may lead us not even to tolerate the only real community there is, the healing community God gives us. This is the community that won't conform to society's attempts to unite by creating foes to hate or by repression of nonconformist groups. It is possible if we pursue Mr. Packard's solutions which seem to really be controls, we could end up oppressing those who live God's community.

LETTERS

The church and the retarded

Dear Mr. Kehler: This letter is to thank you for the publication of the series of three articles by Jack J. Fransen and Dr. Vernon H. Neufeld on the subject of retardation (January 16, 23, and 30 issues). My wife and I met Mr. Fransen and Dr. Neufeld at the Mennonite health assembly held in Chicago last spring. The assembly had four seminars on the problems of the retarded and the church's responsibility in this area. As the parents of a retarded daughter, we have long felt that the church (all churches) should take a more active role in the problems of the families with retarded children. We are happy that Mennonite Mental Health Services is once again recognizing that it should take a more active role in this much neglected area.

We attended the dedication of Landis Homes Friendship Community (a residence for the retarded) which is located at Lititz, Pennsylvania, last fall. John Mumaw, who has been actively engaged in work for the retarded for many years, delivered the sermon of dedication. We certainly wish that his sermon could be published in all church publications for it really presented scriptural reasons for becoming involved in this work.

We met Mr. Mumaw at the first camp for families with retarded children which was held at Laurelville Mennonite Church Center in Westmoreland County, Pennsylvania, in July of 1965. We have only missed one year of attending this camp since its inception. We feel that the church's acceptance of the challenge of providing homes and services for the retarded began with those camp meetings. Hopefully they will continue to expand.

It was suggested by Dr. Neufeld at the Chicago meeting that perhaps the best way to handle the involvement should be on a district conference basis with MMHS assisting with the problems which might arise. Accordingly, the Eastern District Conference at its 174th conference held at Deep Run Church, Bedminster, Pennsylvania, May 4-7, 1972, continued the committee on mental retardation (which had been appointed a year earlier) for another year. It also instructed the committee by resolution to submit letters of intent to the proper authorities for the establishment of community homes in three eastern Pennsylvania counties.

The committee submitted letters of intent to the MH/MR administrators of three Pennsylvania counties: Lehigh, Bucks, and Montgomery, the regional MR office in Philadelphia and the office of Commissioner of Mental Retardation in Harrisburg. *Mr. and Mrs. Holmes Raudenbush, Erie, Pa.* Feb. 1

"Bury the hatchet"

Dear Editor: "Just as there are many parts to our bodies, so it is with Christ's body. We are all parts of it, and it takes *every one* of us to make it complete, for we each have different work to do. So we belong to each other, and each needs *all* the others" (Romans 12:4-5).

Praise God for these two simple verses! After reading the last issue of *The Mennonite* (January 30 issue), I was ready to pack my bags and leave our voluntary service position of working with one of our country's minority groups. But God's mighty word has given me strength to stay even though it may be the humanly unpopular thing to do in our church right now. You see, unlike many who believe that we as "white Mennonites" aren't needed or wanted among our country's minority groups, God's word says otherwise and points out vividly that we all need each other.

The "hip" idea these days is to let everyone do his "own thing," regardless of how much we may hurt others or ourselves. And sad to say, I'm afraid this idea is creeping rapidly into our own churches. We feel that the "white Mennonite" is the great oppressor when he goes to work with a minority group and finds sins that have nothing to do with culture and he simply tries to witness to the people and lead them into a new and better life with Christ. No matter what our heritage is, we are all individual sinners. We are all equal in God's eyes and when Christ enters into our lives we look around and realize that no one, no matter who he is, where he is, or what he is, is our superior or inferior. So why all this business about cultural boundaries?

When we constantly hound the culture problem we are becoming so engrossed in something worldly that we forget about the most important business of all—*soul saving*! If we go anywhere as Mennonites and see people living in sin and turning their backs on God, are we better Christians to let this slide and let the wrong go unheeded because we don't want to offend someone of another race?

Don't we remember how miserable it was to live outside of God's will and how much happier we were when we turned our lives over completely to him? A sin is a sin and the word of God does not bend like man's word bends just over cultural difference. The Bible speaks the same message whether it be a red, white, black, or yellow man reading it. If we are going to jump on the band wagon and start beating our drum in favor of all the rebellious ideas that are dreamt up, we may as well say goodbye to the Bible.

The sooner we quit harping about how much wrong was done to one human being by another and begin looking at the good that our brother (regardless of his color) is doing for us, the sooner we will be able to live in the complete harmony, which so many dissension groups are hollering for. What has happened in the past is exactly that—the past! If we want Indian and white people to walk on an equal path with each other, we have only one alternative to follow in accomplishing such a task. We must *quit the faultfinding.* We must quit pointing out to one another what the other one owes us and start accepting each other for what we have to offer.

It's not hard at all to find fault with someone and point out the bad; neither is it satisfying or rewarding. But when we start to look at the good and realize that the white man has something to offer the Indian as well as the Indian having something to offer to the white society and that together they can build for peace and unity, *then* and only then do we have a beginning to the harmony we all want.

In Christ, forgiveness is given and hatred is something unheard of. Teaching another race to hate the white man is exactly what our church will accomplish if we continue to point out the constant wrongs of the past. If we continue to support people who preach dissent upon white men, how can we expect Indian children to live in white foster homes? Yes, white homes who have children of their own, but out of a God-given love for not just blacks or Indians or whites, but out of a love for humanity open up their homes to not just one or two but many times three or four foster children who would otherwise be institutionalized. How can children of a different race feel living in a white home if they go to church and are taught to hate the white men because of what he did and what he is supposedly doing to the culture they came from?

Before anyone, and I mean anyone, starts to criticize people who work with minority groups, I strongly suggest that you go yourself and spend at least one year of twenty-four-hour-a-day work trying to help someone else. I guess you would have to consider my husband and me among those terrible white Mennonites that are being put down for jumping the cultural lines and brazenly changing age-old patterns because we've had the privilege of watching a beautiful seventeen-year-old Indian girl grow from what used to be a champion delinquent into a Bible-thumping, prayer-believing witness for Christ; and incidentally, this simply happened through the interaction that took place through her existence in our home. God led her to us, we witnessed, Christ saved her, and any cultural changes that have taken place in her life have been her decision. There was no knock-down, drag-out demonstration of "you change or else" because when you put your trust and faith in God his Holy Spirit takes care of the rest. . . .

Let us build toward the future on the positive. If we want Indian people to learn to hate the white man even more, let's keep right on talking about the injustices incurred during battles fought a hundred years ago. But if we really want peace and harmony, let's "bury the hatchet" and accept each other on common ground like the Bible. I love my Indian friends and I would love them no matter what color they would be; because first of all they are not red, they are first of all children of God and that does not include or exclude any special color. So please, oh please, don't preach indifference in our Mennonite churches. Don't preach prejudice against any race and that includes whites. Let my colored friends love me in return—let us be brothers and sisters in Christ and really mean it. *Mrs. Carol Harder, 1104 Circle Drive, Clinton, Okla. 73601.* Feb. 3

Obey God, not men

Dear Editor: A noted preacher and writer writes, "Bible urges patriotism. Romans 13:1 says, 'Let every person be subject to the governing authorities, for there is no authority except from God, and those that exist have been instituted by God.' So you see, the Scripture teaches love of country and respect for law. Anything less than this is unbiblical."

There are many biblical references where the rulers were reprimanded—Saul by Samuel, Jeremiah, Ezekiel, and Amos all spoke against their government. Acts 5:29 says, "But Peter and the apostles answered, 'We must obey God rather than men.' " Many more references are in the Bible pointing to love of God and his will rather than men's laws and desires.

All countries have governments and laws. Communist China and Russia have governments and laws. Hitler had a government and laws. Was it God's desire that their people be patriotic and obey his laws and carry on the cremation of the Jews? Romans 13:10: "Love does no wrong to a neighbor: therefore love is the fulfilling of the law." *E. R. Moser, Bluffton, Ohio 45817.* Feb. 5

Concerns are being heard

Dear Larry: Thanks for your good editorial on listening and hearing (January 2 issue). The accusation that we tend to listen but fail to hear can scarcely be questioned.

The response of the Canadian Mennonite Bible College students who attended the peace assembly in Chicago must be heard. Being responsible for a large part of the planning for the peace assembly, I suppose I am the one who should be listening and hearing.

There was, I think, a genuine attempt to hear our Canadian brothers and sisters. The keynote address by Henry Rempel, a professor from the University of Manitoba, reflected on one of the major Canadian concerns, the economic development and expansionism of the U.S. Professor Rempel's lecture was well received by those participating in the assembly. If the strong interest in having copies of that lecture was any indication of the group's ability to hear, one would say that he was heard.

The Canadian students' allegation that they were allowed to speak and then politely applauded only to have the agenda shifted back immediately to a U.S. focus is true. However, I would suggest that there are some other criteria by which one could measure whether the Canadian group's concerns were heard. One small indicator might be the fact that a number of persons have ordered copies of the Canadian Gray Paper on U.S. economic interests in Canada. This, I think, indicates their interest in understanding more fully the concerns regarding U.S. economic domination which the Canadian students ably called to the attention of the peace assembly.

My response is not intended as a defense for the peace assembly. I am sure that the concerns of the student group are well founded and that they were not fully heard. However, I do hope that they can feel that there was some hearing going on and that they will continue to confront us on our deafness. *Walton Hackman, executive secretary, Peace Section, Akron, Pa. 17501.* Jan. 31

The significance of seminary...

For a first-year student

THE OUTSTANDING characteristic of the seminary community is the nature of brotherhood. Studying together and worshiping around the claims of Jesus on our lives as Christians, and coming to grips with the meaning of being a church community in a larger, diverse church community have been the significant agenda of this past year. The opportunity to ride in car pools with faculty members, to eat sack lunches together with students and faculty, and the chance to help other students and to receive help with tuition and living costs are all indicative of a quality of brotherhood led by the Spirit. Events which show a breakdown of brotherhood also occur, after which the full meaning of forgiveness comes forth. *Bob Guth*

For a third-year student

A WELL-ROUNDED seminary education necessitates learning in various contexts. Few of us would negate the necessity of acquiring an intellectual understanding of biblical and theological themes and ministerial functions. Similarly few would deny that in order to be an effective servant and communicator of God's message to man, more than a trained intellect is required. We must know ourselves and be sensitive to the dynamics of interpersonal relations. We must know how to communicate and how to use our gifts meaningfully. But where are these skills learned? My experience has been that maturity, a healthy self-identity, and professional competency are as much caught as taught. My year in congregationally supervised pastoral education was a learning experience outside the classroom where we learned not only what the Bible says but how to minister more effectively. It was this experience of learning to take people and God seriously that I count as a highlight in my seminary experience and in my decision to go into the pastoral ministry. It was this program that provided a balance and a channel for communicating the tremendous truths of the Bible. As I anticipate full-time ministry, I expect that the combination of classical and practical training will be of great value to me in helping others experience wholeness and meaning in Christ. *Erick Sawatzky*

For a woman

WHILE THE NUMBER of women taking seminary work is growing, women students are still a minority at AMBS. We find ourselves sharing a common struggle to find our place as women in theological education. We are also aware of a growing feeling of commonality with the nonstudent women at seminary with whom we are trying to discover and understand our roles in the seminary and in the church. In my studies, I have become aware of the absence of women theologians and church leaders in the Mennonite church, and I have become convinced that women are called to all aspects of ministry in the church. Most significant in my seminary experience has been the realization that we (men and women) are to be one in Christ, not competing with each other, but each contributing with integrity to the one "body of Christ." *Rachel Hilty Friesen*

For a one-year student

SINCE GRADUATION from college we have been vocationally involved in teaching and administrative activities. While serving people in these ways, each of us has at times experienced a dearth of biblical training—our spiritual lives have not kept pace with our professional and social lives. A significant aspect of this year at the seminary has been the bringing of these into balance. We are also interested in ways in which our skills and abilities can be utilized more completely in the church. This year's seminary experience is helping us to rethink our priorities. Our year at seminary has also given us an opportunity to reflect on those things (our marriage, our involvement in the military-industrial complex, etc.) which an otherwise busy schedule seems to crowd out. We are also meeting new people, developing new friendships, and are being stimulated to greater service and ministry. This is also our opportunity to study the Bible intensively and in depth. *Barb and H. A. Penner*

Contents

Seminary 1973 154
What is a sociologist doing at seminary? 155
News 156
Record 163
A nation of strangers 164
Letters 165
The significance of seminary 167
Effective or obedient? 168

COVER

The Chapel of the Sermon on the Mount at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

CONTRIBUTORS

This week's issue focuses special attention on Mennonite Biblical Seminary, Elkhart, Ind. 46514. The staff members who have written articles for this occasion are Erland Waltner, Leland Harder, Robert L. Ramseyer, and Joe Hertzler.

The four students who write on page 167 are Bob Guth, a first-year student from Eureka, Ill.; Erick Sawatzky, a third-year student from Saskatoon; Rachel Hilty Friesen, a third-year student from Bluffton, Ohio; and Barb and H. A. Penner from Beatrice, Neb., who are involved in the one-year peace studies program.

John H. Yoder's editorial is an excerpt from the closing chapter of his recent book, The Politics of Jesus (Eerdmans). Dr. Yoder is professor of theology at the Associated Seminaries and will continue to serve as president of Goshen Seminary until summer.

Leona Dyck, Suite A, 55 Cornish, Winnipeg, is a free-lance writer.

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Effective or obedient?

John H. Yoder

THE MOST APPROPRIATE example of the difficult choice between effectiveness and obedience, and the most illuminating example, is that of Jesus himself. What it means for the Lamb to be slain, of whom then we sing that he is "worthy to receive power," is inseparable from what it meant for Jesus to be executed under the superscription, "King of the Jews.". . .

The universal testimony of Scripture is that Christians are those who follow Christ at just this point. . . . The visions of the book of Revelation go on from the heavenly throne room, where the Lamb is praised, to a vision of triumph (ch. 12) where the multitude of "our brethren" has defeated the dragon "by the blood of the lamb and by the word of their testimony, for they loved not their lives even unto death." Elsewhere, Paul can describe the entire apostolic ministry with its inner and outer sufferings as a matter of "carrying about in our bodies the putting to death of Jesus, so that in our bodies the life of Jesus also may be made manifest." This is what Jesus himself meant by recognizing as a disciple only him who is ready to take up a cross and follow him. . . .

But the judgment of God upon . . . renunciation and acceptance of defeat is the declaration that this is victory. "Therefore God has greatly exalted him and given him the title, which every creature will have to confess, *the Lord*." *Lord* in the earliest Christian confessions was not (as it is in so much modern piety) a label to state a believer's humility or affection or devotion; it is an affirmation of his victorious relation to the powers of the cosmos. That ancient hymn, [in Philippians 2] which since it could be incorporated as a block in the apostolic writings is one of the earliest extended snatches of Christian worship on record, is thus affirming that the dominion of God over history has made use of the apparent historical failure of Jesus as a mover of men.

We said before that this text affirms a philosophy of history in which renunciation and suffering are meaningful. After the further ground our thoughts have covered, we can affirm still more roundly that for the apostle this renunciation must have been seen as profoundly linked to the human career of Jesus, who did concretely renounce the power offered to him by the tempter and by the Zealots. This hymn is then not as some would make it simply a Hellenistic mystery-religion text about a mythical Christ figure, coming down from heaven and returning thither; it is at the same time the account of the human Jesus whose death was the very political death on the cross. The renunciation of the claim to govern history was not made only by the second person of the Trinity taking upon himself the demand of an eternal divine decree; it was also made by a poor, tired rabbi when he came from Galilee to Jerusalem to be rejected.

This Gospel concept of the cross of the Christian does not mean that suffering is thought of as in itself redemptive or that martyrdom is a value to be sought after. Nor does it refer uniquely to being persecuted for "religious" reasons by an outspokenly pagan government. What Jesus refers to in his call to cross-bearing is rather the seeming defeat of that strategy of obedience which is no strategy, the inevitable suffering of those whose only goal is to be faithful to that love which puts one at the mercy of one's neighbor, which abandons claims to justice for oneself and for one's own in an overriding concern for the reconciling of the adversary and the estranged. 1 Peter 2 thus draws direct social consequences from the fact that Christ "when he suffered did not threaten but trusted him who judges justly."

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:11 MARCH 13, 1973

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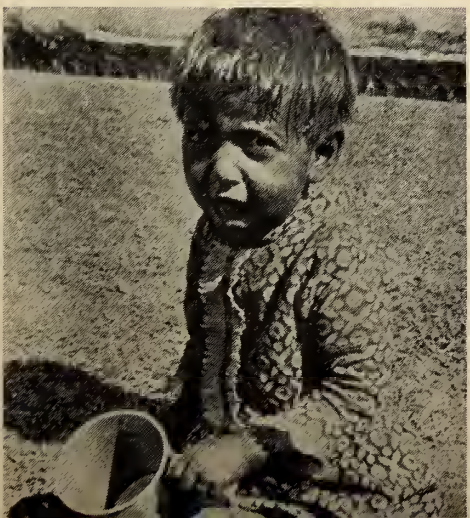
BANGA'S BROTHER

Maynard Shelly

This land of rivers, mighty streams that flood
And drench the sodden earth, this paradise
Where rich brown soil, when mixed with blazing sun,
And gently nudged, disgorges green bright wealth,
Here God has placed a man—his name Banga.
The land is his. He loves these fields, these streams
That feed him, give him life. Though crushing toil
Has drained his blood, he turns again to plow
And seed. No storms which steal his grain can turn
Him back. His soul is wedded to the soil.
One fourth of all the jute for gunny sacks
And rugs around the world he grows.
And ships he loads with tea. He feeds
A growing nation with his rice. And yet
The profit has been lost to him. He's built
Calcutta, Liverpool, Islamabad,
Karachi, London—all these thrived on tax
He paid and paid for ages long. He loved
The land though merchants white and brown did rob
Him, take the wealth his fields had given him.
Yet, he returned as after flood, typhoon,
And drouth to till the land he loved so much.
A strong man Banga—farmer, fisherman,
Earthmover, boatman, stevedore—he sings
And speaks an ancient language musical
And soft. He humbly bows his knees to God
In houses built as pledge of loyalty
To land he calls his mother—land he loves.
Then holocaust, the fire, the tearing flesh.
And Banga saw his firstborn killed before
His eyes, the best and wisest of his sons.
His daughters stripped, dishonored, tortured, raped.
A nameless panic seized each village hut
As Pakistan the cousin brother who
Had pledged defense, with blazing guns set out
To banish hope for freedom from the land.
The fury grew. He ran. He hid himself.
He left his home—the land he called his mother—
Stained with children's blood. But God did save
Him, brought him back and gave him peace again.
O green, O gold, my Mother Land so dear;
Your skies so bright and streams so clear.

So now he's free. Banga's inherited
His earth. The night of terror's past, his land
Is rid of brutes who'd rule with sword unsheathed.
But rising from the wreckage left by Pakistan
Now come three grim and fearsome horsemen
Trampling down the crops that he has sown
Devouring fruits of freedom earned in blood.
The first comes looking friendly and with a smile
And giving gifts. His horse is brown, his name
Is Over Birth. His gifts are children, bronze
Of face and lively ones. Be fruitful,
Multiply, and fill the earth, subdue it. Banga
Has. His bed has been more fertile than
His fields. He's filled the land; his progeny
Have robbed him, taxed his harvest, eating all
He raises, crying then for more. The second
Horseman follows close behind. His steed,
An ancient one, yet in its prime, is black.
His name in Poverty. His swords are two—
Disease and Famine—cutting all he meets
More deeply than did Pakistani troops.
Defense against this scourge consumes the wealth
That must be spent for factories and mills,
The only way to build Gross National Product
That a country needs to drive this horseman
Off. But Banga has no time to do
In five and twenty years with small resources
What America could take two hundred
Years to finish off where land was super
Rich and hungry mouths to feed so few.
Hard work and work alone is all he ever
Had to make his life and this is failing
Him. A prisoner of time, he needs
To learn new ways to farm and fish, but can
He risk untried and novel ways as horsemen
Trample sons and daughters? Third comes Death.
He rides on gray and kills the soul before
He takes the body. Banga dreams of building
Brightly lighted cities rimmed in stainless
Steel. A place with medicine for fevered
Tots. He knows he needs a miracle.
His hope is crushed by giants that bar the path
And drive him down. Despair is death. His sons
Infected with a dream of riches ask
To leave and read in schools abroad and never
To return. Self-hate has settled in.
He feels a lack of worth. The telephones
Don't work; if it's made in Bangladesh, it's no
Good. Wounded soul, he turns upon his brothers
Shedding blood in anger at himself.
With days of death and hate in store
Was this the paradise I waited for?

The wide-screen picture postcard's other side
Reveals a man who has been trampled, bruised,
And chained. That's life; it's not so nice in
Undeveloped countries. Banga wants to sing,
Make poetry, and dance. His cousins in the richer
Nations write him off as backward, victim,
Refugee—all names that hide his human
Face. When brothers dwell in unity,
How good and pleasant. When our fellow-
Man is shackled, held for dead, what must
We do? Why loose him, let him go. We can't
Be free until he's free. Salvation means
Our lives entwined, our bearing burdens, his
As ours, and ours as his, and being tempted
In all points as he. His freedom makes
Us free. In finding strength together, we
All find the strength we need. The name for that
Is brotherhood. So when you bring a gift,
Remember first the brother you have lost.
Then leave the gift and find your brother's hand.
O sing the garden green which God prepared;
O sing the brothers true who life have shared.



The gospel according to scrap brake drums

Levi Keidel

Recently I sat on the front veranda of our Zaire home in the early morning darkness, meditating. As day broke, I heard at closely spaced intervals, in villages across the river valley before me, and in villages along the crest of the hill to my left, the "dink dink . . . dink dink . . ." of gongs. I counted them in six different places. Such a gong is generally a scrap brake drum or tire rim suspended from a limb and struck with a large bolt.

Two generations ago missionaries coming to this country taught these people to start out the day with God. It is now woven into the fabric of their life. I knew some of the gongs were being rung by leaders of split-off religious groups; but all of them were calling people to worship. Maybe this helps explain what I have noticed in recent days . . . evidence that the spirit of God is at work around us.

Some weeks ago a pastor who teaches Bible in a public school came to me with a problem.

"One day I gathered my classes together, taught a lesson, and gave an invitation. Over sixty children raised their hands wanting to accept Jesus as their Savior. Can they know what they're doing? What shall I do with them?"

Upon learning that the children were from ten to fourteen years of age, I assured him that they likely did know what they were doing. We counseled together on how to evaluate their sincerity and how to help them grow in their knowledge of Christ.

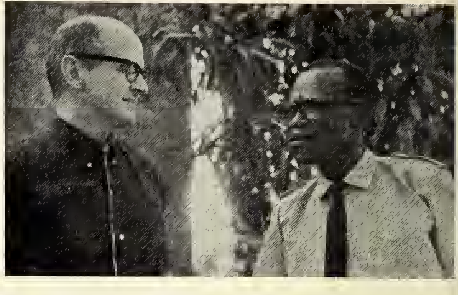
Just two weeks earlier lightning had struck this pastor's home. It split door casements on two opposite outside walls, punctured an inner wall, followed down a gun barrel that was leaning against it and split the gun stock in the room where he, his wife, and two children were sleeping. It struck his house the first time seven months ago. People here interpret the experiences as miraculous deliverance from powers of evil which are trying to destroy him.

Last Sunday a missionary with a public address system on his truck took a Zairian evangelist named John Kabamba to three open-air markets. It was drizzling. John sat inside the open cab door and preached on "The two ways." People clustered under the flimsy stick booths or stood in the rain to listen. A total of thirty-seven came to get right with God.

Recently Bible institute students had a practical work assignment. They taught a series of daily Bible lessons in the primary school here on the mission station. Some 200 students said they wanted to take Jesus into their hearts.

Tuesday afternoon I met with four young men who teach Bible classes in the area public schools. They regularly reach over a thousand students in some sixty classes a week. Their sharing was animated. "When I started at this school," one said, "kids were so undisciplined they threatened me bodily harm. I went home and prayed about it. By now I've won their respect. Every one of them loves me. When the principal suggested dividing my class with a new teacher, they said, 'Never. If another teacher comes, we'll drive him out.' The principal asked me, 'What did you do to change those students like that?' "

Evangelist John is one of these teachers. While we were in session, an elderly man who is a subchief came. He had repented of his sins at John's Sunday meeting. Now he had come to say that he wanted to destroy his native fetishes and medicines. He wanted John to go with him to his village. They went, removed the fetishes and medicines from this home, had prayer, then hauled them to the river and threw them in.


Levi Keidel with John Kabamba

Later that same afternoon I participated in a local church council meeting. An important item on the agenda was setting up plans whereby the 200 primary school students who said they wanted to accept Jesus would have opportunity for catechism instruction by a qualified teacher.

A young man who coordinates evangelistic efforts between various areas of our field just returned from a five-day trip. In some twenty meetings, thirty-five people repented of their sins and accepted Christ, and seventy-two backsliders returned to the Lord.

Not long ago my wife was main speaker at a four-day area women's conference. At the final service on Sunday morning the local pastor preached. He gave an invitation, and over forty came forward to be restored. Among them was a woman who had deserted the way of Christ and had not come to church for ten years. Conference women had been praying for her and rejoiced at her coming.

Some months ago I received a report from church leaders in the western part of our field, where visiting evangelist Kabangu-Lubadi had just closed a two-week effort there. Over 1,000 persons made first-time decisions, and 682 backsliders returned to the Lord. During the turbulent events in this country some years ago, this man fled through the withering cross fire of war, escaped death threats of hostile tribemates, and hid for weeks in the jungle to survive. God is using him now.*

There are problems. As during the first century, the combined power structures of institutional religion, paganism, and Caesar form a specter which, humanly speaking, could wipe out the church. But the rusty brake drums continue to sound out their "dink dink . . . dink dink . . ." every morning, and the spirit of God continues to work around us. These dinking brake drums suggest something more akin to the book of Acts.

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*This man is the central character in *Footsteps to freedom,* Moody Press, 1967.

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NEWS

Camp report sparks B.C. conference discussion

Lloyd Mackey

George Nachtigal, a Chilliwack secondary school teacher, has been elected to his second term as chairman of the United Mennonite Churches of British Columbia.

He was reelected by acclamation Saturday, February 10, when 300 delegates and visitors met for the thirty-eighth B.C. conference, held at First United Mennonite Church, Vancouver.

Delegates passed a $130,620 budget in short order during the dying moments of the conference, accepting almost passively a $14,000 hike over last year's expenditures.

The only possible budget hitch, a motion from Eden Church, Chilliwack, asking the conference executive to study reduction of the number of conference employees, was withdrawn by church delegates. Reason for the withdrawal was that the executive committee proved to the church's satisfaction that some $7,000 in salary reduction was accomplished through more effective deployment of staff.

Warmest discussion of the conference followed Camp Squeah director Peter Nickel's report on the camp's spiritual influence on campers.

Mr. Nickel quoted from several counselor reports on campers—without revealing identity—to indicate that the camp's spiritual influence varied greatly according to individual situations.

Siegfried Bartel, who is board chairman of the Agassiz public school system, questioned the wisdom of preparing reports without the consent of parents and keeping them from year to year.

His query sparked twenty minutes of debate which included support of the reporting idea, suggestions that reports be available but only consulted if a camper problem developed, and outright opposition to the idea.

Conference consensus was that the camp committee study its reporting policy in light of the debate. But delegates passed a unanimous vote of confidence in Mr. Nickel and the committee—a vote designed to assure camp personnel that the objections were offered in a constructive sense.

In other camp-related business, delegates approved a committee recommendation to begin blueprint drawings for the kitchen and assembly hall addition at Camp Squeah.

Werner Bartel, chairman of the camp committee, said the drawings and estimates would be ready for the 1974 conference, with the hope of construction by 1975 if approval is given.

The music committee chairman, Jacob Braun, asked delegates to consider for the future, the idea of a conference-employed music director to provide backup resources to lay volunteer music leaders in local churches.

The conference also approved a Christian education committee recommendation that the $50,000 from the sale of the former Bethel Bible Institute property at West Abbotsford be placed in a reserve fund for future Bible institute needs or expansion.

There were some light moments in the conference when representatives of various Mennonite educational institutions attempted some friendly one-upmanship. It all began during Columbia Bible Institute reports, which showed glowing statistics about the growth of the school and community acceptance of the Christian service program.

Canadian Mennonite Bible College representatives indicated that some students from Bible institutes go on to CMBC. The inference was that Bible school is not for everybody.

Finally the Elkhart seminary promoter took a standing count of delegates who had attended Bible institutes, colleges, universities, and seminaries. It was a fairly even split.

Regionalization of some conference committees was an easily approved subject. That policy will be implemented in the youth advisors area, as well as in the area of annual conference rotation.

The western region includes Greater Vancouver and Vancouver Island churches. The central region covers the Abbotsford area, and eastern representation takes care of the Chilliwack area and the rest of the province.

Delegates also approved setting aside $5,000 to assist the Burns Lake congregation in northern B.C. with the establishment of a ministry in the developing mining communities of Topley and Grandisle.

The Mennonite involvement currently includes Friday night adult Bible studies and recreation-spiritual programs for children. Several members of the Burns Lake Church make the seventy-mile trip each week to spearhead the activities.

Statistics indicated that B.C. conference membership grew from 3,524 to 3,572 during the past year.

Longacre visits South Vietnam
Seeks reconstruction ideas

Paul Longacre, assistant executive secretary of Mennonite Central Committee, left for South Vietnam in February to obtain first-hand information on the Vietnamese political situation as it relates to MCC's present and future program activity. Mr. Longacre may also visit Laos and Cambodia to assess possibilities for MCC assistance there.

During his ten-day trip to South Vietnam, Mr. Longacre was to contact Vietnamese church leaders, MCC personnel, and Mennonite missionaries for their suggestions about reconstruction programs in Vietnam. Tentative ideas for action include a food-for-work program to help resettling villagers in preparing their land and irrigation facilities for production, helping secure seeds and livestock for resettlers, and assistance for those with physical handicaps resulting from the war and for individual prisoners who are being released and their families.

Mr. Longacre hopes to investigate possibilities for assisting Vietnamese people in areas controlled by the Provisional Revolutionary Government and to discuss MCC planning for North Vietnam with Mennonite missionaries and workers.

The trip will also facilitate the coordination of MCC reconstruction work with possible governmental programs, Vietnam Christian Service, and local church efforts.

Chileans try a "second way"

Delton Franz

In spite of our nonpolitical posture, Mennonites, like people across the country and around the world, are attracted to political systems which offer some assurance that our economic well-being may be advanced. Hence, as a basically advantaged and affluent people in America, a preponderance of Mennonites identify with the Republican party—a party that has generally shown more sympathy for entrepreneurs than to the unemployed and the racially disadvantaged.

Not surprisingly, the Mennonites of Holland tend to be apprehensive of right-wing totalitarian governments, having endured the bombing and invasion of Nazi troops from Hitler's regime during World War II.

The Mennonite colonists in South America, by contrast, experienced hardships at the hands of the revolutionary left in the Communist uprisings in Russia in the 1920s and consequently they are more comfortable with the elitist military governments of Brazil and Paraguay, where uprisings of the disaffected are likely to be put down.

Admittedly, these are broad generalizations. Yet it is important for us as members of a worldwide brotherhood to recognize that the "friendly" governments, who have opened doors to us over the years, have often deprived other racial and economic groups both within and outside of countries where Mennonites have settled.

As immigrants in search of new opportunities in earlier years, we were the beneficiaries — in Canada, the United States, and in South America — when government made cheap land available to us that rightfully belonged to the Indians, whether the Indians in Paraguay, Kansas, or Manitoba.

Now *we* are the established, the landed aristocracy, while other minorities (in some places majorities) are knocking at the door hoping for a fair chance to have their day in the sun. Will we intercede on their behalf?

A part of our tradition has always been to share our resources with the disadvantaged. Yet when the impoverished masses awaken to their disadvantaged conditions and begin a disruptive clamor for justice, our sense of security—peace and prosperity—is threatened. We welcome governmental action that will keep the agitating oppressed in line and our own positions secure. Our instinctive response to any agitation for equality is to counsel patience.

But the patience of impoverished *third world* people is wearing thin, as America and the developed countries get richer and the underdeveloped nations fall further behind. For the rich to urge the poor to wait, arguing that the benefits of economic expansion will eventually trickle down, is resented, especially when our giant business corporations are reaping huge profits on *third world* soil.

Because of the growing sensitivity of the oppressed to the economic exploitation by foreign corporations, the church must realize that the issue is becoming less the traditional one of how charitable the rich countries (and churches) should be toward the poor, but what must be done to end the injustices of programmed economic exploitation by big business and government.

For that reason, the recent appeal from American missionaries serving in Chile, to their fellow Christians in the United States, merits our attention. The fact that Mennonites do not have projects in Chile nor immigrants who have settled there may enable us to examine the exploitation of the Chilean people by American business with greater objectivity.

It is appropriate to consider the appeal from Chile at this time because parliamentary elections scheduled for Chile on March 4 will indicate whether President Salvador Allende's coalition in Parliament will have enough support to make feasible the continuation of his socialist government. These elections—which will have taken place by the time this article appears — will be watched around the world with keen interest because the election of Mr. Allende as President of Chile in 1970 marked the first democratically elected Marxist leader of any country in the western world. To put it differently, *Chile is the first nation to attempt a socialist democracy.*

The eighty missionaries from the United States serving in Chile (Missioner's Committee on International Awareness) who sent a pastoral letter to American churches, expressed their distress with the effects of U.S. Government and business operations in developing nations in general and in Chile particularly:

"Greetings in our Lord Jesus Christ. We are writing to you out of a common concern for the one gospel we both profess and the one kingdom of justice and equality and peace to which we are both committed. . . .

"We have become aware of the contradiction between his gospel and many of the actions of the nation from which we come, actions which are harmful to the people of Chile economically, politically, culturally, and spiritually."

Speaking further of the plight of dehumanizing poverty of the vast majority of Chileans the missionaries' letter goes on to cite U.S. business corporations as a major factor that has perpetuated these conditions.

"Between the years 1911 and 1971, the years during which the large U.S. copper companies operated in Chile, foreign companies removed from Chile a total of $7.2 billion. During these same years foreign investment amounted to just over $1 billion. In other words, foreign investors removed *seven times* more than they put into the country.

"The two giant U.S. copper companies alone, Anaconda and Kennecott, removed $4.6 billion from Chile during the same years."

The control exercised by big rich governments over poor countries is exemplified by the pressure the United States applied to Chile to subsidize the cost of our war in Vietnam. Chile was pressed to sell 90,000 tons of copper at thirty-six cents a pound, even though the world market was at sixty cents a pound. In so doing, Chile lost $43 million and the Chilean poor suffered from the reduced copper earnings since its government's reduced revenue limited the health and educational services that could be provided for its people.

Eight months after Salvador Allende became President of Chile in 1970, the Anaconda and Kennecott companies were expropriated. Nationalizing the American copper mines, like the agrarian reform of dividing the huge rural estates among peasant farmers, is all part of the government's income redistribution effort.

There are many indications that U.S. policy is trying to do everything possible short of military intervention to keep Mr. Allende from succeeding. U.S. reactions to Chile's take-over of U.S. industries were quick and decisive. Monetary credit was cut off by such agencies as the Export Import Bank and the U.S. Agency for International Development. Companies are not making new investments. Delays of deliveries and shipping of spare parts have occurred. Technical assistance has been withdrawn. It is noteworthy, however, that while the U.S. Government has put the squeeze on Chile for financial credit and food imports—in retaliation for nationalizing the U.S. copper mines—U.S. aid to the Chilean armed forces has doubled! Some diplomatic quarters in Washington suggest that the military aid was designed to court the Chilean military leadership in the hope that they might overthrow the Allende government.

If Mr. Allende's economic reforms had been instituted by means of a violent revolutionary take-over, we might view it as another example of "communist aggression." But Mr. Allende's leadership came peacefully, being subject to the democratic will of the people. The ousting of U.S. copper industries from Chile presumably represents the wishes of a substantial proportion of the people.

A September 1972 survey of greater Santiago, commissioned by the opposition-controlled newspaper, *Ercilla,* gives evidence that 60 percent of Santiago's population looks favorably on the Allende government's performance. Equally important, this survey shows that Santiago's small privileged upper-income group overwhelmingly opposes Mr. Allende's efforts, while the lower class is enthusiastic. The President's support was earlier increased when the abortive coup, proposed by the CIA and ITT contributed to the increase of leftist support from 36 percent in September 1970 to 50 percent in April 1971.

While Mr. Allende stands out as the hemisphere's first freely elected socialist president, care should be taken not to pigeonhole the Allende government in the same mold as Stalinist Russia. In Chile, as in other Latin American countries, the people are affirming their *nationalist* aspirations (not leftist ideologies). President Allende asserts that this is Chile's historic opportunity to open a "second way" to move from the injustices of capitalism in favor of socialism without the human costs of revolutionary violence.

Mr. Allende has not tried for political control, as in Cuba, where opponents are shot or jailed and where dissent is silenced by the absence of a Congress, a free press, and political parties. Chile is *not* a police state. Mr. Allende's concept of socialist government is *not* of the Fidel Castro school of Marxism in which the government rips down the whole castle in order to build another one from scratch.

Salvador Allende

These observations are made, not to suggest that Chile's present form of government offers a model, providing the answers to the difficult problems of underdeveloped countries. President Allende's government is in fact fraught with headaches, and only time will tell whether it can overcome the dual handicaps of opposition from the upper and middle classes within the country and the United States' obstructive actions from without.

What Chile's experiment tells us is *first*, that the old image of Stalinist communism will not be applicable to changing form of socialist governments in the developing countries of Africa and Latin America. The American "anticommunist" outlook that persisted through the *cold war* era does not provide an accurate perception of some of the newer revisions of the socialist state.

Rather than viewing the Chilean Government's actions as sinister ideological moves engineered by Marxists, their actions should be seen as part of the regional response to deep-seated national needs to direct and control their own resources. What we are seeing in Chile is much more than the action of a single government; it is a Latin American phenomenon with both long- and short-range implications for the industrialized nations of both East and West.

Second, the citizens of capitalist societies—the U.S. especially—must learn that *third world* nations will increasingly reject our economic and political system because of their bitter experience with our profit-taking, capitalist business firms which have exploited their people.

Slowly the reality of these two factors is getting through to at least some members of U.S. Congress. This month, Senator Frank Church (Idaho), Latin America specialist on the foreign relations committee, will hold the first congressional hearings on the activities of multinational corporations. The impact on impoverished nations of these rich industrial giants will come under examination. Perhaps some light will be shed on the efforts of ITT (International Telephone and Telegraph) to lead a coup in an attempt to prevent Mr. Allende from becoming president of Chile in 1970. Clearly ITT was motivated by its interest in protecting financial profits.

Though U.S. policymakers have been slow to acknowledge the reasons for the resentment felt toward us by a growing number of the disinherited around the world, the more immediate question for the readers of *The Mennonite* is whether we in the church understand this.

It seems clear that our first priority is not to ally the church with either capitalist or socialist governments, for neither can ever be an adequate expression of the Christian's responsibility to his neighbor. Nor should the purpose of our analysis of our neighboring Latin American countries be to romanticize "socialist" models like Chile or simply to condemn countries like Brazil for being "conservative." Moralism becomes a form of blindness when it overemphasizes the virtues of one type of political system and the vices of another.

As Christians in North America, our inquiry should begin with the actions carried out by our government that affect the lives of our Latin American brothers, especially the poor.

If the determination of Latin Americans to have greater dignity, independence, and justice means the end of U.S. dominance in the Southern Hemisphere, that should be recognized by our churches as a legitimate claim.

The efforts to exploit people of Latin America and militarize their governments in the interest of sustaining the vested interests of the U.S. policymakers and big business should prompt Christians in the U.S. to speak out. Our charity to the oppressed should be undergirded with justice.

Alternative congregation grows in the city

Ecumenikos is not the typical young suburban congregation.

The congregation is located in the Johnson County, Kansas, suburbs of Kansas City. But location is hard to pin down. The church has no building of its own and doesn't want one, for now at least. It meets for worship in the social room of a large apartment complex. Smaller group meeings, including Christian education, are in homes. The staff works out of a cubbyhole borrowed from a state denominational office.

It's also hard to talk about ministry in the usual terms. There are three staff ministers, but the rest of the congregation prefers to think of themselves as nonsalaried ministers. Some people even talk about reducing the need for any paid ministers within three years.

The idea of such a congregation began about 1970. The Rainbow Boulevard Mennonite Church, closer to downtown, was wondering whether to build a new building and began discussion with the Metropolitan Interchurch Agency in Kansas City on possible joint efforts with other denominations. Both the United Methodist Church and the Disciples of Christ had bought property for new congregations, and they and other denominations liked the idea of a joint effort.

Finally, five denominations—United Presbyterian Church, United Methodist Church, United Church of Christ, Christian Church (Disciples of Christ), and General Conference Mennonite Church—decided to pool their resources for a new congregation in the Shawnee Mission-Overland Park area of Johnson County, an area of highly mobile young families, commuters, and apartment-dwellers.

Regional or local groups within the five denominations appointed a ten-member committee which set up a minimum structure and hired three staff members: Anne Lee Kreml, experienced in small groups, family education, and pastoral care; Terry Woodbury, practically fresh from seminary; and Lowell Spencer, formerly a Methodist pastor in Kansas City.

The structure of *ecumenikos* has been evolving ever since the congregation began meeting last July. A retreat in September, which staff had seen as organizational, focused—at lay insistence—on building relationships within the group. When the congregation did decide on organization, it set up five interest-oriented house churches and a policy-setting coordinating committee, which makes decisions by consensus.

The structure continued until January, when the congregation evaluated and restructured. The two family living and worship house churches had proved such a good place for intergenerational Christian education that the idea was expanded to include everyone.

Now five education groups meet every other Friday evening in five homes within walking distance of each other. Children are divided by age, and a parent joins a group with one of his own children. Teen-agers serve as teachers' aides.

"We have tried to keep the family relationship present," said Ms. Kreml. "But it also gives adults without children a chance to relate to children. And children have a chance to relate to adults who are not parents or teachers."

Ms. Kreml said that families are spreading the word of the education groups among their friends, and that growth is largest here. The pattern has been that a family finds an education group, then becomes interested in the other activities of the church. About seventy adults and children are involved.

Only one of the house churches which began in October—the social action house church—has continued as it was. But four others have been organized—personal growth and human sexuality, counterculture, meditation, and ecumenical dialog. The latter house church is in conversation with Catholics involved in an apartment ministry in the area.

Worship celebrations are usually every other Sunday night—sometimes weekly. The apartment complex where they are held is on a street of half a dozen such apartment complexes, and although none of the present church members live there, the move is intentional.

"People in the apartments are almost totally unrelated to any church life," said Mr. Woodbury. "We are looking at this area as a kind of mission."

The room, with shag rug and little furniture, has allowed many forms of worship—musical liturgy, small group activities. But communion is the real worship focus, said Mr. Woodbury.

"Communion is the point where pluralism can find a central point where people feel comfortable. It brings unity in diversity."

Dealing with the pluralism within the congregation has been difficult at times, members admit. Diversity among the house churches has been built in, but some people find it hard to accept diversity in worship and wish for more structure.

Many other members are former church dropouts or those who were never able to find a way to drop into church structures.

"I like this congregation because it

It's new!

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allows for individuality as well as community," said Donna Leutung, a member of the congregation. "In the house churches people can express differences and people are allowed to be what they want. But there is community, too, and care for people in need. When the electricity was out in parts of Kansas City this winter, there was concern for other families, and some moved in with each other temporarily."

The diversity has also allowed for questioning.

"When we examined what it means to be a member, I sensed for the first time that I had a choice about being a Christian," Ms. Leutung said. "Before, I didn't question being a Methodist or being a Christian. Now I've found that a Christian has the possibility of questioning."

"The valuable thing in the membership process," Mr. Woodbury added, "was to hear people making a unique personal statement. I had the sense that the pluralism was above board. Usually it's not examined. But this church demands: What do you mean by 'Christian'?"

The emphasis on personal commitment relates to the emphasis from the beginning on "lay empowerment."

Although it may seem to contradict the idea of lay involvement, the hiring of three staff members was intentional.

"The training of laity is pretty important," said Mr. Spencer, "and one staff person is not enough. The usual model for a new congregation is a part-time man who spends much of his time doing institutional things. He doesn't see himself as a trainer."

The pastoral model has also encouraged diversity, since the three staff members have different interests and do not agree on everything concerning the nature of the church.

Both staff and nonstaff are struggling to make the concept of lay involvement more than rhetoric.

Ms. Leutung said, "There are laity who have never felt they had responsibility. In the end the church may be left to them. On the other hand, there are ministers who have to get used to the concept, too."

"In more traditional churches, laity have always been secretaries and cooked the dinners," Helen Yeomans, another member of the congregation, added.

"When I think of all the dinners I've cooked here!" Mr. Spencer groaned.

Is it worth the struggle?

"Yes!" said Ms. Yeomans. "People's personhoods are being kept intact. I don't have to fit any role. I feel I am a minister at a church."

"If there are fifty people in the church, I have one-fiftieth of that responsibility," said Ms. Leutung. "Sometimes you choose, sometimes it is laid on you."

"In the established church, if I called and asked someone to do something I felt apologetic," said Mr. Woodbury. "But last night I felt free to call Donna to ask her to attend the meeting with me. I feel different in the way I relate to people in requests."

Mr. Spencer agreed, "I used to expect half the people I called to say no and give five reasons why they couldn't. The church was way down on their list of priorities. Maybe we should ordain the lay people as ministers in the church."

Ms. Leutung: "But we should get away from the lay-clergy titles."

Mr. Woodbury: "You mean, we talk about new functions, but continue to use the old words."

Mr. Spencer: "How about just using the word 'minister' for everyone?"

Ms. Leutung: "Okay, you're staff and ministers, and we're ministers but not paid. Each has uniqueness, and we can call on his talent when needed."

Mr. Woodbury: "But the struggle is: I spend four years getting a degree and taking all the courses, and all that is attached to an ego process. But what is called for here is not a title or ego or certain expectations, but the right person. That is threatening. We just aren't sure anybody in the world needs us."

Mr. Spencer: "The reason I got training was that I felt 'called.' I feel called to do a couple of things nobody's asking me to do."

Ms. Leutung: "Then the community is not dealing with you as a person."

Ms. Kreml added later, "Lay empowerment has been a struggle, but not as much for me as for Lowell. My stance is different. In the way the educational process here has developed, I have tried to follow the lead of people and let them discover. In January, they came out where I would have come out three months ago. That was a positive stroke. It told me that I'm where I ought to be."

The congregation is already making plans to become a full member of all five denominations to which it is related and will be applying for membership in the Western District Conference.

Mennonite involvement so far has been primarily financial, although one family is participating in both the Rainbow Boulevard Church and *ecumenikos.*

Leo Goertz, a member of the Rainbow Boulevard Church and part of the originating committee, commented, "This is how I see Mennonites being involved: *ecumenikos* is another alternative kind of church for Mennonites who come to the city who don't want a rural church experience moved to an urban setting. Many educated young people are turned off by the suburban church experiences until they become parents of four- or five-year-old children."

The ecumenical congregation fills a need, he said, since there would be little chance for Mennonites to do the same thing on their own with few finances.

Mr. Goertz also felt that participation of Mennonites—with their history of lay ministry and congregational polity—could be helpful to *ecumenikos.*

"This kind of congregation should be done fairly seriously on a trial basis in a couple of cities," Mr. Goertz suggested. "This congregation was well thought out, and I think the experiment deserves enough support to see if it can be an alternative." *Lois Barrett Janzen.*

Words & deeds

Nearly eight million dollars was received by the American Friends Service Committee in 1972, most of it in the form of individual contributions, foundation grants, and bequests. Approximately 7.5 million was spent by the Service Committee on some 200 projects in the United States and seventeen countries abroad. The work of AFSC, which is a nonprofit nationwide organization, focused on five main objectives: 1. alleviation of suffering, 2. assisting the poor, 3. finding new approaches to peace, 4. exposing injustice, and 5. involving young people in problem-solving.

The assumption that Christianity appeals primarily to older people in Russia is evidently false, says Roland G. Metzger of the American Baptist Board of International Ministries after a visit to the Soviet Union. "I had heard that only older people went to church," he said, "but in every church I visited, there were young people—younger than twenty-five, and even children—in some of the services. In one church more than half of the congregation were under twenty-five." Russia has the largest Baptist group in Europe.

Conference women's group to start new publication

A new magazine is in the offing for the Women's Missionary Association.

The Commission on Overseas Mission acted at its annual meeting in February to discontinue the field papers produced by overseas missionaries and, in their place, to publish one overseas mission paper, edited by COM staff, and inserted periodically in *The Mennonite* and *Der Bote*.

The WMA executive council, meeting at the same time in Newton, Kansas, felt that the new overseas mission paper would duplicate much of *Missions today*, the WMA publication since 1965.

The council gave encouragement to a new WMA publication which might include articles on personal growth, effective witnessing, WMA projects, evangelism at home, the single woman, offender ministries, or book reviews.

Details and format of the new magazine have not been worked out, and the publication would not begin before fall at the earliest.

Naomi Lehman, WMA president, told COM members, "A mission insert in *The Mennonite* would reach so many more people than *Missions today*. For us to continue *Missions today* as a largely overseas paper would be duplication, but we must have some kind of publication to keep women informed. We have tried to make *Missions today* a family paper. Now we would focus more on women's interests."

Dorothea Dyck, WMA executive secretary, emphasized that *Missions today* would continue until the new publication began and that subscription money should still be sent in. Money from unexpired subscriptions would be applied to the new magazine.

By percentages, the 1972 WMA budget fared even better than the total General Conference budget. Last year $130,000 was budgeted and $145,213 was received.

At its February meeting, the council decided to give away more of the surplus from last year. Five hundred dollars went to ministries to the offender and $500 to Faith and Life Radio and Television.

The 1973 budget was set at $135,000, including $5,000 for WMA publications.

At this year's meeting, the WMA executive council initiated a luncheon with women missionaries on furlough who were attending the Commission on Overseas Mission sessions and with the women members of COM.

Seminar on Indian Americans planned for early May

An inter-Mennonite seminar on Indian Americans will be held at the Mennonite Central Committee Peace Section Washington Office April 30-May 2. The seminar is planned for fifty participants from Mennonite agencies and conferences who are already involved in or are seriously interested in Indian problems. Indian leaders will serve as resource persons for the seminar.

At a seminar planning meeting in Newton, Kansas, in February, Lawrence Hart, Cheyenne Indian chief and pastor of the Koinonia Mennonite Church, Clinton, Oklahoma, emphasized the importance of having the seminar in Washington, D.C., so Mennonites can have a better understanding of the involvement of the United States Government with Indians.

Delton Franz from the MCC Peace Section Washington Office is planning the seminar. Program projections for consideration at the seminar include economic development, cooperative credit unions, legal aid, and the involvement of Mennonite voluntary service workers in long-term teaching in Indian schools.

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Mennonites train Flatwoods corpsmen

In the hills of the Jefferson National Forest near Coeburn, Virginia, three Mennonite Central Committee volunteers live and work. Dan Kauffman, Kalispell, Montana; Glenn High, Coopersburg, Pennsylvania; and Ron Stutzman, Louisville, Ohio, are part of life at Flatwoods Job Corps Center.

Job Corps is a national program which gives disadvantaged young men and women a chance to develop their talents, self-confidence and the motivation to improve themselves. At Flatwoods, a Job Corps center for men, an enrollee can receive specialized training in auto mechanics, welding, carpentry, heavy equipment, sewage management, masonry, painting, construction, or cooking. In addition he can work toward completion of a high school certificate.

Dan Kauffman spends his time instructing a crew of four to five corpsmen in the use of heavy machinery—bulldozers, front-end loaders and motor graders. Most of his students are public school dropouts, sixteen or seventeen years old.

"The time that a corpsman spends working with us in machinery and the time he spends in basic education depends on his background," explained Dan. "If he performs at low levels in math or language skills, he may spend three days on the crew and then seven days in education. Another corpsman may spend one or two weeks at work before he returns to the classroom."

A new corpsman takes time to visit each of the training programs before he decides which crew he wants to join. He may spend a day watching bricklaying in the masonry building, helping repair one of the center's seventy vehicles in the auto mechanics shop or getting spattered with a paint sprayer on a painting project.

Ron Stutzman participates in the second major thrust of Job Corps training—basic education. Ron teaches health to new corpsmen and assists ten to fifteen students in the math building. Most of the basic education courses are individualized. Ron helps each student work through problems at the student's own level and pace.

Because of the government freeze on social welfare funds, no new permanent workers can be hired at Flatwoods. As a result Ron may join Glenn High in the recreation department where the staff is shorthanded.

As a recreation aide Glenn manages the center canteen. "There's never a dull day—trying to stay ahead of the guys," Glenn said, leaning against a wall of shelves stocked with toothpaste, hand lotion, combs, and candy.

"The corpsmen safety deposit bank is here in the canteen too." Each corpsman receives a living allowance of $30 each month and may earn raises up to $20 a month more.

"Every now and then a corpsman will ask one of us if he can borrow money. We tell them they're making more money than we are. Most of them just flat won't believe us," Dan laughed. MCC volunteers receive $25 a month for personal use.

Glenn also advises the Corpsmen Council, supervises free gym, and serves as a lifeguard at the center pool.

Occasionally one of the three MCC workers will drive a bus of corpsmen to neighboring towns or to a nearby women's Job Corps center for recreation and social events.

During the seven years Flatwoods has been in operation, more than 1,000 young men have been in training. Most of the corpsmen are from Virginia and stay from six to ten months. John Pryor, director of the center feels strongly that living together is an educational experience in itself. "Black city kids and white mountain kids are two different ethnic groups," he said. "A corpsman can't be here six weeks without learning something."

Ron, Dan, and Glenn would probably agree that the same is true for MCC volunteers. *Gayle Gerber Koontz*

RECORD

Ministers

Abe Hiebert will begin as pastor of the Zion Church, Swift Current, Sask., next summer. He is now a student at Canadian Mennonite Bible College and interim pastor at Bethel Gospel Church, Oak Point, Man.

Wilmer Martin, Jr., a layman in the Bethany Church, Quakertown, Pa., has taken over pastoral duties at the Kempton (Pa.) Church.

Workers

D. Amstutz

S. Amstutz

Dean and Sandra Amstutz have begun a twenty-six-months term of service with MCC in Belem, Brazil. Dean will work at the Wycliffe dairy farm and later in agriculture with the Amazon Indians. Sandra will be working in preventive health care with the Amazon Indians. Dean attended Iowa State University and Sandra received a RN from Mennonite School of Nursing in Bloomington, Ill. Dean is the son of John E. and Frances Amstutz, Bloomfield, Iowa. Sandra is the daughter of Clyde and Jeanna Knapp, Bloomfield, Iowa. They are members of the Pulaski Church, Pulaski, Iowa.

Janene Elaine Hostetler, McPherson, Kans., began at least one year under General Conference voluntary service Feb. 12. She is serving as a day-care worker in the Markham, Ill., voluntary service unit. Ms. Hostetler is a member of the Inman (Kans.) Church and a graduate of McPherson Senior High School. Her parents are Marvin and Helen Hostetler.

Calendar

June 4-5 — Mennonite Maintenance Association annual meeting, Goshen College, Goshen, Ind.; Kenneth King, chairman.

Western

March 18 — Peace institute, Eden Church, Moundridge, Kans.; John Lapp of Goshen College, speaker.

March 25 - 29 — Meetings at Bethel Church, Inman, Kans.; Reuben Short of Africa Inter-Mennonite Mission, speaker.

DISCUSSION

Canada: Is independence possible?

Ray Hamm

Learning how to live in harmony with, but distinct from, the greatest power on earth is a knotty problem—so said Mitchell Sharp, Minister of External Affairs for Canada.

In 1971 Pierre Trudeau, Prime Minister of Canada, said, "Are you (the Americans) saying that you must export long-term American capital to all countries of the world and that your economic system is leading you to buy up as much of the world as possible?" Later that same year he gibed, "With friends like Secretary Connally (Treasury Secretary at that time), who needs enemies?"

Currently a confrontation is shaping up on the international economic scene. With the devaluation of the dollar and threats of other legislation, the United States is trying to make other countries pay for problems it has created for itself.

Any time I consider the subject of Canada - U. S. relations, I feel uneasy and frustrated.

Why are such feelings becoming more common in Canada? Is the economic, political, and cultural independence of a country worth thinking about? Is there anything about Canada that gives us a culture and a society distinct from that of the United States?

It should be noted that the question of economic independence cannot be separated from the questions of political or cultural independence. If the economy of a country is controlled by foreigners, it is not long before the politics and culture of that country are taken over by those foreigners as well.

These are the questions I wish to consider briefly in this article.

Canada and the United States are tied together in many ways. The boundary between them is almost 4,000 miles long. Seventy percent of Canadian imports come from the U.S., and 68 percent of Canadian exports go to the U.S. Canada does as much business with the U.S. as do Britain, Japan, and West Germany combined. Twenty-eight percent of U.S. imports come from Canada, 22 percent of U.S. exports go to Canada.

In the past Canada wanted this. Now, as we become more aware of the implications of such an arrangement, many Canadians are no longer happy with the situation.

The problem of Canadian-U.S. relations is one example of how people are losing, or have lost, the right of self-determination and the ability to make decisions about things which affect them, such as their own jobs.

Canada-U.S. relations are only one part of the problem caused by the desire for more growth and expansion, more gain and profit. Multinational corporations exert tremendous economic and political power.

A multinational enterprise (MNE) is a huge corporation which does business in many countries. Some of them have as many as 500,000 employees. There are about 300 such companies in the noncommunist world. More than two-thirds of them are U.S. companies.

The size and power of these companies can be illustrated by the fact that in a recent year Canada accounted for about 6 percent of the Gross National Product of the noncommunist world. In that same year these 300 companies made up for 20 percent of that total.

Thus, a small group of people (most of them U.S. citizens) has a lot of power and control over the jobs and living conditions of a lot of people. These corporation leaders use their power for their own mutual benefit and profit, and they are hard to reach and to influence.

Consider an example. About a year ago, when the International Nickel Company (INCO) decided (in New York) to cut 3,000 jobs out of its Sudbury, Ontario, operation, neither the workers, the people of Sudbury, nor the government of Ontario could influence their decision.

Inco is a U.S.-owned MNE, which has headquarters in Canada to escape U.S. laws and taxes, but most of its offices are in New York.

Inco does most of its mining in Canada, but it also has mines in New Caledonia and Guatemala, and is establishing a base in Indonesia as well. In these countries labor is cheaper and there are fewer unions. Pollution laws and safety standards don't exist and the governments may be friendlier to large companies. In order to keep INCO in Canada, the Canadian Government makes special deals. In 1971 INCO paid no taxes on profits of $94.2 million.

Inco mines the nickel, refines it, creates a market for nickel and markets the product. It controls 54 percent of the world nickel market.

If a government causes unemployment, we can usually defeat it in an election. If these MNEs cause unemployment, what can we do? What can national governments do?

A statement in a Canadian Government report says that national governments which consider the welfare of the country, and MNEs which consider only profit are on a collision course. Since most of the MNEs are U. S. companies, they arouse a lot of anti-U.S. sentiment.

At present there are 4,000 U. S.-owned firms in Canada. Fifty-eight percent of Canadian manufacturing (assets) is foreign-owned. This is concentrated in high technology and resource extraction fields: coal and petroleum 99.7 percent, rubber 93 percent, transport 87 percent, and chemicals 81 percent. Businesses such as the furniture industry, on the other hand, are only 18 percent foreign-owned.

These kinds of things have many implications for Canada and for Canadians. They fall into four economic categories —balance of payments, inflation, loss of development and employment opportunities, and extraterritoriality.

Economic problems arise when Canada tries to balance the flow of money and goods in and out of the country. Because of the high degree of foreign ownership, too much money leaves Canada every year. (For example, over a ten-year period, Proctor and Gamble, a U.S. company, on an investment of $11 million has brought $290 million back to the U.S. from other countries.)

Inflation is another problem caused by the foreign control of pricing and marketing in our country. An American company can force its Canadian branch plant to buy its own goods at inflated rates and then the Canadians have to pay inflated prices for the products. Also, a large part of Canadian unemployment is caused by this foreign presence in Canada.

The Canadian economy is largely a branch plant industry. The main office and the big factory are usually in the U.S. Little research and development is done in Canada, for the Canadian situation. Thus, we do not have a Canadian car, only U.S. cars produced in whole or in part in Canada. The development of a Canadian information and computer industry is hindered by the presence of several U.S. giants in Canada.

Another major economic problem is caused by the effect of U.S. laws and citizens in Canada. When Canada recognized China, the Chinese refused to trade with any U.S. subsidiaries. This made about half of the Canadian industries ineligible for trade with this large new market. Similarly, Canadian trade with several other countries is severely restricted by U.S. laws, such as the Trading with the Enemy Act, which affect U.S. citizens and U.S. technology in Canada.

Some workers and unions in Canada were recently told they couldn't have a pay increase because of the wage freeze in the United States. Canadian labor is generally dominated by U.S. interests.

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These economic problems lead to subtle and dangerous political and cultural problems.

Think of the difference between European cars, such as the Volvo or the Volkswagen and the U.S. Ford or GM cars. Because of the U.S. presence in Canada, not only do we not produce a Canadian car, but also when we buy U.S. cars we have to, we are forced to, accept a faster rate of change, planned obsolescence. Thus many things about our life are predetermined for us because of the U.S. presence in Canada.

Canadian media are saturated with U.S. social and cultural images and advertising, either directly from the U.S. or from U.S. companies in Canada.

Many Canadians think that better jobs, better research, better advancement opportunities are to be found only south of the border. They become convinced that the U.S. also offers better cultural and social opportunities—again the Canadian mentality is shaped by U.S. interests.

The U.S. presence in Canada also makes itself felt in the political process. This can be in the form of direct presentations to the government by U.S. companies, or more indirectly, in the form of business advice to government committees. When the Canadian Government asks the oil industry for advice in formulating a Canadian oil policy, it is in effect asking U.S. oil companies for assistance in determining Canadian priorities and policies. I wouldn't trust that advice; would you?

And so I fear that the current U.S. fuel shortage will have far-reaching effects in Canada. Even though there is much brave rhetoric in Ottawa, the fact remains that most of the Canadian pipelines go south, not east and west.

And it seems like more than coincidence that the major fuel companies announced a price increase in Canada just when the first indication of a fuel shortage was noticed in the U.S. Why should we have to pay for this U.S. problem? And I'm afraid that we haven't heard the last of that yet.

Canadian foreign policy is also largely manipulated by Washington. When I first heard that Canada was recognizing the Government of North Vietnam, my initial reaction was to wonder what economic restrictions the U.S. would announce for Canada. When the Canadian Parliament officially protested the U.S. bombing of North Vietnam earlier this year, Washington happened to pick that day, or the day after, to announce the imposition of import duties on some goods manufactured in Canada to be sold in the U.S.

So Canada is dominated and perhaps manipulated by the U. S. So what?

If I could, I'd like to keep those forces out of Canada for many reasons . . .

—because they profiteered on the war in Vietnam.
—because they polluted most of the U.S. water resources.
—because they are taking many things from the other countries in North, Central, and South America.
—because I'm beginning to believe those who say that if the current trends of U.S. business continue we will soon have ravaged, polluted, and wasted our world completely.
—because there is something wrong in principle when one person dominates another, when one culture controls another. That is not the way of peace.
—because I would hope that Canada could avoid some of the ecological, economic, national, and international problems that the United States is facing now.

I would like people to have more control of their own economic and environmental security, and I'd hope that this could lead to more personal security for many.

The Canadian Government is involved in some things which the U.S. Government hasn't touched. By most Canadians these activities are seen as positive contributions, such as its involvement in communications through the Canadian Broadcasting Corporation and in transportation through Air Canada and Canadian National Railways.

I like the fact that I live in a country which is making an official attempt to be bilingual, to recognize cultural minorities.

These are some of the feelings I have as I consider the question of why I want to be a Canadian rather than a U.S. citizen. It is for such reasons that I feel the survival of an economically, politically, and culturally independent Canadian state is important.

In writing this I do not wish to convince anyone that Canada is perfect. We have our own serious problems, too—racism, exploitation, pollution, and even multinational corporations.

But I do wish to say that I feel I have a good chance to survive physically in Canada, a good opportunity to attempt to live according to the ideals and traditions of the New Testament and the early Anabaptists, and a good chance to develop as a person.

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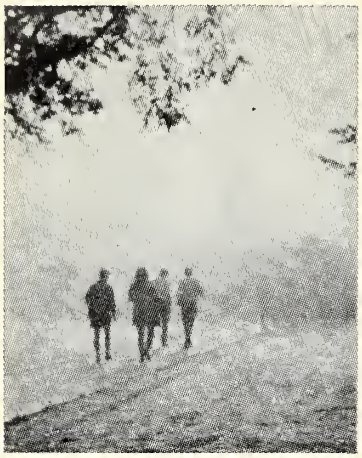

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LETTERS

Retain name Mennonite

DEAR EDITOR: Although I am at present working with an organization that carries a denominational name different from Mennonite, I must reply to your editorial "The baggage feels lighter" (November 21 issue). I am not now nor have I ever been frustrated about carrying the name Mennonite. Nor have I ever felt it an excess baggage of any kind. Why should one think it an excess baggage? I am what I am. My heritage is what it is, and I am proud to remain a part of it. We can, of course, improve the heritage, and inter-Mennonite cooperation can contribute to that. I am really opposed to dropping the name Mennonite. Christianity is more than Mennonite, but we have a most worthwhile contribution to make as part of the radical Reformation. *Helen Rose Tieszen, The Methodist Mission, Box 16, Taejon, Korea.* Feb. 12

State needs to be challenged

DEAR EDITOR: Pastor Rinks (Letters, February 13 issue) presents a picture, I believe, of a contemporary "Miniver Cheevy," a man living in the wrong age. In his letter Mr. Rinks bemoaned criticism of presidential war policy and criticized the news media, Canadians, the church, and "other" groups who "have to constantly demean our policy and harass our government." Mr. Rinks continued by proclaiming that "Christians will be held accountable for their actions toward and reactions against authorities whom God has set over us." Such a statement is worthy of the court of Louis XIV. I thought the concept of divine-right monarchy had been extinguished in the twentieth century, yet at least with Mr. Rinks, that idea still permeates America.

To equate the will of God and the will of Richard Nixon as Mr. Rinks does is erroneous and dangerous. Following Mr. Rinks' thinking, criticism of Adolf Hitler's or Joseph Stalin's rule is not proper thought for a Christian person since they were established by God. Nonsense! Those individuals were established by people who in their blindness and selfishness failed to perceive what was right. How many wrongs must people commit because they have equated Christianity with the state?

A Christian must be a searching, questioning individual who examines life and finds ways of fulfilling the teachings of Christ. A Christian does not passively accept but challenges. To believe that a true Christian follows the dictates of the state is both arrogant and foolish thought. *Michael Devine, 3019 Sherwood Ave., Markham, Ill. 60426.* Feb. 14

Honest, accurate reporting

DEAR EDITOR: I have just finished reading Wilmer Nickel's letter (February 6 issue) criticizing your use of "Christmas encounters" (December 19 issue). I must say that I can find nothing but praise for your taste. The innkeeper wouldn't be using Pharisee Yiddish. Innkeepers were common people of that day and didn't use perfect Hebrew. They were all common people, and I like the arrangement.

I think *The Mennonite* is the finest periodical printed by any evangelical group that I have read. You tell it like it is. *The Mennonite* is modest for color and size, and your reporting is both honest and accurate. It is no respecter of persons. Thanks for your kind Christian effort to tell it like it is. *David J. Akenson, 1200 W. 41 St., Sioux Falls, South Dakota 57105.* Feb. 6

Stop references to Billy

DEAR MR. KEHLER: If you cannot say anything good about Billy Graham, will you please omit him from *The Mennonite* altogether?

The weekly reference to Billy Graham is finally becoming disgusting. How can we sit in the judgment seat and order him to "do something" about Vietnam? This is not his issue! His concern is for our allegiance to Jesus. A change of heart! Then can men change their course of action because *Jesus* brings peace.

My request is that you leave this man out of the picture and emphasize someone far more basic and significant than one name of Billy Graham. *Donna Ardell, 550 North Hillside, Wichita, Kans. 67028.* Jan. 27

Contents

Banga's brother 170
The gospel according to scrap
brake drums 172
News 173
Canada: Is independence possible? 180
Letters 183
Accepting defeat and resolving guilt 184

COVER

As a Bengali boy plows his father's field in Bangladesh using two bullocks and a primitive cultivating tool made of bamboo, children follow a new power tiller in the background. Maynard Shelly writes as follows about the Bengali spirit in this issue: "He loved/ the land though merchants white and brown did rob/ him, take the wealth his fields had given him./ Yet he returned as after flood, typhoon,/ and drought to till the land he loved so much."

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Maynard Shelly, former editor of The Mennonite, now works under MCC in Bangladesh. His address is Box 785, Dacca.

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Accepting defeat and resolving guilt

Walton Hackman

"THERE IS REALLY very little in the tradition of democratic culture that instructs us how to react to defeat, when defeat involves moral issues we really care about," according to Harold Kaplan in an article that appeared in the *American journal.* Vietnam for Americans represents such a defeat. Few persons would publicly admit that the United States with its advanced machines of war and destruction was defeated by an ancient nation of rice farmers. However, privately and confidentially the thought has run through the minds of most persons. How to deal with the guilt feelings produced by the war—My Lai, napalm, saturation bombing, defoliation, the Christmas 1972 bombings, Hamburger Hill, Vietnamization, Operation Phoenix, etc.—and the psychological impact of defeat are questions that cannot go unanswered. . . .

Perhaps one small indicator of this guilt about the war and our defeat may be expressed in the way people responded to the cease-fire, *peace with honor.* On the day that the peace settlement was signed in Paris there were no parades, no sirens blowing, no fireworks or even flags flying along the streets of the cities and small towns across the nation. On VE and VJ Days, at the conclusion of World War II, people danced in the streets, closed their shops, flew flags, and exploded fireworks. Yet the war in Vietnam was much longer and far more costly. The ominous silence of January 27 was no doubt something of an index to the inner feelings of most Americans.

Another gauge which one might use in measuring the public mood is the attention given to maimed GIs from Vietnam. The several hundred prisoners of war have been the focus of most of the attention during the negotiations and since. Few Americans if asked could recall any of the conditions of the peace settlements, other than the return of the American prisoners. However, what is even more striking is that in all of this there is no mention of the tens of thousands of disabled GIs who also came home on stretchers and will spend the rest of their lives in VA hospitals or, if they are lucky, hobbling around on artificial limbs. On checking closer, one finds that there has not been even so much as a passing reference to these men in the news media for weeks. Who is praising and decorating these heroes of the war? No one. It is almost as if there were a conspiracy to forget these disabled veterans to put them out of mind.

One might also examine the reactions of government officials on some of the collateral issues of the Vietnam War. What has motivated the present U.S. administration to change so dramatically its position on amnesty for those who refused to fight in the Vietnam War? In January 1972 President Nixon said in a nationwide television interview, "We (the United States) always under our system provide amnesty. . . . I for one would be very liberal with regard to amnesty. . . ." One year later the same President said, "Amnesty means forgiveness, we cannot provide forgiveness for them. . . ."

How the student of human psychology would analyze this sudden and drastic reversal of opinion by the President is open to question. But to the lay observer there is some suspicion that this response is one which suggests a sense of guilt for ordering to battle those who were killed, maimed, or captured and held as prisoners. . . .

In the history of the Republic, the Vietnam War will look like a capricious incident, some say one of the great atrocities of the twentieth century. Those who write about our generation will need to make that determination. The question which this generation of Americans must decide is how we purge ourselves of this guilt.

Ending the war and bringing the prisoners home will not resolve the deeper problem of guilt. The war not only laid to waste towns and cities in Indochina but also in the U.S. However, the damage has not been all physical. While much within our country has been neglected, e.g., urban needs, the most pressing issue now is to find ways for the society to resolve its guilt. Offering modest amounts of money (modest in comparison to the costs for destroying Indochina) to rebuild Indochina is only a small beginning. Perhaps the nation needs a period of quiet reflection and soul searching in which it assesses itself carefully. Through this experience in Vietnam which was no mistake, but was the outgrowth of a deliberate and planned policy, the Republic should learn much about itself, about its leaders, about the world, and about the meaning and use of power. Not all of the lesson of Vietnam will be comforting, but if the lesson is to have any meaning it will need to be understood and heeded.

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The Mennonite

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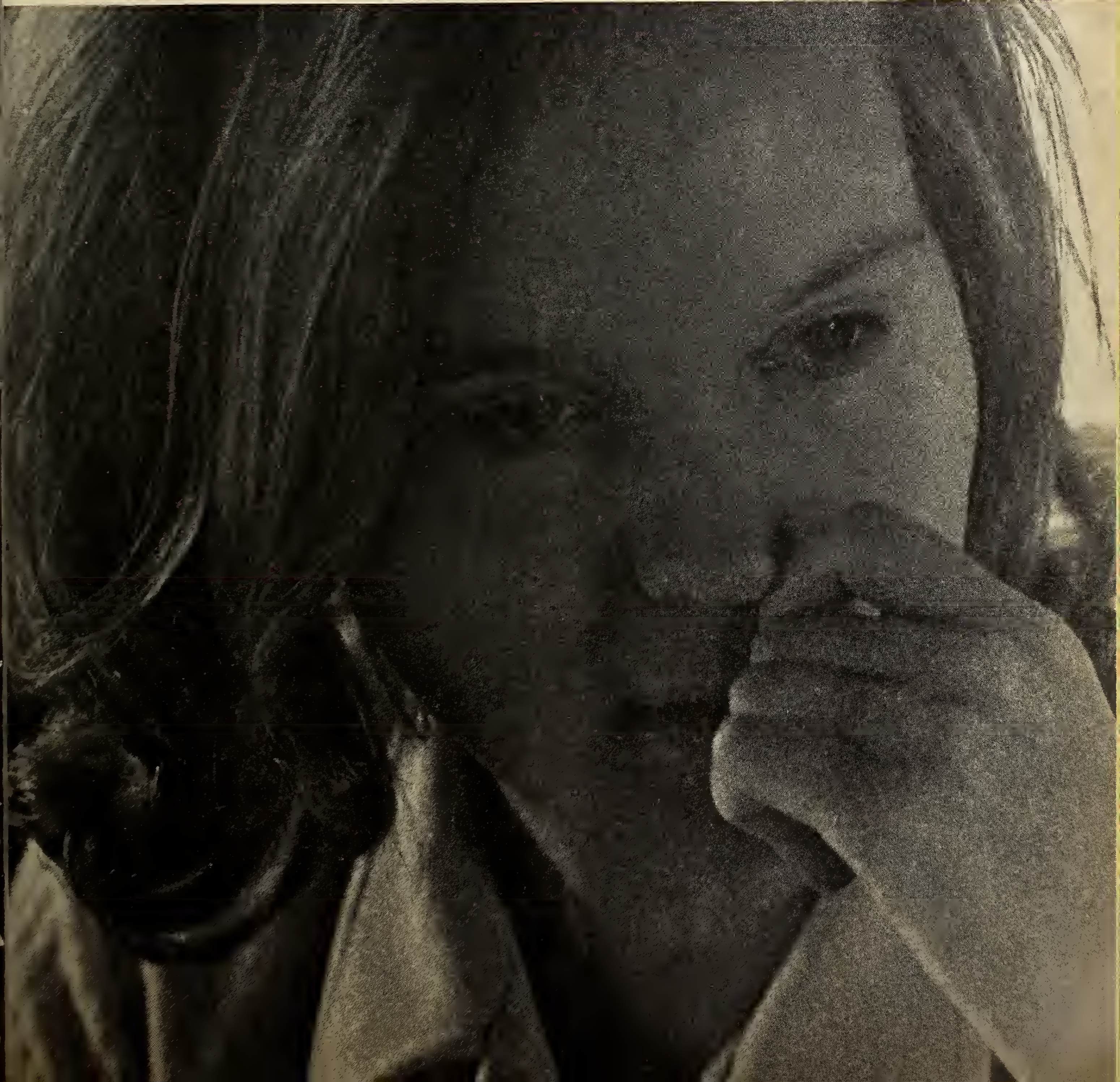


Releasing gifts in the church

To ask "male or female" is to miss the whole point, to miss out on the wholeness of God's working in us.

David Augsburger

When gifts—whether present in male or female persons—are denied, then the life of the whole community is stifled, its growth stunted, its expression of Jesus-in-our-midst limited.

We who deny others the freedom to be all that they are, and withhold justice, equality, and dignity suffer the most stunting ourselves. Our lives, as men, are more distorted by our refusing equality to women than are the lives of those denied such recognition.

All our relationships are marred by evil. "Male" sins of abusive power, blind competition, unfeeling exercise of rights, and "female" sins of seductiveness, manipulative designs, or control by guilt are present in us all, male and female, in varying degrees.

We, in this age, are seeing the end of a male-dominated social system. The relationships and roles of men and women in the church have been largely defined by the surrounding culture's customs and traditions. Our biblical interpretations have arisen as support for what is rather than vision for what can be. (For example, Ephesians 5:21-33 is used to demand woman's submission but its commands for man's even greater responsibility are ignored.)

Acting after the fact, we have often developed a theological rationale for justifying change we see we cannot stop. "If the status quo must go, then we retheologize to regain relevancy."

For millennia, men willingly accepted the prerogatives of leadership from men. Centuries pass and the disgrace of woman's subjection to a silent second-class-citizen-status goes unchallenged. Custom becomes accepted as nature, nature becomes interpreted as theology, theology becomes accepted as the will of God.

Guilt so ancient that it is revered as universal law must be confessed. Confession must result in repentant changes of our behaviors. The church as a forgiving, freeing, repenting community can be such a center of prophetic change, but not if it waits for men to lead out in change without the creative complement of women in new functions of leadership. We need all the resources of God's people. To ask "male or female" is to miss the whole point, to miss out on the wholeness of God's working in us.

The revolutionary strategies of the early church recognized the gifts of the Spirit as they appeared. A Priscilla is free to exercise the gift of teaching—on a seminary level (Acts 18:26). Phoebe is a fellow minister with gifts in administration (Rom. 16:1). Lydia pastors the new fellowship at Philippi (Acts 16:14, 15, 40). Four virgin daughters with the gift of prophecy ministered with Phillip the evangelist at Caesarea (Acts 21:9). In St. Paul's notes to Christian leaders at Rome, ten out of twenty-seven persons given commendation for their ministries are women. Our Lord must have liked this freedom for men and women to minister according to the gifts given them. After all, he appeared first after his resurrection to Mary, and soon after to Cleophas and Mary his wife at their Emmaus home (Luke 24:13-35, John 19:25).

The "fullness of Christ" (Eph. 4:13) and "the whole body working properly" (Eph. 4:16) describe the coordinated ministries of all those within the body of Christ whose gifts are recognized and released in clearly designated functions. The whole New Testament vocabulary of gifts, offices, roles, and functions indicates a richness in leadership ministries which are not centralized in one person nor limited to one sex.

"The New Testament literature," John Howard Yoder has pointed out, does not make the assumption which we maintain. That there is . . . "one particular office, in which there should be only one or a few individuals, for whom it provides a livelihood, unique in character due to ordination, central to the definition of the church, and the key to her functioning."[1] This is not the perspective of the New Testament writers, nor was it their historical practice as described in the book of Acts. In contrast "the most striking general trait is what we may call the *multiplicity* of the ministry — with

diversity of distinct ministries (there are many and the listings vary), the *plurality* of ministries (in some roles several persons carry the same office), and the *universality* of ministry (everyone has a gift, 1 Cor. 7:7; 12:7; Eph. 4:7; and 1 Pet. 4:10)."[2]

A return to a biblical recognition of all the gifts and ministries within the local family of God can release us to recognize women or men as gifted by the Spirit and release them to function in whatever role may be appropriate in that congregation, at that moment in God's timing.

Wholeness, "fullness in Christ," awaits us. The richness of the gifts now present in the church awaits the release of the Spirit through the whole group's affirmation, encouragement, respect, and earnest prayer support. The crucial questions have no sexual distinctions:

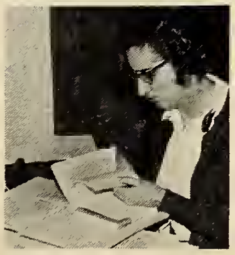
"What are the tasks before us?"

"What are the needs?"

"Where are the gifts the Spirit is releasing now?"

"Who shall we recognize, affirm, support?"

"How can we experience the wholeness of his work among us now?"



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1. John Howard Yoder, "The fullness of Christ," *Concern*, Vol. 17, February 1967, Scottdale, Pa., p. 45.
2. *Ibid.*, p. 38-42.

MENNONITE WOMEN: three portraits

Lois Barrett Janzen

Mennonite women have often been relegated to the footnotes of history books, and their gifts have gone unrecognized by many. (The 1944 edition of *Who's who among the Mennonites* listed only forty-four women among its thousand entries.) Yet since the sixteenth century, there have been women who took responsibility in the church, wrote books and pamphlets, composed hymns, witnessed to the gospel, and were killed for their faith. Modern women who have gifts to be used in the church do have models in the history of Mennonite women who have contributed to the work of the church.

Anabaptist-Mennonite women probably had their greatest influence at the beginning of the movement in the sixteenth century. Before Anabaptism had solidified its orthodoxy, women played a major role in the movement. Akin to the prominence of the layman in the Radical Reformation and the emphasis on personal witness to Christ was the corresponding elevation of women to a status of almost complete equality with men in the fellowship of the reborn. About one-third of the persons listed in *Martyrs' mirror* were women. Some were listed as deaconesses, teachers, and prophetesses.

Anneken Jans was a martyr about whom a relatively large quantity of information is available. Some reports call her a follower of David Jorist, a leader of one of the Anabaptist factions. Other reports indicate that she had a great influence on his ministry.

Anneken sacrificed a large fortune for her faith and was baptized at the age of twenty-four with her husband Arent Jans. Because of persecution in the Netherlands, the two fled to England, where Arent died. Anneken soon discovered that England was no safer for Anabaptists. So she and her small son returned to Holland. At Rotterdam, she was arrested on suspicion of being an Anabaptist because she and her traveling companion, Christina Barents, were singing a hymn. The two women were immediately tried and convicted of heresy.

The *Martyrs' mirror* relates that on the way to her execution, Anneken addressed the crowd, asking someone to adopt her fifteen-months-old son Isaiah, to whose benefactor she would give a substantial purse. A baker who had six children volunteered.

Anneken is probably best remembered for her will and testament addressed to her son. It was printed in 1539, the year of her death, and repeatedly thereafter and circulated around the countryside.

The testament, included in *Martyrs' mirror,* reads in part:

"My son, hear the instructions of your mother. . . . Behold, I go today the way of the prophets, apostles, and martyrs, and drink of the cup of which they all have drunk. . . .

"Therefore, my child, strive for righteousness unto death, and arm yourself with the armor of God. . . . Remember that you are not of this world, even as your Lord and Master was not. . . . Whatever you do, do it all to the praise of his name. Honor the Lord in the works of your hands, and let the light of the gospel shine through you. Love your neighbor. Deal with an open, warm heart thy bread to the hungry, clothe the naked, and suffer not to have anything twofold; for there are always some who lack. Whatever the Lord grants you from the sweat of your face, above what you need, communicate to those of whom you know that they love the Lord; and suffer nothing to remain in your possession until the morrow, and the Lord shall bless the work of your hands, and give you his blessing for an inheritance. O my son, let your life be conformed to the gospel, and may the God of peace sanctify your soul and body, to his praise."

Anneken's son, however did not grow up to accept his mother's faith.

Once the creative period of Anabaptism was over, the status of Mennonite women did not differ greatly from that of other women in European culture. From the seventeenth to nineteenth centuries, Dutch Mennonite women were not allowed to vote or serve on church boards. Prussian-Russian Mennonites who had moved into isolated areas preserved a patriarchal system in the family and the church. Congregational meetings were referred to as the *Bruderschaft,* implying that the brethren alone attended such meetings.

With the nineteenth-century emancipation movement, the influence of pietism, and the rise of Sunday schools and mission societies, women began to have a larger role in church life. Women taught Sunday school, discussed missionary affairs in sewing circles, and participated audibly in prayer meetings. Gradually, congregations decided: If women can teach Sunday school, why can't they vote on matters that pertain to it?

Mennonite women in the Netherlands and northern Germany were among the first to rediscover the range of their gifts in the church. Women have been pastors in Dutch congregations since 1911, and at present, about one-fourth of the pastors are women.

One of the foremost north German Mennonite women of the nineteenth century was Anna Brons, nee Cremer ten Doornkaat, born in 1810 in Norden, East Friesland.

She grew up in the Mennonite church, where she discovered *Martyrs' mirror* and a community that believed in sharing and helping the needy. But as she became older, she felt that something was lacking.

She said, "I was brought up in the spirit (of the Mennonites) without experiencing much of their history. It brings a whole people—even a single community—to shame if it loses a knowledge of its past. The members lose sight of the foundation on which they stand."

It was to remedy that lack of knowledge that Anna Brons wrote her Mennonite history entitled, *Ursprung, Entwicklung und Schicksale der altevangelischen Taufgesinnten oder Mennoniten,* published in 1884. The book was one of the first total surveys of Mennonite history for Germans.

Adele Hege spoke of Mrs. Brons: Her

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efforts were directed to lifting our faith-movement out of misunderstanding and falsehoods through which it had endured for centuries. She wanted to draw the misunderstandings into the light and advocate the gospel, particularly the Sermon on the Mount, which she felt had been the guiding principle in the development of the Anabaptists.

She also wanted to show that the religious movements of the Reformation were caused not only by religious circumstances which offended the people, but also by the political conditions which had oppressed the rights of the working people, especially the farmers.

Mrs. Brons and her oldest son Bernhard were among the most ardent promoters of a union of Mennonite churches in Germany. Her ideal was a union of all German Mennonite congregations similar to the Dutch Algemene Doopsgezinde Sociëteit.

In the year when the first edition of her book appeared, representatives of the Mennonite churches in Germany met in Berlin and discussed such a union, which came into being two years later, in 1886. Until her death, Anna took an active part in building up the inner structure of the union and kept up a correspondence with all the promoters of the new organization. She was also an active worker on the periodical *Mennonitische Blätter,* even in her advanced years. She died in 1902 in Emden, where she had spent most of her life.

In North America also, patriarchal practices in the church were beginning to break down in the late nineteenth and early twentieth centuries. In the early years of the General Conference, its Wadsworth, Ohio, school, opened in 1868, met some opposition to the practice of admitting men only.

With the founders, wrote H. P. Krehbiel, it was a matter of course that their school was for men only. They aimed to train missionaries, ministers, and teachers, and such work, according to the bias of tradition, only men could do.

The question of the education of women was discussed in articles in the *Friedensbote.* Most of the opponents were not opposed to the education of women (although some were). They felt that education of men and women in the same institution was improper. The Eastern Conference favored admitting women, and the Western Conference proposed that a separate girls' school be established—after wiping out the debt on the Wadsworth school. No agreement was reached, and no change was made in the school's admission policies.

If women could not use their gifts to the fullest in their home congregations, they were able to find new avenues of service overseas.

On the mission fields, married and single women were accepted in positions which they could not have filled in North America without great opposition.

One such missionary woman was Martha Burkhalter, teacher in India for more than forty years.

The tenth child of Peter and Mary Burkhalter, Martha was born near Berne, Indiana, in 1886. After graduation from Bluffton College, Bluffton, Ohio, she turned down the offer to teach English and history in her hometown high school and instead decided to go to India under the General Conference's mission board.

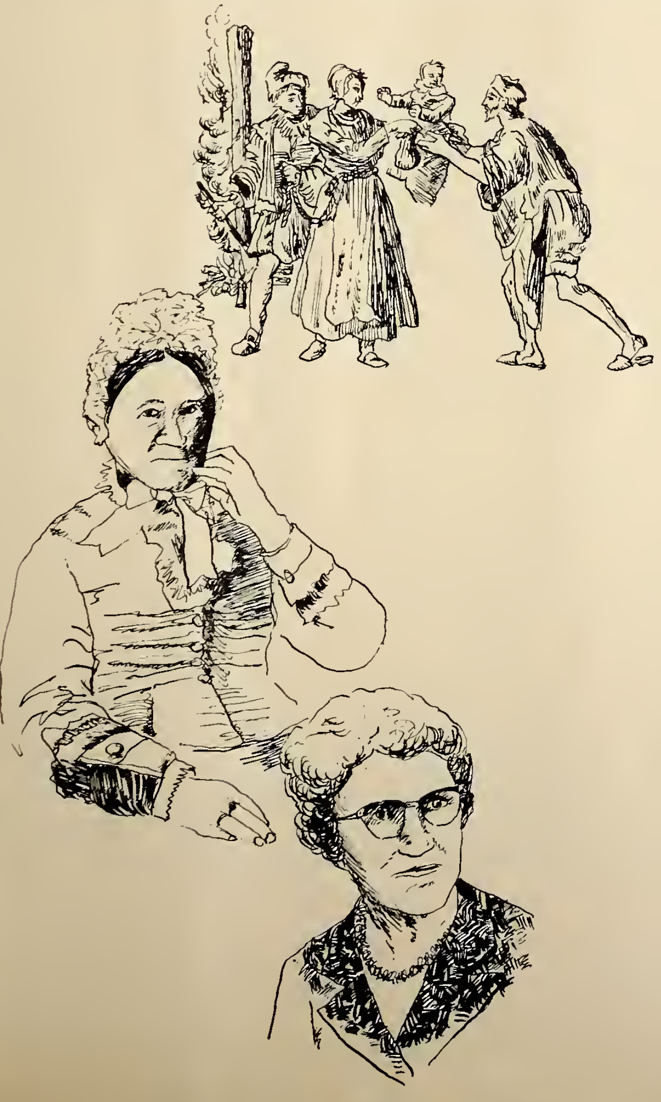
In 1917 Martha arrived at Janjgir, India, to become principal of a girls' school.

At that time, it was the exception, not the rule, for girls to attend school. Martha started in 1917 with twenty-two girls. When she left the school ten years later, it was a full-fledged middle school with one hundred students and the consistent recipient of the government inspector's highest rating. Interested in building up a top-notch curriculum for the school, Martha visited nearby mission schools to gather information and take advice.

In spite of her administrative position, Martha's real gift was teaching. Dramatic and energetic, she made an indelible impression on her students. When a point was to be made, she often stood on a chair or the table to dramatize the story before the class.

In spite of her contributions to education, Martha was sometimes difficult to get along with. Time had a different importance to her than to some other missionaries with whom she worked. If she was engaged in a project, she would finish it, even if it meant that she typed the whole night. Her habitual tardiness was also a cause for both consternation and laughter.

Mariam Penner Schmidt, daughter of early missionaries P. A. and Elizabeth Penner, remembered how Martha had been visiting them in Champa. It was time for Martha to take the train home, but she kept on eating carrot cake. Finally, she got into the oxcart to race to the station. As she came to a turn in the road, she saw the train already pulling



away from the station. So she jumped onto the tracks, frantically waving her umbrella at the engineer. The train stopped, and Martha boarded it.

After a furlough during which she studied at New York Biblical Seminary, Martha returned to become teacher and principal at the Bible school in Janjgir in 1936.

Later, when the General Conference began cooperating with several other denominations in Union Biblical Seminary in Yeotmal, India, Martha became the first General Conference teacher there.

After almost thirty years in India, Martha adopted an orphaned Indian girl, Dilasie. After Martha's retirement in North America, she returned to India for Dilasie's wedding and visited old friends and mission stations, even teaching Bible courses in Janjgir, Jagdeeshpur, and Saraipali.

In 1964, at the age of seventy-five, she died of amoebic dysentery, presumably picked up on her last trip to India.

The foundation she laid in buildings, curriculum, and staff at the Annie C. Funk Memorial School for Girls had been lasting. The more than 2,000 girls who had been enrolled in the school by 1949, had left to become headmistresses, nurses, doctors, teachers, Bible women, and Christian mothers.

Personhood and the "real woman"

Lois Kemrer Eckman

We cannot think of improvements in marriage unless we understand the place of woman in a male-dominated society.

Is she a "person," or a "woman"? Let me illustrate. Recently I heard a radio talk show moderator ask the question, "Are women persons?" So he popped this question to the very next caller to the station: "Are you married to a woman, or would you say you're married to a person?" With no hesitation the caller replied, "Oh, I'm married to a woman. My wife is a real woman. She enjoys being a woman."

Last summer my young son and I were talking about marriage. I said, "If you get married, Steve, I hope you marry a person, not a wife." Steve observed that, although it is selfish of him, he'd rather marry a wife than a person. A wife is so convenient, he said.

I heard a male author remark that many young people feel a woman is not a whole person unless she has been chosen by a man.

It is absolutely necessary that women start thinking of themselves, and of the well-being of each other, for a change. Think *sisterhood,* and look men squarely in the eye and expect them to do the same for you.

Then, out of necessity, there will be earth-shaking changes in marriage.

Let us burst this granite shell of conditioning, conditioning by a society in which the male is dominant, the powerful, the favored caste. In fact, the Bible (man's "good news"), is interpreted by man through the ages, puts God at the head, then man, then woman.

We can easily discern, therefore, that in such a society a woman cannot be a person, an identity, uniquely God-created. (Note: in our culture in which the male is final authority, even his God is male.)

How difficult for woman to throw aside centuries of oppression in which she has been pressured from babyhood to fit into a mold which is unnatural.

It has been actually proven that, given lists of characteristics assumed to be those of emotionally healthy adults, persons will list those same characteristics as necessary for emotionally healthy males. In other words, mature adults and mature males exhibit identical attributes of emotional health. Adult women, then, are sick. Sound silly? Certainly it does.

A "real woman" is expected not to be forward or independent, but to be dependent. She is not rewarded for being adventurous, daring, but for being unadventurous, timorous. In place of a freedom of spirit, she is guided into a spirit of subjection to man. Instead of an actively functioning, self-determining personality, she is trained to passivity, submission. Rather than a healthy self-worth, she is robbed of her ego, expected to surrender her will to man for his good, to his advantage.

Should it surprise us, then, to be told that characteristics found in the "well-adjusted," i.e., well-trained, woman are identical to those perceived in an emotionally *immature* person?

From the beginnings of humanity, patriarchial civilizations have looked upon woman as a nonperson, as object, thing, as property. There is little in our familiar marriage ceremony which is not rooted in the ethic of woman as property, passed from one man (father) to another (husband).

How else could man look upon woman? It must seem logical to him that she who (he assumes) enjoys existing solely for the benefit, the furtherance, the well-being of the human, man, cannot possibly be human, a person. Surely no human would even consent to such loss of sovereignty or selfhood. A "real woman" as seen by man is, of course, his own creation, an unnatural creature.

It is no wonder that today marriage as we know it is looked upon by many women as a less-than-desirable goal. It means the complete abdication of any semblance of autonomy.

Changes in the marriage ceremony alone could consist of eliminating most of the marriage rites as we know them. A deeper look into each of our ingrained customs surrounding the marriage ceremony reinforces the idea of marriage as property transfer! (Father gives the bride away.) Some examples: The groomsmen helped the groom capture the bride from her family. Stones and "old shoes" were thrown at the departing groom and captured bride. The veil symbolizes the bride as "new property" which can be looked upon, or used, by the new owner, the groom, and by no other. The ring, of course, represents the actual cords which bound the bride upon her seizure by the groom and his men.

Jesus tells us that two shall become one. His words have been corrupted to include, "and that one shall be the husband." Jesus, who believed in the worth of each individual, would never have consented to this. Ideally, two *persons* grow, in a marriage in which each recognizes the other's right of self as they move as partners toward their life goals.

None of these and other mind-changing alterations in the marriage structure can come about until woman takes it upon herself to stand first and foremost as a sovereign individual created by God, unique, a human/person first, woman second. Then, and only then, can two persons have a relationship which can draw nothing from the master/vassal type of union seen as normal by much of today's society.

NEWS

From Poverty Fund to poverty projects

The Poverty Fund begun at the 1968 General Conference was praised and blamed, touted as an answer to the roots of poverty and criticized for allegedly siphoning off funds from evangelism programs.

The Poverty Fund was terminated at the end of 1972 by action of the 1971 General Conference. Instead of a separate Poverty Fund, poverty projects are to be operated by each of the three commissions of the General Conference. The Poverty Fund name, symbol, and fund raising are things of the past, although some projects started with Poverty Fund money are being continued through commission budgets.

The Poverty Fund began with a resolution at the 1968 General Conference offered by the Arvada (Colorado) Mennonite Church. The resolution, which had grown out of an adult Sunday school class, called for informing Mennonites of the plight of poor minority groups in North America, encouraging Mennonites to help poverty and minority groups create their own organizations and communication channels, supporting programs for long-range help, and establishing a million-dollar fund over the next three years to finance new poverty programs.

The Poverty Fund was embroiled in controversy from the beginning. An amendment at the conference that the fund include overseas projects was defeated. But overseas projects were included, after all, after a survey in *The Mennonite* showed that 60 percent of the respondents wanted to include both North American and overseas projects.

Some people feared that large giving to the Poverty Fund might decrease giving to the regular commission budgets. Although more than $200,000 was raised for the Poverty Fund, other General Conference giving increased during that three years.

Others wondered whether the Poverty Fund was duplicating other programs of the General Conference or Mennonite Central Committee.

A crucial point in the controversy was at the 1971 General Conference which adopted a resolution that discontinued the Poverty Fund as a separate structure and advised the commissions to incorporate poverty concerns into their program.

"The biggest problem," said Kenneth Rupp of Kansas City, "was in trying to interpret how the fund differed from the other relief agencies of the conference as well as other branches of our Mennonite church. I would not say that this really hurt our General Conference causes, however. . . . Our conference may well have needed a special fund to get us to think about and contribute to poverty in this three-year period."

Wilfred Ulrich, Freeman, South Dakota, felt some frustration about how to use the Poverty Fund publicity. "Was the Poverty Fund to supercede the COM and CHM programs? Some of my congregational leaders felt we were already doing these same types of program. Why do we now have so much publicity for a third program? I do feel we should not lose the specific concern for which the Poverty Fund was set up, that of the poor in America, and I would hope the COM and CHM keep this concern before us."

But just because the total goals were not met, the Poverty Fund was not a failure, said J. Winfield Fretz, Waterloo, Ontario. He said that the Poverty Fund focused attention on poverty, provided a clear opportunity for concerned Christians to share, and indicated that the General Conference commissions were sensitive to social inequities.

Mrs. S. W. Steiner, Pandora, Ohio, commented, "I think in the long run it was good to turn one's interest in the direction of poverty, for I feel that it was a subject not widely understood. I do not believe that the Poverty Fund has hurt the General Conference in any way, except that more of the funding, which might have been relegated to general funding, has gone in that direction."

"The Poverty Fund met a need," said Leon Kliewer of Whitewater, Kansas. "You have to feed the mouth before you can feed the soul."

Gary Franz, former director of the Poverty Fund, said, "One misunderstanding has been that the Poverty Fund failed because it didn't raise a million dollars. That figure was pulled out of the air without realistic research."

Instead, the steering committee focused on a few model projects and education of Mennonites about poverty.

"We decided not to raise the one million dollars," he said. "We didn't wish to spend the time and effort or risk the discord with the rest of the conference. I feel happy about the changes in the conference budget, with the commissions' appropriating dollars above the normal budget for poverty programs."

Projects — ranging from agricultural programs in Zaire to the Gulfport, Mississippi, credit union — received about $127,000 through the end of 1972. About $80,000 went for administration and education.

All of the projects were high-risk, said Mr. Franz. Of the eighteen projects, "two really bombed. Some received fantastic praise: the Taiwan project in village development and the Cincinnati health centers. The latter project was so successful that other people took it over."

The place of poverty projects now is within the commissions. At its February meeting, the General Board approved a $60,000 budget for poverty in 1973: $27,500 each for the Commission on Home Ministries and the Commission on Overseas Mission and $5,000 for the Commission on Education.

The Commission on Home Ministries is tentatively planning to hire a consultant or consultants to help local congregations get foundation and government grants for poverty projects. COM will probably continue the Taiwan project in a second village. COE's plans are not definite as yet.

Heinz Janzen, general secretary, said contributions can still be designated for poverty projects and will be divided among the commissions according to the poverty budget: 46 percent each to COM and CHM and 8 percent to COE. More specific designations will also be honored.

Part of the money given to the general budget of the conference or to the general budget of any of the commissions will also go toward poverty, since the poverty projects are now a regular part of the commissions' budgets. *Lois Janzen*

Conference departs from usual format

A departure from the usual business format was tried at the annual session of the Conference of Mennonites of Saskatchewan in its meeting at the Eigenheim church February 23-24. Otto Driedger, chairman, felt that in some years instead of focusing on what was really bothering the people, the delegates argued about projects. So instead of being largely business, the conference emphasis was on four papers which were to wrestle with some of the basic issues that confront the churches. Each paper was followed by a response and a discussion.

John Neufeld, Winnipeg, speaking on, "A theology of conversion," commented on the different connotations for individuals of the word "conversion," and then went on to give a biblical and historical overview of the teachings about conversion. He stressed the importance of a mature, conscious affirmation of the faith, that we are all Christians underway who have not yet arrived, and that the Christian experience is more a relationship than a result.

A second paper, "Are we still Anabaptist?", presented by Walter Klaassen, Waterloo, Ontario, touched on two main areas of Anabaptist teaching, "community" and "nonconformity." Under community Mr. Klaassen pointed out that baptism for the Anabaptist was the rite in which the individual most clearly expressed himself. Baptism indicated an acceptance of the rule of Christ, a readiness to suffer, and an acceptance of the commission to be a witness. Today North American Mennonites have little expectation of suffering, so baptism is not as significant to them as it was to their forefathers. Also, they tend to baptize adolescents who are not emotionally ready for total commitment to responsibility (of church membership) or to suffering.

The nonconformity of the Anabaptist manifested itself in the insistence on freedom of conscience, its critical witness to the state, its rejection of violence, and its criticism of the emerging capitalism. More witnessing is done in our time on the uselessness of violence than in the past, but in the other areas, especially the economic, Mennonites "have practically sold their heritage."

The third major paper, "Working out faith in a changing world," was presented by Fred Unruh, Regina. He saw Christians' job in the world as "trying to create living parables of what it means to be a disciple." In order to do this, he said, another fairly radical kind of Anabaptist revival is needed. Instead of spending all its time on self-preservation, the church should encourage people to experiment with different ways of making faith practical.

Paul Boschman, Rosthern, in the fourth paper, dealt with "Assets and barriers in sharing our faith." For the early Anabaptist the overwhelming asset for evangelism was the zeal which grew out of his faith in the living Christ. The church is concerned about evangelism, but it has lost sight of the world as the field. There is a receptivity to the good news in the world today that needs to be challenged.

Income from the conference's forty churches last year was $65,572, and the year closed with a surplus of over $14,000. A budget of $69,000 for 1973 was readily accepted. The conference's major budget items are the camps (Elim and Pike Lake), Rosthern Junior College, scholarships, conference pastor, radio work, bookrack evangelism, and a church building grant. Giving to the provincial conference constituted only about 10 percent of what churches gave to all causes throughout the year.

Abe Neufeld, conference pastor for Saskatchewan and Alberta, was asked to serve another three years in his post.

The Women's Missionary Society report presented by Martha Nickel reminded the assembly that women's organizations are not trying to work in competition with churches and conferences, but want to cooperate with them to achieve common goals. A step toward closer cooperation has already been taken. The president of the WMS will be invited to attend future conference executive meetings.

Mission interest among women is high. The society's 1,184 members in sixty-three societies contributed almost $75,000 during 1972.

The missions committee hopes to be able to expand its radio work (which was cut back a few years ago), and also plans greater involvement in vacation Bible school work this summer.

The main effort of the service committee during 1972 was centered on a study on aging and how old people feel about retirement. The study was prepared by Peter Guenther, Saskatoon. Some suggestions were made for community service for older people, such as friendly visitor service, hot meals on wheels, drop in centers, hobby clubs, taxi service, and visiting nurse or homemaker services.

Camp committees are experimenting with new areas as well. Elim has conducted family camps and canoe camps in addition to regular children's camps. Rosthern held a winter camp. Suggested for the future are outdoor weekend camps, trail riding and cycling camps. Pike Lake is investigating the possibility of a camp for mentally retarded children, and Rosthern is planning a senior citizens' camp.

Both Rosthern Junior College and the Swift Current Bible Institute have expansion plans. New dormitory facilities are needed at Rosthern, and SCBI presented a convincing case for the need of a combination gymnasium-auditorium.

Reelected to the conference's executive committee were Otto Driedger, chairman; Ernest Baergen, vice-chairman; and Lorne Buhr, secretary. *Margaret Ewert*

Former North American missionary dies

Anna Neufeld, missionary among Indians in Montana and Oklahoma, died January 27 in Inman, Kansas.

She and her husband Heinrich T. Neufeld spent their honeymoon studying the Cheyenne language and began work in Busby, Montana, in 1913. In 1916 they began serving another Cheyenne church at Fonda, Oklahoma, and later served an Arapahoe church at Canton, Oklahoma.

The Neufelds also taught at Oklahoma Bible Academy, Meno, Oklahoma, organized the Bethel Mennonite Church at Enid, Oklahoma, and served among Old Colony Mennonites in Cuauhtemoc, Mexico.

From her diary in Montana come the following excerpts:

"We soon began a sewing class with three women to begin. The first funeral we witnessed was a Christian by the name of Nora. . . .

"Mrs. Neufeld copies the Cheyenne grammer in her spare time. . . .

"On August 21, 1914, the storm laid the Busby log church flat. The pulpit in falling covered the songbooks which were unhurt. No benches broken. . . .

"Four were baptized at Busby on July 25. Mr. Bites and Mrs. Walklast were married."

CENTRAL DISTRICT REPORTER

March 20, 1973
CENTRAL DISTRICT EDITION

HAPPENINGS

"Jesus is Lord of life" concerns District Conference

Anyone who writes a history of the church in these years will not be able to help future generations understand us and our concerns and efforts unless he takes considerable time and pains to make clear what was happening in the world around us. Who we are, how we have arrived at an understanding of who we are, what we do, how and why we have tried to do it, none of this will be fully understood without a study of our times.

Item: Why did church conferences of the sixties argue over and pass so many resolutions? Was it because of an action-oriented outlook pervading national life, the desperate hope that by taking thought (and action) we could add a cubit to our stature? War on poverty in the national life was echoed by poverty resolutions in the church.

Item: Why did church conferences of the seventies turn to the small-group movement? Was it because of a crisis of identity, a mistrust of action pervading national life, the desperate hope that by taking thought (and sharing feelings) we could add a cubit to our stature? The sensitivity movement in national life spawned its own counterparts in the church with concern for the expression of feelings and the building of relationships.

Awareness of these influences will help us understand and know a little more about what to expect from our next Central District Conference on the Goshen College campus, April 26-29.

Half of our time will be occupied with two concerns raised at Windermere: management of life or decision-making about the processes of life, and our responsibility to the offender in our society. There is a unity to these concerns which we have suggested by uniting them under the theme: "Jesus is Lord of life." The other half of our concern is to keep

Continued on A-2

Conference program

Conference theme: JESUS CHRIST IS LORD OF LIFE

Thursday, April 26

P.M.

3:00	Registration
5:30	Supper
7:00	Opening of conference—Larry Voth Welcome—Paul Goering, Jacob Friesen Report of the program committee Donald Steelberg
7:45	Giving and receiving counsel—Chester Raber
9:00	Worship
9:45	Snack and share

Friday, April 27

A.M.

7:30	Breakfast
8:45	Singing—Orlando Schmidt
9:00	Insight hour—Erland Waltner—"Biblical perspectives on life management"
9:30	Small group discussions (coffee), resource person: Chester Raber
11:15	Summations
12:00	Lunch

P.M.

1:30	Sharing of concerns
3:15	Hearings: Education and publication, peace and service, seminary, Bluffton College
4:30	Closing
5:30	Supper—Women's Missionary Association dinner
7:30	Robert and Alice Ruth Ramseyer—General session together with WMA
9:30	Snack hour
9-12	Youth program—arranged by special youth committee

Saturday, April 28

A.M.

7:30	Breakfast
8:45	Hearings: Camp Friedenswald, Committee to encourage estate planning, historical, ministry, mission, Oaklawn
10:00	Business session: Ministry to the offender (coffee available before session begins)
12:00	Lunch

P.M.

1:30	Business session: Elections, concerns
3:30	Tours
6:00	Supper
7:30	Sharing—Larry Voth
8:15	Seminary choir
9:00	Closing of conference
9:30	Snack hour

Sunday, April 29

A.M.

8:00	Breakfast
9:30	Morning worship
12:00	Dinner

The Central District Conference will convene in the Goshen College Union, April 26-29, with Eighth Street Mennonite Church as host. All our Mennonite churches will unite for the Sunday morning worship and sharing at the Union.

Program committee reflects on conferences

Bluffton 1969 was a turning point for the Central District Conference. That year we began to meet in small groups to discuss our reactions to what we had been hearing. The process has continued and we have tried to perfect our use of it. At Bulffton and East Bay we discussed points of view, either of a book or a speaker. At Berne with Bruce Larson we turned to understanding ourselves better, understanding one another, and learning how to share. At Windermere we built upon this in discussing particular issues.

At Goshen we want to apply what we have learned to grappling with even more difficult concerns. Our theme is "Jesus is Lord of life." Two areas will engage our attention. The first is how we confess that Jesus is Lord of life when we confront the problem of abortion. The second is how Jesus is Lord of life when we seek to minister to the offender in our society. Rather than reacting to presentations, as has been our pattern, we will first give and receive counsel. Our goal is not to solve these problems but to share our approaches to them.

Both of these concerns were raised at Windermere for our consideration and both are currently of great interest because of recent Supreme Court decisions. We want to help one another in the struggle to speak honestly and with the mind of Christ.

This conference will also provide more time than has been available for a number of years to consider the ongoing business of the conference and to share personal and church concerns. We want to hear what you are doing in your community and to think about our goals as a conference.

Chester Raber will be present to help us in our listening and talking. Erland Waltner, the Robert Ramseyers, the members of the seminary choir will be present. But most of all we count on the presence of the Holy Spirit in each person to help us share our faith. *The program committee*

CD Conference from A-1

in touch with business of conference life through committee hearings and in touch with each other through sharing what God is doing for us.

Since there would not be enough time to cover the entire field of decision-making about the processes of life, we have narrowed our concern to the subject of abortion. Hopefully, learning how to decide in this area will help across the entire field. We hope and intend to use a "seventies" approach. That is, we will be asking you to share how you decide a question which touches upon faith; then we will have input as to how one decides based on the resources of faith. Because of this approach, may we urge that you make a strong effort to be present Thursday evening for the beginning of conference. Our approach to the offender issue is as yet dependent upon the seminars being held in preparation for our consideration.

Suggesting a "sixties" or "seventies" approach is not to commit us to one or the other; elements of both are certainly needed and the typology is really meant to help us take a look at why we do what we do. We may have some resolutions. We will have some sharing. The thing to remember is that Jesus had a word about increasing the stature of our lives.

Youth plan conference evening of celebration

The youth representative, Mary Lehman, has been an active member of the conference program committee. Youth are invited to be an integral part of the discussions at all sessions. Churches are urged to elect youth as official delegates.

Of special interest to high school youth will be the Friday evening, 9-12 midnight "happening." This is being planned by youth, for youth." Youth are invited to come in carloads from every church.

The evening program for the entire conference body will focus on the international scene led by Robert and Alice Ruth Ramseyer, former missionaries in Japan. Bob is now director of the Overseas Mission Training Center at the Associated Mennonite Biblical Seminary. This will be of interest to youth.

We count on your presence. The resource people: Chester Raber, Erland Waltner, the Robert Ramseyers (secured for us by the Women's Missionary Association); these are present for our help. It is our confidence that great inspiration can come to us as we plumb our own resources with the help of the Holy Spirit. *Donald Steelberg.*

DART plans two workshops in March

DART stands for Development of Anti-racism Training. This replaces the former Project Commitment program in Indiana. DART is the direct result of the two workshops on racism, each of two-day duration, held last summer and fall. It is exciting because it takes us beyond religious rhetoric to that which is specific and concrete. The object is to provide a staff to conduct these workshops for religious institutions' staff, ministeriums, retreats, and conferences.

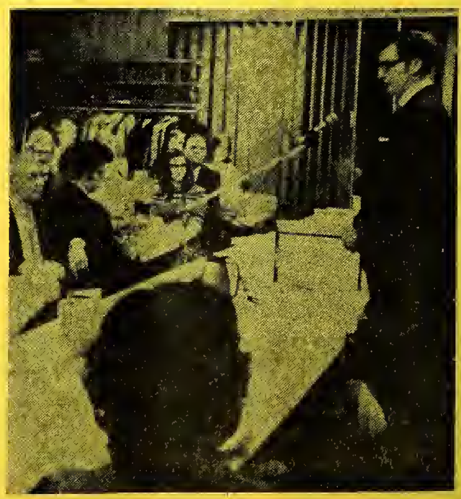
We have received a favorable response. In fact, two workshops have already been scheduled: March 10 at Lake Wawasee for the human relations commission of the Fort Wayne-South Bend Diocese, and March 24 at Bloomington for the local ministerium. *D. Lowell Nissley.*

Key 73 evangelism caring - sharing dinner meetings held

The district evangelism task force invited David Whitermore to share the "happenings" within the churches of the General Conference. Areas including Indiana at Fort Wayne, two in Ohio, and one in Illinois.

David Bowen of Berne, who attended the Fort Wayne gathering, feels "David Whitermore excited and challenged us as laymen to action. He insisted that we learn to accept ourselves where we are and then go for Christ. Evangelism is accepting people where they are in love. Lay people are the ones that lead people to Christ, Mr. Whitermore insisted. Is there someone I could love to Christ?"

Leonard Wiebe, pastor of Maplewood Church, is shown addressing the gathering at Fort Wayne evangelism dinner.



Concerns of 1972 become agenda for 1973 sessions

Life management

Statement of concern adapted at last district conference.

It is apparent that with the vast increase in medical and technological insights and breakthroughs, we can project a radical change in the nature and definition of man's life and existence. Does the church have anything to say about how man orders that existence and how he manipulates that existence through the use of chemicals, human transplants, artificial devices, and mechanical, biological, or psychological means? The acceleration of these changes is already obvious, and their effects are already making their impact. Since "secular forces" are the primary forces affecting much of this change, it would appear that the church, whose teachings speak to the sacredness of life and the wholeness of man, should have opportunity for significant impact on these issues. Further, it would seem to have a responsibility to its members to aid them in exploring the issues before they are faced with overwhelming decisions.

Most of the issues affecting these concerns are of such a nature that the Christian will not be able to avoid them. Some of the following issues will and have already begun to affect the nature of our existence:

1. Conditioning and molding of personality through drugs, chemicals, social, biological, and psychological conditioning.
2. Does man have the right to die? Who can help make such decisions? When does death take place? What do we say to "forcing" life and suffering on others? When does incorporation of artificial devices constitute a violation of one's humanity?
3. Does man have the right to manipulate life factors, i.e., the manipulation of genes, transplanting fetuses, test tube babies?
4. Does man have the right to take life, i.e., euthanasia, abortion? If so, when? If not, are we willing to take responsibility for the consequences we force on others?
5. What effect does the implantation of parts and organs from other human beings have upon our existence? If kidney or even heart transplants are valid, what shall we say of brain transplants?
6. If it is true that from 50 to 75 percent of all physical ailments are prompted by the stresses of life (even among Christians), do we have something more specific to say about our own life styles?
7. What does our faith say about the nature of man's "existence" in general? How are we to develop this belief into helpful guidelines and specific responses to the above-mentioned concerns?

It is already obvious that there are no pat answers to the majority of these concerns nor can we hope to arrive at unanimous decisions on all these matters. But it is hoped that the conference might address itself to the task of helping inform its members, if not give constructive input, to these issues of the day, hoping that we might thereby give a fuller witness to our belief in the sacredness of life and wholeness of man and what this means in the light of modern technology and medical advances. We see the issues involved as so crucial as to warrant the consideration of an entire conference theme.

We would therefore ask the program committee to strongly consider these concerns in planning its theme and program for the 1973 Central District Conference.
Dr. Ronald Ropp, chaplain, Mennonite Hospital, Bloomington, Illinois

Offender ministry resolution ready for conference

Whereas, our churches are sharing increasing interest in ministry to offenders, and

Whereas, we have a growing number of persons employed or working in areas of probation, parole, visitation, juvenile detention, and predetention, and

Whereas, prison reform and problems of correction and prevention could become a frontier for deployment of church resources similar to what was done and is being done in mental health;

Therefore, be it resolved:

That we direct our peace and service committee, conference minister, and executive committee to consult with appropriate officers of the Mennonite General Assembly (Old Mennonite) concerning approaches and appropriate action for our churches for ministry to offenders with a report brought not later than next year's conference and further,

That up to $2,000 of the current year's budget be made available for this exploration and development.

New projector and organ installed at Grace

During the month of December, we were able to purchase a brand new Bell & Howell sound projector. So far we have had three films and it is our plan to show one a month.

For the January 21 showing, I had invited the Brighton Mennonite Church and quite a few came to see the film, "Through gates of splendor." Now our congregation has been invited to their church for February 25.

This month we have purchased a Wurlitzer organ and we plan to have a dedicatory service Sunday morning at the 10 o'clock service. If any of you can come, you would be very welcome. We expect a good attendance.

You may wonder how we can afford a new organ, which is a good question. The Angela Belair estate donated a $1,000 gift for an organ fund. The price of the organ was $1,800 and we need only about $275. People have responded very well without "stewardship" sermons. Friends of the church have also been very generous.

The School of the Ozarks again came to stay for a week. About twenty-six students and two professors and their families came to see the city and our church was their place of lodging.
Alvin Voth, pastor

Key 73 plans Bible distribution

"Calling our continent to the Word of God" is challenging congregations to communitywide distribution of Scripture portions. The American Bible Society has produced large quantities of Gospel portions. The goal of Key 73 is that every person in North America shall be introduced to Jesus Christ and God's redeeming love.

Persons involved in special Key 73 advances are urged to report their experience to the editor so that these can be shared with the larger church.

evangelism-that-cares

KEY 73

Living, active congregations

Zion Mennonite and United Presbyterian unite

It was during the early spring of 1970 when the pulpits of both the Zion Mennonite and the United Presbyterian churches of Donnellson, Iowa, were vacated. Realizing that neither church had an adequate base to fulfill its mission, the leadership met to explore the possibility of a united effort. After consulting conference and synod personnel, a workable plan for a shared ministry was submitted. The proposal was approved and a yoked fellowship came into being which, with minor changes, has proven to work beautifully.

Worship during the first year was separate with the exception of two services: Christmas Eve vespers and Maundy Thursday communion. In the spring of the second year we combined worship, which lasted during the summer months. This year the summer worship will again be together, with the Christian education committees from both churches currently working on policy and curriculum for a joint summer Sunday church school. Tentative plans include the possibility of combined year-round classes for age groups with insufficient numbers from either church. The spirit of God is actively at work in the love and harmony with which the two congregations cooperate and minister, leaving a meaningful impact upon the community.

By way of facilities, the Mennonite parsonage is occupied by the pastor and his family, while the manse provides living quarters for a family that renders custodial services to the churches in return for the rental value. Both church buildings are made available to such groups as the Boy and Girl Scouts, Brownies, etc.

The Yoked Fellowship ministers in many and varied ways through its organizations. The youth group, known as the Presmonite Youth Fellowship, ministers both in the church as well as in the larger community. Several times during the year they are responsible for the total morning service of worship. They also minister to the residents of the Manor Nursing Home. Another area of ministry is the Iowa Mental Health Institute at Mount Pleasant. This ministry has been most acceptable to the Department of Social Services. They have also visited camping areas to distribute schedules listing times and places of all the local services of worship to weekend campers. In addition, this group has accepted a money mission project to American Indians.

Our younger youth group, known as the Mennonite-Presbyterian Young People, also renders Christian services at the local rest home. One of their projects has been to sponsor a film ministry to which the other young people of the community of their age have been invited.

The church renders meaningful service through its ladies' mission societies. Besides the services of preparing needed items for missions abroad, they minister to both the local and the Lee County Home at Keokuk. Our county has an activity center at Montrose where the retarded of Lee County are employed at assembling such items as pill boxes, combination window assemblies, etc. This leaves families with a retarded member free for nine or so hours each day to carry on the normal routine of the home. Our ladies have been helping prepare food items and meals to help in this project. This service is very much appreciated. Several times during the year the ladies have a fellowship gathering to which they invite the ladies of the community.

This past summer the pastor offered an ecumenical community catechism class in which high school students with church backgrounds from the United Church of Christ, Baptist, Methodist, Presbyterian, and Mennonite were enrolled. A combined catechism class composed of students from both churches, known as the Pastor's Class, was also offered to the seventh- and eighth-grade students. The membership ministers in various ways: exchange and foreign students have found love and fellowship in a number of our homes; community drives for CROP, UNICEF and offerings for needy areas such as Nicaragua through MCC and Church World Service are a part of our world mission, along with conference and General Assembly, district and synod missions.

The year 1973 appears to be especially interesting as we project into a cooperative Key 73 community endeavor. The community task force has organized prayer groups and will this year have cooperative Holy Week services, a lay witness mission, community daily vacation church school, and mass Easter sunrise service.

Donnellson has been realizing a number of new families as a result of the new multibillion dollar Armour Dial plant. We minister to these families through visitation and fellowship.

A number of burdened people have expressed concern for a ministry to offenders at the Iowa State Prison located in nearby Fort Madison. The executive committee of the Mid-Lee County Council of Churches has appointed Alvin Kleinsasser to contact the Protestant chaplain and other prison personnel, to explore the possibilities of a cooperative prison ministry.

In a world that offers so many challenges, but also stands ready to hinder the self-giving, we pray: "God, help us to be faithful to the mission you have placed before us. Motivate and grant us sensitivity to the leading of thy Holy Spirit. Amen." *Alvin Kleinsasser, pastor*

From Indonesia to Gulfport, VSers report

From Willis Sommers

Dear Friends at Meadows: This evening I have made a resolution to write some long overdue letters. One is to you. Thanks for the cards, letters, and gifts received this past Christmas season. They all were greatly appreciated.

I have been here eight months now and I am not sure what has been accomplished. Some unusual things have happened in the development work. For example, our purebred boar became sterile, our irrigation pump broke down; consequently forty-five acres of rice died. In addition, a drought with extreme heat has considerably hurt crop production this year—so bad that in a number of places, people have little if anything to eat. Mcc, through the local church, is providing some relief for this. A positive point has been an almost complete turnabout in the organizational structure of the development work. It will become more community-centered than before as well as each project being more intensively developed. I think it has a good framework for future projects.

I have also spent considerable time—with some visible success — with the church and some of its institutions in doing some program and financial planning. I am not sure all of it was appreciated, but some of it did provide a help for them.

I am tentatively hoping to complete my assignment here around March 1. In the remaining time, I hope to help work out some social-economic surveys for the development work. I have not had much experience in doing one of these, but I look forward with anticipation to participating in it.

Our most current project is a food-for-work (food donated by foreign governments for salary rather than money) project. This involves cleaning out irrigation ditches, so that the irrigation system for the village is better and more water is available. It was in this area that our irrigation pump project failed. We are, by the way, planning to try again with the pump project this coming year.

If nothing else this past year happened, one thing was evident—development work encounters more failures and successes, yet one continues to see the need for more effort. Fortunately, the people continue to work at it also. This is gratifying.

Enough for now. Best wishes for the New Year and I look forward to seeing you in a few months' time. *Bill Sommers, an* MCC *volunteer to Indonesia.*

From Cindy Lehman

Dear Friends at Salem: I am looking forward to my sixth month of VS at Camp Landon in Gulfport, Mississippi. Never has half a year passed so rapidly. I am presently teaching fifth grade at the North Gulfport middle school. I must admit even with my college training and work in an all-black school in Lima, I was not prepared for my teaching experience which began August 24.

I was not prepared for the 600 students who stormed the school that first morning. I was not prepared to see the "adults" who couldn't seem to graduate from the eighth grade but returned year after year a little older, a little bigger, and a lot more clever! I was not prepared for the lack of organization that first day. It seemed even the administration didn't know what was going on. However, most of all, I was not prepared to use the board!

In other words I suffered from an acute case of culture shock. Oh, was that some shock! I'm still adjusting to the *constant* noise in the hall (some days worse, some days better), to the lack of supplies, to the uninvolvement of the parents, and to the large teacher turnover.

I find my fifth grade class a real challenge as we've become closer, the jumble of faces have become individuals—children with unique personalities and problems. The problems range from learning disabilities and frustrations, to emotional problems, to the basic desire for just a little love and attention. I'm sure my children become just as frustrated teaching me the ways of the black, southern culture!

My greatest concern now is reacting as a Christian to attitudes prevalent in the society here. One of these attitudes is the "eye for an eye, tooth for a tooth" philosophy which condones fighting, stealing, and dishonesty in revenge of an injustice. Another attitude I find especially frustrating is "what's mine is *mine,* but what's yours can be mine if I find it or can successfully sneak it." Responding to these attitudes both in and out of school are challenging.

Yet with the frustrations also come the joys. The children are so appreciative of any concern and love shown them. It takes so little to make them happy and make them feel important.

I really appreciated receiving your Christmas cards as well as seeing a lot of you over my short Christmas vacation. However, most of all I appreciate your thought and prayers. They certainly mean a lot to me. *Cindy Lehman*

Path Foundation coordinates ministry to the offender

Path is a not-for-profit foundation created to meet the needs of offenders. Max Bontrager and Abe Peters have taken the initiative to give leadership for ministry to the offender in northern Indiana and southern Michigan.

Path is incorporated in the State of Indiana, and Abe Peters is a full-time employee visiting the Indiana Prison at Michigan City and extending this service to other institutions. The budget for 1973 is $15,000, of which half must come from donations.

The present services consist of counseling inmates and their families and helping inmates upon release from prison. Plans for enlarged services as volunteers and funds become available include psychiatric and medical assistance, prerelease retraining program to equip for vocational competence, and family counseling.

Contemporary Worship

The prayer of confession

Leader: Beloved in Christ, we are a forgiven people. God values us in spite of our failures! The future is open to us!

Church: When we admit the falseness and pettiness of our lives, God's love comes to us again. We are given new possibilities for living.

We are accepted by God's power and love which are infinitely greater than our own.

That means that whatever we have done or will do . . . everything is accepted and we can dare to live with integrity and hope!

The assurance of forgiveness

Most merciful Father, we know we do not love you above all things. Neither do we really love our neighbor; we're too much interested in ourselves. We don't like the bodies or the faces we have. We have made sex or money or status or grades or church activities the god we worship, and we have turned our backs on you. Heal us, O God, from the open wounds that separate us from you and from one another. Put us back together again from the shattered mess we have made of our lives.

Call to worship

Leader: Let us consider the meaning of his word carefully as we share.

People: Let us be honest with one another about our concerns and our failures.

Leader: But, let us also share together the hope and joy which we feel.

People: Let us have no illusions about the world and its problems.

Leader: Let us find cause to celebrate even in the midst of the tragic and the absurd.

People: Above all, let us remember that we are called not just to talk—

Unison: But also to translate our concerns and joys into responsible action in and for the world.

Unison: Come from your routine, take off your mask of formality and be yourself, be *joyful,* for it is God who has given you your life. *Boynton Mennonite Church*

Entreaty

Leader: Good morning!

People: Good morning!

Leader: Welcome to another week of life.

People: We have come to celebrate out of gratitude.

Leader: We are here because we are alive.

People: Because we would rather be alive than dead.

Leader: We are here because God has given us life as a gift.

People: We have come to thank God for the gift we call life.

Leader: Come from your routine, take off your mask of formality and be yourself. Be joyful, for it is God who has given you your life.

Leader: Knock, Holy Spirit, upon the door of our hearts.

Response: In gratitude that makes us humble, in memory that makes us penitent, in vision that challenges our finest, in compassion that opens the gates of generosity.

Unison: Come.

Invocation

Leader: In the name of the Father who makes us,
In the name of the Son who makes us free,
In the name of the Spirit who makes us one,

People: Amen.

Leader: For the sorrows which brought no softening of heart, for the chastenings which yielded no peaceable fruit of righteousness, and for the rebukes of conscience which led to no amendment of life, have mercy upon us, O God, we humbly entreat thee.

People: For the counsels of thy Word we have known and not loved, for the gospel of thy Son we have believed and not obeyed, and for the leading of the spirit of truth we have acknowledged and not followed, have mercy upon us, O God, we humbly entreat thee.

Unison: We thank thee for thy forgiving grace. Amen.

Zion, Donnellson

Epp addresses corrections seminar in Bluffton

The second of a two-part seminar on offenders was held at Bluffton College, Bluffton, Ohio, February 23 and 24. Planned for persons in the Central District of the General Conference Mennonite Church and Region IV of the Mennonite Church, the seminar focused on changing the corrections system.

Edgar Epp, Toronto, director of Community resources for the Ontario Department of Corrections, was the keynote speaker.

The first seminar, held October 6 and 7, 1972, at Goshen College, Goshen, Indiana, dealt with the offender and his needs. More than seventy persons participated in that seminar.

Epp was cosponsored by the Center for Studies on Discipleship of Goshen College. On February 22, he addressed the first in a series of forums on correctional systems at Goshen College. The forums are the second part of a program on prisoner reform and rehabilitation sponsored by Goshen College and the Elkhart County sheriff's department.

Lodging at Bluffton was in Riley Court on campus and seminar activities were in Marbeck Center.

Members of the local arrangements and program committee were Stanley E. Bohn, Bluffton; George Lepperd, Lima; Ray Hamm, Bluffton; and Mitch Kingsley, Bluffton.

Workshops focused on the following areas of concern: Lima State Hospital; volunteer programs—VPO, POOL, Man to Man; legislation, politics, lobbying; and visiting procedures at institutions.

A consultation on offender ministries followed the seminar on the Bluffton campus, February 24 and 25. Designed for Mennonite agencies working with offenders, the consultation differed from the seminar in that the primary focus was on the responsibility of Mennonite agencies in offender ministries, rather than on stimulating local concern and action programs. The consultation was sponsored by the Mennonite Central Committee Peace Section and Mennonite Mental Health Services.

WOMEN AT WORK

WMA

. . . *"Bear one another's burden, and so fulfill the law of Christ." (Gal. 6:2)*

WMA program set for April 27 meeting

P.M.

5:00 Registration
5:30 Fellowship meal
  Welcome and prayer—Mrs. Gerald Kreider, president, Eighth Street Mennonite Church WMA
  Business meeting — Mrs. Lowell Troyer, presiding
    Report of nominating committee—Mrs. Iona Hostetter
    Election of officers
  Mini-activities reporting
    Young mission workers, Mrs. James Moser
    Central District projects, Mrs. Lyle Troyer
    General Conference projects, Mrs. Leonard Yoder
    District advisor, Mrs. John Bertsche
  Offering—Mrs. Don Gundy
  Bluffton College report—LaVera Neufeld
  Markham nursery—Jane Voth
  Report of election
  Report of offering received
7:00 Adjourn with prayer—Mrs. Leslie Lehman, president, General Conference WMA
7:30 Reassemble at Union auditorium for public service
  Robert and Alice Ruth Ramseyer leading evening service

Material for this page may be sent to Mrs. Donald Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

Scholarship monies available for pastoral education

Only 276 days left till . . . no not Christmas! Not this time! "The 276 (approximately, at least) days left til" is the time you have to get your pastor started and on his way to accepting some of the scholarship monies the Central District Women's Missionary Association has been making available to our Central District pastors to use in a "continuing education" program at the Associated Mennonite Biblical Seminaries.

Last month you read the report of the School for Ministers which had been held in January. If plans continue, there will be a similar school in January 1974. There will also be an interterm program of several regular seminary courses offered in a crash, three-week period, either for credit or for audit. The monies for scholarships are available for this three week course also. This year we appealed to your WMA groups not only for money for the scholarships, but also to urge your pastor to attend. We would like to think we helped in some way in this increased attendance by Central District pastors this year.

It's not too early to begin! Put your pastor into this picture next year! Maybe if they see this picture of their colleagues, they may start thinking and decide to go all by themselves. But you keep pushing too! We hope to see new faces in the picture as well as the others returning! *Mary Troyer,* CDWMA *president*

New WMA paper will be published

At the council of commissions meetings held February 7-9 at Newton, Kansas, the Commission on Overseas Mission decided to publish a mission news insert in *The Mennonite* that would contain information not in the separate mission field papers. This new insert will probably begin publication toward the end of this year.

The new mission insert will receive wider circulation and will serve the same purpose as the present WMA publication, *Missions today*. To avoid duplication of information, *Missions today* will be discontinued. In its place, a new wider interest WMA magazine will be published. If you presently have a subscription to *Missions today*, your subscription will be completed by this new WMA publication.

There will be articles of a devotional nature; articles about women in the home, church, and community; church news of special interest to women; programs and projects of WMA groups throughout the United States and Canada; and letters from readers.

You can help the formation of plans by sending your suggestions for a name for the new paper and types of features you would like to see in it. Send your suggestions to your district advisor, and she will see that your ideas are passed on to the proper persons. *Mrs. Evelyn Bertsche, district adviser*

Is your pastor in this group? Left to right are Stanley Bohn, First Church, Bluffton; Paul and Bertha Diller, Comins Church, Comins, Michigan; Leonard Wiebe, Maplewood Church, Fort Wayne; Gordon Neuenschwander, first Church, Berne; and
wood Church, Fort Wayne; Gordon Neuenschwander, First Church, Berne; and
First Church, Lima. They attended the School for Ministers in January.

Election ballot
Conference officers

President (two-year term)
  Elymer Wall
  Lloyd L. Ramseyer
Vice President (two-year term)
  Janean Moser
  Joan Wiebe
Secretary (two-year term)
  Claude Boyer
  Alice Miller
Treasurer (two-year term)
  Marlyn Fast
  Ann Penner
Trustee (two-year term)
  Homer Garber
  Wallace Yoder

Conference committees

Ministerial committee (four and two-year term)
  David Habegger
  Roy Henry
  Phyllis Baumgartner
  Dick Baum
Program committee (three-year term)
  Robert Kreider
  Orlando Schmidt
Missions committee (three-year term)
  Al Bauman
  Louis Delagrange
  Paul Diller
  Robert Ramseyer
Education and publication committee (three-year term)
  Jeppi Sue Baumgartner
  Richard Reimer
  Ken Schwartzentraub
  Gladys Ehrsman
Peace and service committee (three-year term)
  Paul Bertsche
  Richard Boehr
  Nick Kassabaum
  Robert Liechty
  Ellene Miller
  Lyle Troyer
Camp Friedenswald committee (three-year term)
  Fred Amstutz
  R. A. Ekstrom
  Warren Habegger
  Stan Schneck
  Shirley Sommer
  Max Sprunger
  Lucretia Wilson
Historical committee (three-year term)
  Herman Hilty
  Merl Lehman
Bluffton College trustee (six-year term)
  Rose M. Diller
  Burdell Roeschley

Reader response to Peter's consultation

DEAR EDITOR: I was interested in the report of the consultation on criminal justice practices. The Mennonite church was, along with the Friends, one of the earliest groups in the United States to work for a more humane treatment of prisoners. I am glad that we are still concerned about our penal system and its shortcomings.

But I am concerned by some of the positions reported and some of the assertions made. I will comment on them in the order reported, and not necessarily in the order of their weight.

On what basis was the assertion made that tax frauds are not considered criminal by our society? I am quite sure that many more people are prosecuted for tax evasion than for welfare fraud, and that the punishments meted out are more severe, as I would agree, they should be.

The blanket judgment that society, not the criminal, is to blame for crime is bad theology as well as bad psychology. I would agree that there are more things in our society that are evil than there are things that are good. But every one who commits a crime is responsible for the commission of that crime. The Apostle Paul, at various times, lists acts that exclude one from the kingdom of heaven. These are not just acts to which an evil society has attached labels to assuage its own guilt. The fear of being mugged or beaten or raped or murdered is real. I am afraid that attempts to picture the criminal as the real victim will make more difficult the task of those who wish to reform the penal system so that all prisoners will be given humane treatment and to make our correctional institutions instruments of rehabilitation, instead of instruments of retaliation.

This does not mean that it is not one of the church's prime purposes to eradicate from our society every feature that tends to encourage any individual to feel that he can survive only through crime. *Howard Yoder*

VITAL STATISTICS

BIRTHS

Carlock, Carlock, Ill.: to the Gary Staulcups, Frederick Eric, Jan. 8.

Community, Markham, Ill.: to the Orell Mitchells, Lisa, Dec. 30, 1972.

First, Berne, Ind.: to the Dennie Baumgartners, Holly Leigh, Jan. 25; to the Terry Joneses, Rose Marie, Jan. 29.

Grace, Pandora, Ohio: to the Terry Ginthers, Kelly Jo, Jan. 23.

Maplewood, Fort Wayne, Ind.: to the Claude Schrocks, Leonard Levi, Jan. 16.

United, Peoria, Ill.: to the Robert Roemers, Clara Belle, Dec. 3, 1972.

DEATHS

Ebenezer, Bluffton, Ohio: Sylvia Converse, Jan. 1.

First, Berne, Ind.: Aldina Lehman, January; Mrs. Hiram Liechty, January; Ralph Stager, Jan. 29; Mrs. Albert Wittwer, January.

First, Bluffton, Ohio: Louella Steiner, Jan. 23.

Meadows, Meadows, Ill.: Anna Roszhart, Jan. 13.

Oak Grove, Smithville, Ohio: Amelia Kurtz, Jan. 13.

Wayland, Iowa: James Hileman, Nov. 22, 1972; Fredrick Hixson, Nov. 1, 1972.

MARRIAGES

First, Berne, Ind.: Dean Von Gunten and Marcia Mertz, Feb. 10.

Maplewood, Fort Wayne, Ind.: Tim Peters and Melissa Jones, Nov. 4, 1972.

Nappanee, Nappanee, Ind.: Russell Miller and Nancy Price, Jan. 14.

Wayland, Iowa: Michael Lee Hileman and Nicholette Joyce Walters, Nov. 4, 1972.

ANNIVERSARIES

Carlock, Carlock, Ill.: Mr. and Mrs. Elmer Grove, Feb. 4, fifty-fourth; Mr. and Mrs. John Miller, Jan. 19, fifty-seventh.

United, Peoria, Ill.: Mr. and Mrs. Steve Benko, Dec. 3, 1972, twenty-fifth.

NEW MEMBERS

Carlock, Carlock, Ill.: Mrs. Rosalie Forrester, Jan. 21.

Congerville, Eureka, Ill.: Mrs. Fern Greider, Jan. 28; Jane Greider, Jan. 28; Mr. Barry Rice, Jan. 28.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

Test ideas locally, says Manitoba chairman

The caring and sharing church must be a local thing, said J. F. Pauls, chairman of the Conference of Mennonites in Manitoba in his message at the opening session of the annual conference February 23-24 at the Altona Bergthaler Mennonite Church.

At the local level, continued Mr. Pauls, where everyone has a face, a name, and associations, it seems most likely that things can happen. That is the best place to test the ideas of the church. "If they do not apply here, where will they apply?"

To the 225 delegates in attendance at the conference plus some 275 guests, Mr. Pauls posed the question: "How do we become the caring, sharing church?" He stressed local witness "where people wrestle with real life and the gospel is tested daily by the fires of life." He encouraged churches to practice full employment of the most valuable resources within the church—people. The number one purpose of the church should be development of persons, made whole and useful. All programs should be geared to that need.

The ministry of the church, he said, is a priesthood of all believers, rather than the concept of proxy which we have so long upheld. We need to again become a real brotherhood of "one heart and mind."

A multimedia report, prepared by Waldo Neufeld, director of Faith and Life Communications, showed nine Manitoba churches who shared what the caring and sharing church meant in their community. The broadcasting and counselling aspects of FLC were then demonstrated by a film, under the theme, "Until the whole world knows."

The conference's education committee report included a report on the marriage enrichment courses which have been set up by John Neufeld, chairman, and Ron Hunsicker. These courses, said Mr. Neufeld, are intended for use by ministers and counselors in helping couples who are planning marriage to prepare for future problems. "Marriage," he said, "is too serious to go into it without preparation."

In reporting for Faith and Life Communications, chairman John Friesen pointed out possibilities for cooperation in broadcasting with other Mennonite groups in Manitoba. This, he said, could include providing some French language material and doing away with duplication which now exists. "Cooperation would not be a sell-out," he said. The counseling work which has arisen from the radio broadcasting is more than the present staff can handle. On behalf of the committee, he recommended that counseling services be expanded to include a full-time counselor-director-trainer and a downtown counseling office.

Ed Cornelson and Jake F. Pauls, camp directors, presented a report with several campers who had attended Camp Assiniboia and Camp Koinonia last summer. The discussion focused on what these campers remembered most about their experiences, and what job they would like to have, could they work at camp.

After the supper break, architect Sieg Toews presented his proposals for expansion and building at Camp Assiniboia. He suggested that the first step be construction of a new dining/kitchen building which could be used both in summer and winter. Camp committee chairman George Neufeld then presented that committee's recommendation for the incorporation of Camp Assiniboia. In this way, he said, the camp could be eligible for government funds for its building program. The delegates gave the committee the green light to go ahead with plans and to present them at a special spring conference for final approval.

Ernest Wiebe and Alf Loewen, chairman of the finance committee, presented the finance committee report and the budget for 1973. After a motion to include an amount for the hiring of a full-time youth worker, the budget was unanimously approved. Gerhard Ens was reelected as vice-chairman and Lawrence Klippenstein as secretary. *Leona Dyck*

Kingman churches to merge

After more than forty years of separation, the Bethany and Zion Mennonite churches of Kingman, Kansas, have decided to reunite.

At a joint meeting January 28, the two congregations voted to merge as one congregation and also to start a day-care center. The worship services will probably be at the Bethany Church in the country, which has a larger sanctuary. The day-care center would probably be at the smaller Zion Church in town.

Three months before the final decision a committee of seven, representing both congregations, had been elected to seek ways in which the two congregations could work together. In the beginning, the emphasis had been on possible joint worship services. But the committee examined the total programs of the churches and came with the recommendation that the congregations merge and start a day-care center.

The Zion Church has been without a full-time resident pastor for some time and found it hard to attract new people without pastoral leadership. The Zion building, however, will provide Bethany Church members with an opportunity for a Christian service outreach in the community through the day-care center.

Details of the merger have not been worked out, but it is likely the new organization will function by January 1, 1974. A lay committee is making further plans, and a chairman and secretary of the joint congregation have been elected. The name has yet to be decided.

Peter Funk, pastor of the Bethany Church, said the two groups had started out in the Bethany congregation, but split in 1927-28. The Zion Church in town was built in 1937.

Elbert Koontz, Western District conference minister, was invited to be chairman of the joint congregational meetings.

Words & deeds

As a result of the nationalization process in Somalia, the Somalia Mennonite Mission personnel have now left Somalia and are being redeployed elsewhere. The mission medical personnel have been replaced by Somali citizens. The Dr. Ronald Loewens family from Steinbach, Manitoba, was transferred to Shirati Hospital in Tanzania and will continue there until April or May. They will probably complete their term in some other MCC assignment.

The Women's Auxiliary of MCC (Saskatchewan) has opened a self-help shop in Saskatoon. It will sell donated goods, such as household articles, good used clothing, and similar items, and turn the proceeds over to Mennonite Central Committee. Katie Bath will be in charge of the shop, which is located at 107 3rd Ave. North. The name selected for the store is the Mennonite Clothes Closet.

The birth of a family life television spot

J. Allen Brubaker

On a park bench in Nashville, Tennessee, a young couple struggled through the following scene nineteen times one sunny day in September.

He: "You don't have to say it. . . ."

She: "You can forgive me?"

He: "I think so. It's been hell. For us both. But it's OK. You're OK. You know?"

She: "You're forgiving me . . . why?"

He: "I want to."

Voice over: "Forgive. It's the Jesus way. It's God's way."

"You're OK" is a thirty-second spot showing two people resolving conflict through forgiveness. A second, sixty-second spot was also filmed in Nashville. It shows a runaway daughter calling home from a phone booth and discovering that she is loved, that her parents are eager to have her home again.

The theme of the two spots is love, forgiveness, and acceptance of individuals as persons—warts and all—just as God accepts us through Christ.

Production on the two spots began about a year and a half before their release to stations.

In December 1971 the inter-Mennonite TV committee met in Winnipeg to select the theme for a fifth series of television spots. Mass media representatives from the General Conference Mennonite, Mennonite Brethren, and the Mennonite Church make up the committee.

Following this theme-selection meeting, the boards of the sponsoring groups met in January 1972 and approved the theme and allocated funds for production. The executive producer was then able to solicit scripts from writers.

After the submission of nineteen scripts, the committee met three times in winter and spring. During these meetings scripts were evaluated, sent back for rewrites, discarded, and new versions written. Six were selected and sent to potential producers for evaluation and cost estimates.

On August 31 Fred Rowles, a producer-director of the Television, Radio, and Film Commission of the United Methodist Church (TRAFCO), met with the committee to discuss development of the scripts. TRAFCO was chosen to produce the new series of spots.

Four scripts were still "in the running" at the August 31 meeting. The script for the "You're OK" spot was accepted.

"An interesting thing happened in the process of evaluating the other three," comments Harold Weaver, the executive producer. "We ended up with a completely new spot that evolved from an idea in one of the other three that didn't quite jell."

Before the actual shooting of the spots began, actors had to be chosen who could bring the spots to life. Mr. Rowles and Mr. Weaver spent three days interviewing actors and actresses for the different roles in the two spots.

Maybe God loves me, too.

It's OK. You're OK.

"The shooting process involves setting up and testing the equipment, positioning the camera and selecting the angle, rehearsing with the actors, and doing dry runs without shooting film," Mr. Weaver noted.

"You look for magic combinations of good quality in sound, voice, and background. Was the acting convincing? Did they feel the part? Did the motion and movement flow smoothly? Did the cameraman catch well what happened? It takes a combination of these factors to make a good spot—or failing that, a mediocre one," said Mr. Weaver.

By late afternoon of September 19 the crew felt they had "in the can" enough takes to make a good thirty-second "You're OK" spot.

The "You're loved" spot was filmed the next evening at a phone booth. It shows two teen-age girls. The one outside the booth is wearing a T-shirt with the words, "Smile. God loves you," across the front. The girl inside the booth is a runaway finally gathering courage to call home. Only her side of the conversation is audible. In her emotionally charged responses the viewer learns that her parents still love her and are eager to have her home.

As she steps outside the booth, her friend asks, "Well, what did they say?"

"You're right," she admits. "They still love me." After they embrace, she adds, "Maybe God loves me, too."

On October 27 executive members of the inter-Mennonite TV committee met in Nashville to view the edited film with a taped sound track.

After making the changes requested by the executive group, a sample of the final product was made and shown to the boards of the sponsoring groups. After they approved them in January, the master prints were ready for duplication and distribution to the TV stations for public service release in May.

The previous set of spots (Series IV) cost about $40,000 to produce and distribute to some 500 stations. Free time given to the spots was valued at more than a million dollars.

A number of individuals are known to have been nudged toward faith in Christ through the spots. The birth of a fifth series of spots may mushroom into many "new life" experiences.

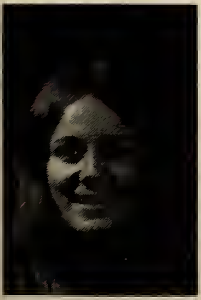
RECORD

Workers

Shawna Jean Neal, Guthrie Center, Iowa, joined the General Conference voluntary service program Jan. 31. She is serving for one year in community service in Upland, Calif. Ms. Neal, a member of the United Methodist Church, has attended Iowa State University and is the daughter of Edward and Dorothy Neal.

Neal

Tom and Arlene Musselman have begun a two-year term of service with MCC in Fourche River Ranch, Ark. Tom will be working as grounds maintenance and tour guide. Arlene will be the record keeper and the secretary for the ranch. Tom received an AA from Freeman Junior College, Freeman, S.D. Arlene attended Freeman Junior College and received a BA in business and private secretarial work from Minnesota School of Business. Tom is the son of Richard and Pauline Musselman, Telford, Pa., and a member of Zion Church, Souderton, Pa. Arlene is the daughter of Art and Olga Rahn, Mountain Lake, Minn., and a member of First Church, Mountain Lake.



A. Musselman

T. Musselman

Sue Schantz, Bethany Church, Quakertown, Pa., has begun a seven-months term of voluntary service with the Commission on Home Ministries of the General Conference Mennonite Church. She will serve until Sept. 1 with the Fiftieth St. voluntary service unit in Oklahoma City. Ms. Schantz is a 1971 graduate of Bluffton College, Bluffton, Ohio, with a BA in psychology. She is the daughter of Glenn and Eunice Schantz.

Ralph and Francis Sommer, Pandora, Ohio, have begun an eight-months term of service with Mennonite Central Committee. They are exploring possibilities for MCC and Mennonite Disaster Service action in the flood-stricken Buffalo Creek valley in West Virginia. The Sommers will also coordinate the work of a summer MCC voluntary service unit in the area. The Sommers previously served with MCC in China and in Paraguay. They are members of the Grace Church, Pandora, Ohio.

Arthur C. Waltner, who recently retired as special agent for a Hutchinson, Kans., insurance company, has been named an area representative by Mennonite Foundation, Inc. He will work with Harold P. Dyck of Hesston, Kans., regional director of the foundation. Mr. Waltner will be available to work with all branches of Mennonites in Kansas, Oklahoma, and Nebraska.

LETTERS

Misled on Bible smuggling

DEAR EDITOR: I am glad to finally see an article like "Bibles for smuggling" (January 9 issue) put into print because I think the American society has been misled on this point.

I have also noticed the larger pages and bigger margins since the beginning of January. I really liked the ecology articles you've printed in the past, but I think this is inconsistent with using more paper for each page. *Rod Gerig, S.K. — Nowielice, Trzebiatwo 72-320, Poland.* Feb. 15

Editor's note: The amount of space devoted to margins is about the same proportionately in both the old and new formats.

Referral rip-off

DEAR EDITOR: "Living so you will be asked" (January 30) sounds to me like still another rip-off. I very much resent people fostering a relationship with me for purposes of referral, whether to God or to some pyramid-sales endeavor, unless the purpose of the relationship is explicit. Ms. Bartel sounds as if she is trying to relate to people's needs so that she may refer them to God. This is going to get her into some trouble ethically when she deals with people whose most urgent need is not to be referred. *Ruby Baresch, 257 N. Rutan, Wichita, Kans. 67208.* Jan. 30

Tax resistance

DEAR LARRY: I have been asked by a number of friends, "Now that the war is over in Vietnam, will you end your war tax resistance?" Since most of my friends read *The Mennonite,* I wanted to share my answer here, hoping it may be helpful to others.

No, I will not pay the telephone excise tax (now 9 percent); I will do my best to owe no income tax and will refuse to pay whatever I do owe.

I am glad that the United States has finally agreed to withdraw all troops from Vietnam and exchange prisoners with Hanoi, but, . . . the war is not over and U. S. complicity in it has not ended. Our bombers in Indochina have not been brought home, rather they are raining destruction on Cambodia and Laos in in unprecedented levels. The victims of these bombs are not my enemies. Why should they suffer for the sins of their rulers, or mine?

Furthermore, the President has requested a $4.7 billion increase in the Pentagon's budget, and this in supposed peace time. What is the purpose of all this war spending that consumes 60 cents of every income tax dollar? It is, it seems to me, getting ready to put down with massive violence, the next threat to the American empire, or worse, to win the nuclear showdown of World War III. By contributing to this kind of terror politics, I do not demonstrate God's nature nor bring his peace. So, for the foreseeable future, I plan to reinvest my war taxes into works of mercy.

If anyone wants information on how to refuse taxes for war, even if you are in a withholding situation, write me or War Tax Resistance, 912 E. 31st St., Kansas City, Missouri 64109.

I haven't really looked into the question of whether Canadians are doing more good than evil by paying their taxes. C. J. Hinke of 918 Center St. South in Whitby, Ontario, is apparently the only open tax resister in Canada, and would be glad to share his reasons with inquirers. *David Janzen, 409 W. 11th, Newton, Kans. 67114.* Feb. 19

A series of resurrections

Lois Rensberger

Helen Good Brenneman is a happy woman, the author of several best sellers, who also struggles with the problems of a crippling disease.

From these struggles has come a faith in God that is an inspiration to those who know her personally and also to the thousands who only meet her through her books.

Wife, mother, writer, Helen won a writing contest on the junior page of the *Washington star* at the age of eleven. She gained experience in her craft by working on high school and college papers and taking courses in writing.

Helen meant to become a newspaper reporter. Instead she went to Europe in 1947 to marry her fiancé and join him in his work with World War II refugees.

"I never knew I could write a book," Helen admits. But she felt their poignant experiences with refugees had to be shared.

After the Brennemans returned to the Midwest and Virgil entered college, Helen began to research and write *But not forsaken*. But before she finished it, she gave birth to a baby boy and another book, *Meditations for the new mother*. Helen is still amazed that it has become one of the all-time best sellers of Herald Press with well over 100,000 in print.

More children—a girl, another boy, a final girl, and a foster daughter—and more writing. Articles, stories, devotional material, as well as inspirational talks for women filled the time left over from her hours as mother and minister's wife.

And then, at thirty-seven, Helen experienced the first symptoms of multiple sclerosis. Her oldest child was twelve, the youngest six.

The family desperately hoped hers would be a light case. In 1964 they moved to Boston for a year so Virgil could study under a Danforth Foundation grant. Helen hoped to take advantage of the excellent medical research facilities there.

But her condition quickly deteriorated. For two weeks she became progressively disabled, not knowing when she went to bed at night whether she would be able to get up in the morning. Finally, she was hospitalized.

Out of her total physical collapse came another book, *My comforters*. In it Helen shares the love and encouragement that came to her while she lay helpless.

What kind of life does Helen lead today?

A visitor to her home might have to wait on the porch until Helen can get up, grasp her two canes, and slowly make her way to the door. But the wait is worthwhile. She says, "Come in," as though you are the one person she hoped to see.

She has permanent numbness in her toes and fingers, spells of dizziness, recurring problems with her vision (there is always the possibility that her sight will fade and never return), muscles that become spastic, trembling fingers that cause her to make mistakes in typing and, perhaps worst of all, the knowledge that her symptoms are constantly changing, that they may be completely different tomorrow.

Like all mothers, Helen is concerned about her children. The oldest son is now in Canada, the oldest daughter in college, the foster daughter married with children of her own. The remaining son and daughter are still at home, and Helen fears she puts too much responsibility on them.

Over the years the family has had to help her with the housework Helen could not manage. She can sit on the floor to load her washer and she sits to iron. But cooking tires her quickly. She cannot vacuum at all. Because of her poor vision, she cannot sew, not even to replace a missing button.

"I've had some real struggles living with my disability," Helen admits. "It's not one of those things you plan for. But I've had a series of little resurrections in my life, times when I find I can still do something I thought I'd have to give up."

Helen does not pamper herself. She trusts in God and keeps on going. She travels to keep speaking engagements, to serve as a leader at a workshop for the handicapped, to interview someone for a book she is writing. She leads a creative writing group in her home town. She is interviewed for a local radio program.

Above all, she *lives*. She draws her strength from Christ. Her body is crippled but Helen is not.

From Helen's books

On personal limitations

"On thing which has helped me to accept my particular handicap is the knowledge that everyone has his own limitations. For some it may be physical—a limb, a problem with obesity, a crooked nose. For others it may be an emotional or spiritual limp, a lingering doubt, an unforgiven anger. People with perfectly good legs often hurt on the inside!" From *The house by the side of the road*, p. 88

On finding wholeness

"Whether God's will is to heal us immediately or gradually, or to give us grace to live with our problem, we know that he wills all of us to be whole in spirit and in soul.

"Let us ask him to touch our lives, the real us, with his healing hand, taking from us all barriers to his perfect will, all resentments, grudges, ill will, fears, worries, and guilt.

"And then let us place our lives in the hand of One who has our best interests at heart, who sees our lives in the light of his eternity. We can trust that hand." From *My comforters*, p. 68.

On womanhood

"Now I'll concede that loving God with all the mind is not a prerogative of the male, nor is loving him with all the heart the exclusive privilege of the female. Men are capable of tenderness, women of rational logic.

"But it seems to me that we might as well admit that we are women, come to terms with the fact, act like women, react like women, and enjoy our womanhood to the hilt." From *The house by the side of the road*, p. 25.

Material for this page provided by Women's Missionary Association.

REVIEW

Resources for women and the church

Dorothy Nickel Friesen

THE CURRENT women's liberation revolution happening in secular society is also happening in Mennonite circles throughout North America. It may be subtle, it may be quiet, but it is happening. Every area of life, every institution, every place where women have a role (or lack one) is being exposed and questioned. The Mennonite church is not being left out. Just what is a Christian response to the current women's liberation movement?

The first response should be one of concern—not cynicism or laughter. The issues are not matters of burning bras and using men's restrooms. The issues are ones of personhood, the dignity of men and women, equal opportunity, personal fulfillment, and responsibility to God for one's gifts and talents. One of the best guides dealing with the complexity of women's liberation (feminism) and the church written from a Christian viewpoint is *After Eve—The new feminism* by Alan Graebner (Minneapolis: Augsburg Publishing House, 1972, 96 pp. $2.50 pb). A study is provided with each book making it useful for various types of discussion groups. Topics of the book include the concept of socialization (the pressures of society that make one be either "masculine" or "feminine"), institutionalized discrimination (wages, employment, laws, the church's role in putting women into second-class standing), feminist voices in the liberation movement (analyzing some of the prominent views, tactics, goals of "women's liberation"), and freedom for women (freedom to define themselves and seek their own goals).

Another response to the women's liberation movement should be to admit a lack of knowledge (and feeling) concerning the role of women in history, especially in the history of the church and more specifically in the Mennonite church. Where is one to go for information?

Women in church and society by Georgia Harkness (New York: Abingdon Press, 1972, 240 pp. $4.75) presents an historical perspective of the role of women. She reviews pre-Christian history (women of Israel, Greece, and Rome), women in Christendom, and the modern women's movements. In the second part of her book, she deals with specific questions concerning the creation accounts in Genesis, the biblical view of "What is man—and woman?" and the ordination and ministry of women. The book is well written, is scripturally documented, and serves as a good survey for the interested reader.

(Secular histories of feminism: *Century of struggle: The women's rights movement in the United States* by Eleanor Flexner [New York: Atheneum, 1968] and *Up from the pedestal: Selected writings in the history of American feminism* by Aileen Kraditer [Chicago: Quadrangle, 1968].)

Documents concerning the role of women in the Mennonite church are scarce. Roland Bainton in *Women of the Reformation in Germany and Italy* (Minneapolis: Augsburg Publishing House, 1971, 279 pp. $7.95) deals with some Anabaptist foremothers in one short chapter! An article "Women: Status of" in the Mennonite Encyclopedia is a brief treatment. Obviously, there is a glaring insufficiency in our church records and research.

A good anthology of essays written by women who are or have been deeply involved in church life is *Women's liberation and the church* edited by Sarah Bentley Doely (New York: Association Press, 1970, 158 pp. $2.95 pb). Subjects include: "A Christian perspective on feminism," "Education for liberation: Women in the seminary," and "Women in the ministry." An excellent annotated bibliography provides additional resources.

One of the deficiencies which people will have to overcome is their lack of biblical knowledge concerning the role of women. Some of the traditional "natural order" arguments (God, man, woman, animal) and some statements of Paul ("let men have authority, let women be silent") will have to be reexamined. Mary Daly in her book, *The church and the second sex* (London: Geoffrey Chapmen, Ltd., 1968, 187 pp.) deals with these issues. As a scholar and noted theologian, Ms. Daly deals with the matters of biblical interpretation and reading. While tracing the history of women, she raises many contradictions in the church, for example, its claim that all are equal before God but the denying of ordination to women. She unapologetically speaks from a Christian (Catholic) viewpoint and refutes other critics of the church who speak from the atheistic reference. Her theology is one of hope and not of despair. She acknowledges the failures of the church in the past but recognizes the human dignity of women and presses on to the future where all things can become new. She states, "Men and women, using their best talents, forgetful of self and intent upon the work, will with God's help mount together toward a higher order of consciousness and being, in which the alienating projections will have been defeated and wholeness, psychic integrity, achieved."

Another "must" for people deeply concerned in the issue of human liberation is Krister Stendahl's *The Bible and the role of women* (Philadelphia: Fortress Press, 1966, 48 pp., $1.00). This booklet will take some effort to work through because of the severe, disciplined style

So says my heart

Amelia Mueller

Now we are one.
So says The Book, the law
Our marriage vows.
But in our groping love
We still are fart apart
With worlds of self-will wedged between.
Two decades of divergent dreams
Have made us two
Unique and separate entities,
Each with dimensions
Which the other cannot know.
No magic merging force
The words we spoke;
Long years of welding lie ahead,
As bit by bit we forge the bonds
To bind at last our unity.
Yet — we are one now!
So says my heart.

of writing. Nevertheless, it is well worth the time spent. The passages of Galatians 3:26-28 and 1 Corinthians 11 and 14 are explicated, and the conclusion of the study affirms the ordination of women and full participation of women in all functions of church life.

Lois Gunden Clemens, a Mennonite woman, has written about the subject of women in the church in her book, *Woman liberated* (Scottdale: Herald Press, 1971, 158 pp., $4.95). Originally a series of lectures given at Conrad Grebel College in Ontario (the first woman lecturer in a twenty-year-old program), the book stands alone as a substantial work by a Mennonite author on the subject at hand. Ms. Clemens examines the Bible in relation to "Who is woman?" "The problem of roles," "Women's natural strengths," "Women functioning under God," and "Using all gifts creatively." This book is highly recommended to people who want a sound scriptural basis to the confusing liberation and anti-liberation cries.

A further response to women's liberation should be one of critical appraisal of "anti-women's liberation" resources. A wealth of material rolling off the presses supports the status quo or even suggests a stronger male-dominated home and society. It criticizes the "women's liberation" movement, saying it will destroy the family, wreck the solid foundation that all children need, and cause our country to crumble. This alarmist point of view worries Christians. Is women's liberation a plot to wreck family life? Is it a conspiracy? Are females who are raising questions causing family breakdown in our society?

It is important to understand clearly these "opposition" arguments because their presuppositions have so strongly influenced us all. Their discussion also gives a good basis for comparison with the readings so far suggested.

One book presenting the biblical and theological stances which underlie resistance to women as equal with men in the church is *The Christian family* by Larry Christenson (Minneapolis: Bethany Fellowship, 1970, 216 pp., $4.95). By urging strong authoritarian ways of dealing with children, Mr. Christenson presents the domineering father image and also wrathful, angry God stereotypes.

Another preacher of resistance is Billy Graham in his article "Jesus and the liberated woman," *Ladies home journal,* December 1970. Again, he falls into the trap of picking out the militant, radical, anti-Christian feminist and pits her against Jesus and the Bible. I'll be the first to admit that is no contest. However, he subtly suggests that all women's liberation voices are saying the same thing and the best thing to do is dismiss them all. How sad!

There is much that can be read. The foregoing books and articles are only a few of the resources available. Serious studying and delving into the resources will soon illustrate the point that the larger issue is one of *human* liberation.

Pat answers and old tales of Eve will have to die. A renewed look at the Bible without the old presuppositions will give new life to the church. A new perspective of women as coworkers in the church, as leaders, preachers, teachers, healers, will bring the vision of the New Kingdom. It will speak to the secular society which is so tangled in its web of contradictions and laws. For once the church may be the leader and say, "Listen, all of you, for we have discovered the true nature of God. We have affirmed all people, female and male. We have heard the good news."

MEDITATION

I now pronounce you . . .

"I NOW pronounce you husband and wife."

That's where the trouble all begins, someone said. You are now man and wife . . . a *person* and a *role*. Sadly, one often observes that in an attempt to play the role well and to be confined in it, a woman's unique call and full contribution as a child of God, are lost along with her name.

A single woman missionary told me, "On the mission field I am in a category all my own. I have the same responsibilities as the men, but very few decision-making powers. I find this so nearly intolerable that I am seriously thinking of not going back."

If an inferior status for women is still acceptable in society today, then the fact of prejudice against women in our religious institutions is not surprising. Yet, *shouldn't it be surprising?* Is it not in fact a denial of the radical advent of Jesus Christ whose new community cuts into the deepest divisions known to humanity . . . even those of male and female?

One argument for subordination is that it is a part of the created order. Yet the main motif of Genesis 1-3 seems to be that of complimentarity. Subordination comes as a result of the Fall.

In the world in which Jesus found himself, a woman's biological characteristics made her impure. Categorized along with slaves and children, she was not allowed in the inner courts of the temple, or to lead in worship. In fact it was improper to teach women the Scripture in the synagogue. Whether a wife, a daughter, or a member of a harem, her "role" was confined to the home.

In that context the actions of Jesus are simply extraordinary . . . a deliberate break with the customs. It was improper to speak to women in public places . . . especially if you were a rabbi . . . especially if the woman was considered "improper." Yet Jesus initiated conversations and willingly violated pertinent social codes to make his point. His visit to Martha and Mary indicates that he did not think of a woman's role as restricted to that of housekeeper.

Jesus strove to communicate the notion of equal dignity of women in many ways. In one sense, that effort was capped in his parable of the woman who lost a coin (Luke 15). Jesus projects God in the image of a woman! He did not shrink from the notion of God as feminine. Is it not therefore just as proper to pray, "Our Heavenly Mother. . ."? After one does that for a period of time one realizes that to project God as either male or female is to make God into our image and to distort the biblical notion that God is beyond the polarity of sex.

For Paul it was difficult to reconcile his own cultural context with the experience of the new freedoms and equality enjoyed by both female and male in Christ. In no way does that contradict the fact that in the new age both women and men were called to preach and proclaim the Word of God.

Many women find that they are better wives and mothers by combining an outside calling with care of the family.

If we are not to deny the equality of all under God, then no longer can real participation in the body of Christ be reduced to the deterministic level of gender.

Marian Franz

Biggest task: to arrange priorities

VAST OPPORTUNITIES in today's world invite the help and talents of all persons who are willing to respond. This fact should leave little room for women to feel "unfulfilled." Today the possibilities are many where energies and talents can be utilized and appreciated.

The traditional role of women only as homemakers is breaking down and we are being recognized as individuals with capabilities. Single, married, young, or old, no longer need we fit into the same mold. As we strive to keep Christ's command "to love" before us, the biggest task is that of arranging priorities and discovering how, as a part of God's family, we can best serve.

I like to think of sensitivity as a special gift to be used to see the needs of others and be a *caring person.* As a member of a group—whether of a fellowship, a family unit, a "supportive community," a church, school, or community organization—we strive for certain goals and our actions are governed by them. As a sensitive, participating member of one or more of these groups, each helps set up these goals and helps determine the manner in which these goals can best be reached. This requires personal, conscientious, dedicated contributions of time and energy, and the use of special gifts and resources. Emphasis will no doubt be modified with changing circumstances, necessitating reevaluation of one's immediate involvement, but each day is one for loving someone, looking forward to something of worth and of doing something significant for others, not only for oneself.

Materialism is frequently cited as a crucial problem in North America. We need to be cautious lest we unwittingly become enslaved by this philosophy, thereby denying our Christian discipleship and commitment. Does using our talents and being rewarded by a pay check affect our life style by tempting us to use our greater purchasing power for self or family, or does it challenge us to give more to help others who are in need of being "whole persons"?

When "team effort" requires for a time that energies be utilized primarily in the home, a flexible schedule offers unlimited opportunities to *be* a caring person. In addition to those contributions considered important to family, church, and community relationships, we can relate in various ways to *issues* that need emphasis, study, and action. As Mennonite women in Canada and the United States, we need to courageously express our disapproval of various un-Christian practices and attitudes which come to our attention in our communities and at various levels of government. Are we willing to be actively involved and to discuss honestly the Christian response to such issues as: nonpurchase of products made by top military contractors or polluters of our environment? prison and the offender? amnesty? war taxes? policy of apartheid? the plight of the American Indian? racism? exploitation of minority groups and problems of developing countries?

The January 15 issue of *Between the lines* suggests that "a determined Congress can easily arouse public support on critical issues to match that of the President. Thus the weight of decision will rest as never before on *articulate* informed citizens. . ." who will communicate concern to their legislative representatives. I accept this as a real challenge for women.

Which way will we go? How will each respond? With all the talents possessed by Mennonite women, it would seem the potential for involvement is limited only by the quality, depth, and sincerity of our commitment to make Christ's kingdom more real on earth. With Jesus Christ as Lord of our life, each one of us must respond. Let that response be, "Here am I, *use* me!"

Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths (Prov. 3:5, 6). *I will show you my faith by my works* (James 2:18).

Lora S. Oyer

Contents

Releasing gifts in the church 186
Mennonite women: three portraits 188
Personhood and the "real woman" 190
News 191
Record 195
Letters 195
A series of resurrections 196
From Helen's books 196
Resources for women and the church 197
So says my heart 197
I now pronounce you 198
Biggest task: to arrange priorities 199
Games people play about women and the Bible 200

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Games people play about women and the Bible

JUST AS CHRISTIANS once used the Bible to justify slavery, some Christians are now using the Scripture to justify the suppression of women's gifts.

Most of the justification centers around a few texts from the writings attributed to Paul. Most of the attempts to use the Bible against women ignore the Gospels, the historical context of the Bible, and the actual participation of many women in the life of the early church.

What is needed is to burst some of the myths about women's role which church people have been blowing up in the name of Christianity.

1. *Woman should be subordinate to man because man was created first and woman was created out of man.* Only the second creation story (Genesis 2) has woman created after man. In Genesis 1, male and female are created together and together are given dominion over the earth. Even the Genesis 2 story does not necessarily imply that woman is subordinate to man because she was created from him. Man was created from dust. The point of the passage is the closeness of man and woman and why they are driven to "cleave" together.

2. *The Bible says that women should keep silence in church, and that means no women in the pulpit. Women in the children's classrooms are okay.* 1 Corinthians 14:33-35 must be seen as part of a larger section (chapters 11-14) which deals with orderly public worship. Evidently Paul felt some practices in the church in Corinth were getting out of hand: women were praying and prophesying in public without head coverings (certainly shocking to Greek society), people were overeating at the Lord's Supper, large numbers of people were speaking in tongues at once without interpretation, some women were asking too many questions during the service. Paul's advice was that the worship services be conducted so as not to give offense to outsiders.

Paul seemed to have some ambivalent feelings about women's role. In 1 Corinthians 11, he said it was all right for women to preach and prophesy as long as their heads were covered. Yet in chapter 14 he asked them to be silent. Elsewhere in the section, he saw both women and men with varieties of gifts to be used in the church and all were part of the same Spirit. Other passages, too, show that in practice women were exercising their gifts in the early church, else Paul would not have felt it necessary to reprimand excesses.

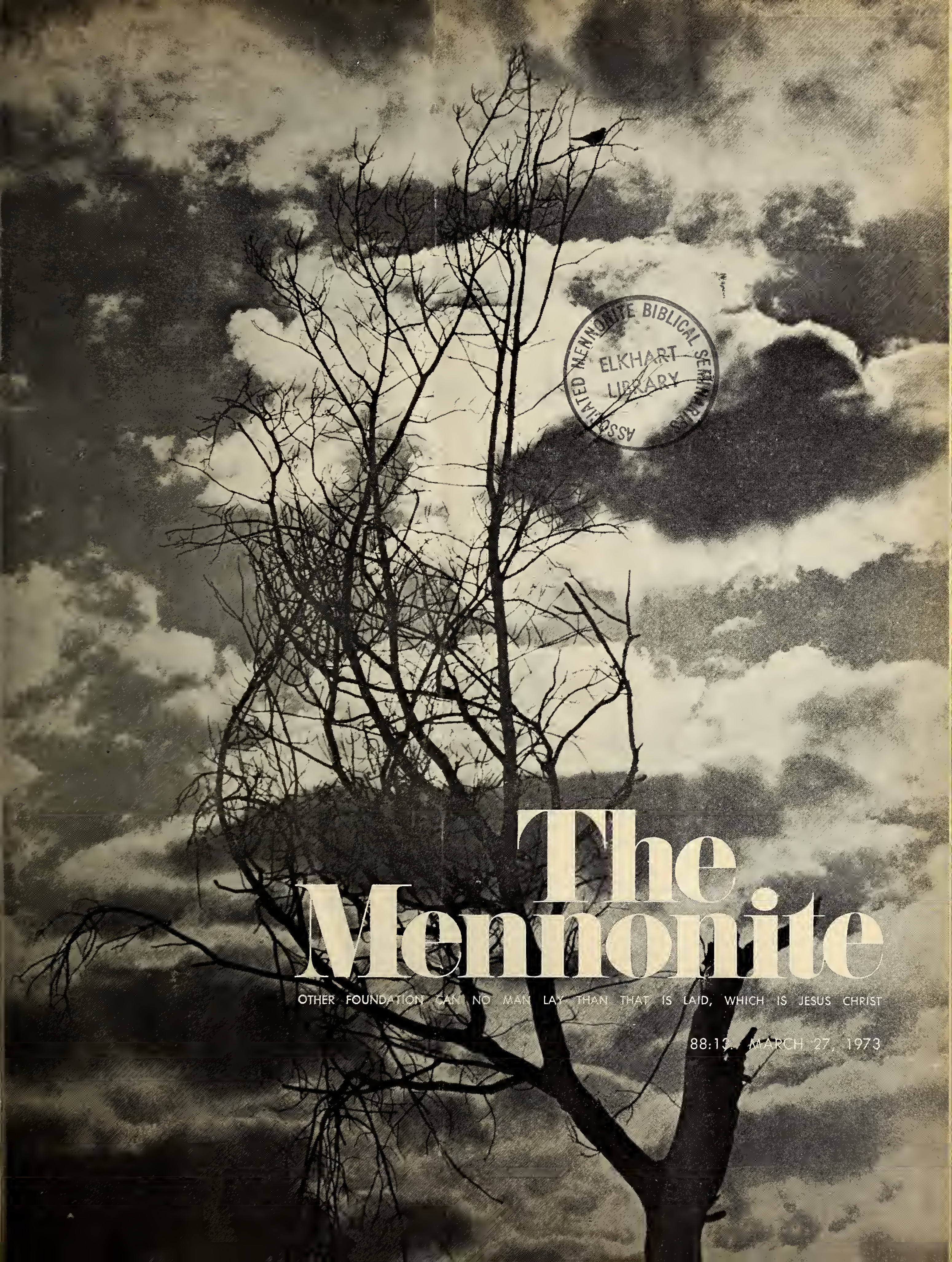
3. *When Paul says that in Christ there is neither male nor female, he doesn't mean men and women are equal in everything. He just means that they are equal in terms of salvation before God.* Galatians 3:28, long the favorite verse of feminists, has been a target of those who insist that domination of men over women is biblical. But in the context of the whole book of Galatians, the intent is clear.

While Paul was urging a stricter code of behavior on the Corinthians, he felt the Galatians were erecting too many barriers to membership. The biggest barrier was the requirement that Gentile believers must become Jews first, then Christians, that is, they had to be circumcised. Paul's argument to eliminate the requirement of circumcision not only allowed Gentile men, but all women into the church, although women are mentioned specifically only in 3:28. Christians have freedom from bondage to the law, Paul said. All people are children of God and offspring of Abraham through faith. All people are to live as brothers and sisters in the church in a new freedom of relationship.

4. *Women should not be allowed in leadership roles in the church because all the twelve apostles were men.* The twelve apostles were also all Jews, a requirement for leadership that few North American churches recognize.

The Gospel records show clearly that Jesus inaugurated a new era of relationships with women. In his time, women were greatly restricted from Jewish religious observances and were not allowed to read aloud in the synagogue. A rabbi was not supposed to speak with a woman —not even his own wife—in public. Yet Jesus began a conversation with the woman of Samaria at the well and risked ritual uncleanliness by healing the woman with the twelve-year flow of blood. He spoke out against discriminatory divorce laws. He affirmed Mary's role "sitting at his feet," even though her sister Martha wanted her to help in the kitchen.

Just as we have affirmed that the gospel does not accept slavery or the exploitation of one race by another as the Christian way, so we need not accept the dominance of men over women as the Christian way. Jesus calls us to break down the barriers of race and sex so that we all might become his disciples, using our particular gifts in his kingdom. LJ



The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE SERMON I NEVER HEARD

Joyce Shutt

When we come to love and accept ourselves as God loves and accepts us and when we can see ourselves as having worth because of what we are, and not for what we do, then we open the floodgates to love and abundant life.

If I were a minister, there is one sermon theme I'd like to proclaim: "Love yourself." I've rarely, if ever, heard a pastor affirm the need for self-acceptance and self-love from the pulpit. Perhaps those sermons were there. Perhaps I was the one who couldn't hear them for the same reason that Jesus frequently told his listeners, as in Matthew 11:15, "If you have ears, then hear."

Rollo May, in his book *Love and will* points out that people are not able to gain insights until they are able to see some way to begin to change. Hope and a sense of "I can" are essential to real hearing.

In searching the Scriptures, I was struck by what, at first, seemed to be a conspicuous absence of teachings on self-love. I found many listings of the sins of the human flesh and of cautions against unseemly pride, selfishness, and greed. Christ had a lot to say about going the second mile, turning the other cheek, and being sensitive to the needs of others. These were pounded into me in Sunday school and church until I was physically numb from the force of their legalistic "you must." Even as a child something didn't make sense. Why was I supposed to make a big fuss over other people, their desires and accomplishments, when it was wrong for me to want the same kind of attention? How desperately I wanted the right to share my own sense of self and accomplishments.

In preparing for a lay sermon, I stumbled onto the answer. Self-acceptance is a basic assumption that runs through the entire Bible. It begins in Genesis when God looks at his creation and pronounces it good. Repeatedly we are reminded that we are created in God's image. The Ten Commandments begin with "You shall love the Lord your God with all your heart, soul, strength, and mind; and your neighbor as yourself." Only then does it move to "thou shalt not. . . ." The first and second commandments become the basis for all the other Jewish religious laws.

Stories in the Bible are about people who struggle to unravel life's mystery. Job is the classic example. But at some point in each of these stories, the person has a moment of self-confrontation and accepts himself for what he is. From then on, even though painful experiences still plague him, he has an inner peace and security which enables him to face whatever comes. He is comfortable with himself and confident of his relationship to God and the world.

In Luke 10, a lawyer questions Jesus: "Master, what must I do to inherit eternal life?" Jesus replies with a question himself, and the first two commandments are lifted out as the answer to the man's question. But when the lawyer wants further verification, Jesus tells the story of the good Samaritan. What fascinated me was that this story is followed by an anecdote about Mary and Martha and the teaching of the Lord's Prayer.

Until recently, I could hear only the *do* parts of biblical teachings. Many of Christ's teachings, however, are set up like equations. One part, the do, is conditional on an already existing state of being within the individual. Here are some examples:

"Love your neighbor—as yourself."

"Do unto others—as you would have them do unto you."

"Forgive us our sins—as we forgive all who have done us wrong."

"Judge not—that you are not judged."

Self-knowledge, self-acceptance, and self-love are the underlying basic assumption behind all of these. For too long I could hear the "love your neighbor," "do unto others," "forgive," and "judge not" as an "or else." I could not hear that Jesus was saying that I should show the same mercy to myself that I try to extend to others. Perhaps I am the one who is too harsh on myself, not someone else or God!

An article appeared some time ago in *The Mennonite* reporting the findings of a psychiatrist in Harrisonburg, Virginia, and reported by Dan Shenk, then affiliated with Brook Lane Psychiatric Center. These men, who are directly involved in counseling, found six personality traits characteristic of Mennonites. These traits are so prevalent that they are called *the Mennonite syndrome.* One of them is the "feeling of self-hate, inadequacy, and worthlessness."

Isn't it strange that we Christians should hate ourselves? We send missionaries and spokesmen all over the world to teach God's accepting love and his grace. Yet we ourselves have not been able to accept God's forgiving grace. Seeing salvation as something that is supposed to rescue us from our human desires and emotions, we can't shake our basic feelings of worthlessness and take that first step in Christian commitment, to love and accept ourselves.

A friend recently shared coffee and some pent-up tears with me. Over and over she spoke of her longing for some time to herself and of her desire to pursue certain interests which involved time away from home. Yet she felt that if she asserted those needs she'd be denying her family. She saw her desires as selfish. She could not understand that meeting her own legitimate needs in a responsible adult way was vitally important to the welfare of her family, and that she must, in a way, put her self first because an unhappy angry mother aids no one.

Brought up as a Christian, she believed that love required her to be self-sacrificing and self-negating. Yet she was burning up with anger and resentment. By devoting every minute of her time to her family, she was showering them with a smothering love that was destroying them all.

Somewhere along the line, we have confused self-love with selfishness. Selfishness is actually self-hate and stems from a sense of inferiority, inedaquacy, and lack of trust. When I selfishly emphasize my own needs, when I am greedy and thoughtless, when I demand attention and manipulate people to suit me, I do this because I feel worthless and dislike myself. My selfish bid for attention and power comes from my desperate need to feel important and valued. Hating myself, I have no faith others love and value me.

On the other hand, when I feel good about myself, I don't need to grab for life or attention. Liking myself, I trust that others see me as I see myself, as a likable though imperfect person who does not need to earn or demand love. I can accept criticism and deal with threatening situations because I know that in spite of failure and conflict I'm basically OK. I am able to relax and let life flow around and through me by loving others in the same open and direct way I love myself.

In the story of the good Samaritan two so-called pillars of the church and community ignored the wounded man. These men were more concerned with their reputations than with another person. The Samaritan came along and saw himself in the wounded man. Because of this, he was able to respond to the hurt man's need as more important than a timetable or meeting.

Martha was bent on impressing Jesus and earning his approval by cooking a spectacular meal and having the house clean and orderly. In her emphasis on tasks and things, she couldn't see what was really important. The correctly served meal was, to her, more important than her own spiritual well-being or Jesus.

God's grace is really the freedom to love myself as I am right now—not as I should be—and to go from there. I cannot grow or change until I confront myself, my past, my ways of perceiving life. Self-acceptance is a little like taking a trip. You have to know your starting point before you can get to your destination. Accepting myself as an imperfect yet lovable person frees me to grow and accept things in myself that I had previously viewed as sinful and tried to deny. Liking self, I can look for unmet needs which are causing me to express myself in self-destructive ways. Freed through God's grace, I need not view my emotions as good or bad and can become freer to acknowledge my authentic feelings and react appropriately and responsibly.

Jesus said, "Love your neighbor as yourself." He knew that self-acceptance is the key to loving others, for if I devalue my own self I will devalue others. Until I can accept my own anger I won't be able to accept yours. Until I can tolerate my own mistakes and failures I will be intolerant of yours. If I can't accept my own successes I'll see your self-affirmation as bragging and conceit.

In our zeal to serve God, too many of us end up fearing that we can never measure up, and we twist the beautiful liberating message of the Bible. When we come to love and accept ourselves as God loves and accepts us and can see ourselves as having value and worth because of what we inherently are, not for what we do, then we open the floodgates to love and abundant life.

Jesus knew that self-awareness was the key to Christian love. Real love, the kind that Jesus demonstrated in his life and teachings, is an open, free-flowing thing that isn't restricted to one person, family, church, or nation. It's like an artesian well that flows from one's joy in being. It affirms human dignity and treasures life whether that means pain or pleasure. Such love pours forth from people who first love themselves. Without self-love, life becomes a frantic search for flattery and depends on rules and performance for a measure of self-worth.

One step each of us can take toward self-affirmation is realizing that it is not sinful to love ourselves and actively to seek fulfillment of our physical and emotional needs. Bruce Larson and Ralph Osborn in *The emerging church* point out that it doesn't take much effort to commit a nothing to God. With that in mind, a healthy self-love becomes the ultimate act of worship and praise.

Give us this day

Another day,
of heavy eyes
dull ears,
lifeless hands,
forced listening,
noncomprehension,
fading thoughts,
and a begrudging mind.

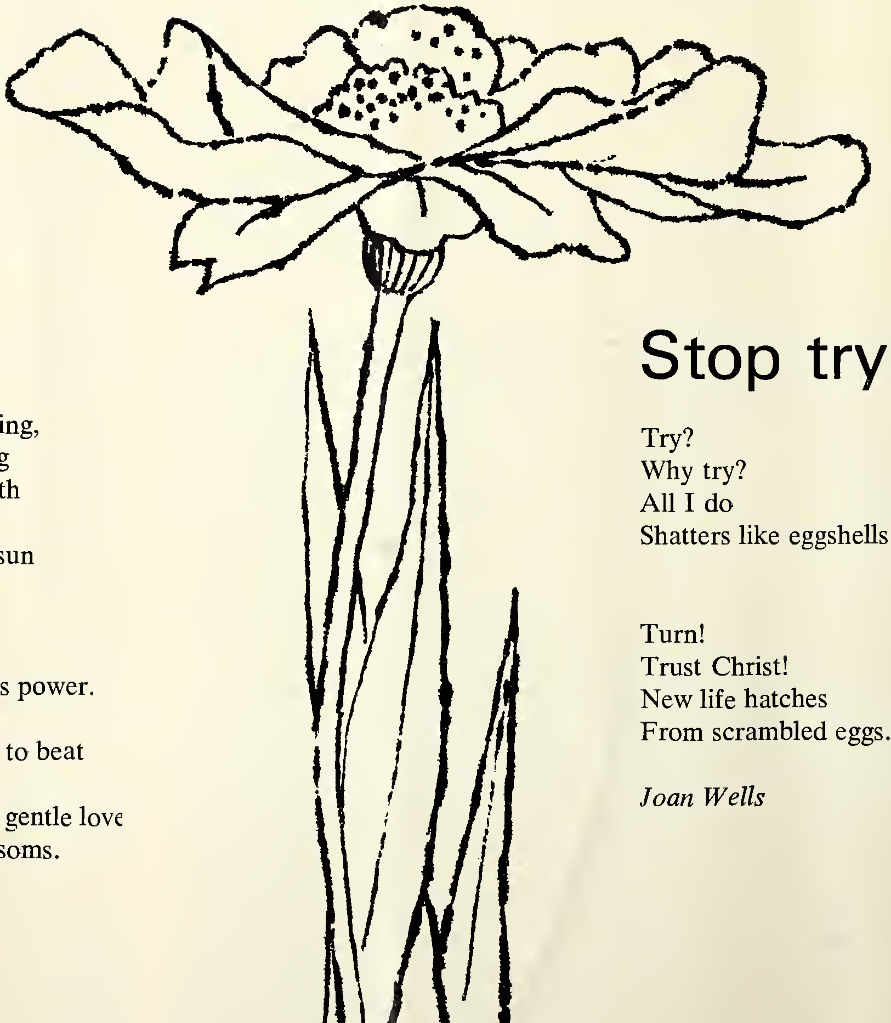
Another day, Lord,
we give it back to you.
Master of life,
raise us from this fallen death
to higher realms;
in hope that
tomorrow,
we may bring a better gift.

Daneda Heppner

God's majesty

God gives us no portrait,
only hints,
of his majesty.
We catch a glimpse
in white waves murmuring,
rushing, then thundering
against the silent strength
of patient rocks.
We watch clouds attack the sun
in terrible swiftness,
changing brightness
into raging fury,
and can only guess at his power.
Better that we not see it all,
or our hearts would fail to beat
in their fear,
and we might forget the gentle love
he tells us in apple blossoms.

Arlyss Weast



Stop trying

Try?
Why try?
All I do
Shatters like eggshells.

Turn!
Trust Christ!
New life hatches
From scrambled eggs.

Joan Wells

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

India physician becomes head of hospital

A chapter was closed and a new one opened at Sewa Bhawan Hospital, Jagdeeshpur, India, recently when Dr. Wendell Wiens, medical superintendent, turned over the seal, symbolizing full administrative authority and responsibility, to Dr. E.S.K. Arthur. The transfer took place during a special ceremony in January at the hospital.

Dr. Arthur assumes the post of medical superintendent after serving on the staff since July 1961. He is the first Indian medical superintendent of a General Conference Mennonite mission hospital.

This transfer is the culmination of several years of planning and training by the medical board, which operates under the General Conference Mennonite Mission. As early as 1952 a resolution was passed, "that in view of the times in which we live, we urge every missionary administrator to make full plans for an Indian national to share his work as completely as possible." Beginning with schools in 1959, the transfer to nationals has taken place as people were qualified. The Commission on Overseas Mission affirmed this as a priority at its Goals-Priorities-Strategy meeting in June 1972.

Mr. Wiens will remain on the staff of Sewa Bhawan Hospital until he and his family leave for furlough next summer. Aron Jantzen, serving as business manager, is currently the only other missionary on the staff.

After graduating from Ewing Christian College, Allahabad, Dr. Arthur went on to Nagpur Medical College and in 1960 received an MBBS (the equivalent of an MD in North America). Prime Minister Jawaharlal Nehru was commencement speaker and challenged the young doctors to serve in the neglected rural areas. Shortly after, Samuel Stephen, principal at Jansen Memorial School, Jagdeeshpur, encouraged his nephew to join the staff at Sewa Bhawan.

In addition to his years of experience, Dr. Arthur has also spent a year in postgraduate study in pediatrics at Christian Medical College, Ludhiana, in 1971. In 1965-66, he served as acting medical superintendent.

Serving with Dr. Arthur is Amritus Sonwani, who has been nursing superintendent since August 1969. Mr. Sonwani grew up in the Janjgir community, attended Jansen Memorial School in Jagdeeshpur, and later taught there for a year. He then took nurse's training at Wanless Hospital at Miraj in West India.

Following a brief period at Bethesda Leprosy Hospital, Champa, Mr. Sonwani accepted a job in Saudi Arabia with the Arabian-American Oil Company. In this Muslim land, where there was no church building, he worshiped with other Christians in a rented theater.

Mr. Sonwani returned to India and joined the staff at Sewa Bhawan in 1958. He has continued serving there except for two interruptions for further training—a year at Christian Medical College, Vellore, and two years at Chandigarh for a two-year BS course in nursing under the World Health Organization.

Jagdeeshpur is a village of about 1,500. Sewa Bhawan Hospital (House of Service) was opened as a thirty-five bed hospital in 1932 by Dr. H. E. Dester. Upgraded in stages, today it has 132 beds. Since it is the only hospital in a forty-mile radius, it serves a large area. In 1970 bus service was opened to Jagdeeshpur, increasing the flow of outpatients.

For several years the hospital has been self-supporting in day-to-day operations but has received grants for renovation and equipment. *Verney Unruh*

Wendell Wiens, right, congratulates E. S. K. Arthur, who took over Mr. Wiens' position as head of Sewa Bhawan Hospital, Jagdeeshpur, India, in January.

Amritus Sonwani, another Indian national, is nursing superintendent.

CMBC seniors teach workshops in Alberta

For a week during February twenty-three senior students from Canadian Mennonite Bible College in Winnipeg, working in teams of two or three, led workshops in Anabaptist thought and history in eleven congregations in Alberta. The training experience was arranged jointly by CMBC and the education committee of the Alberta Conference of Mennonites. Katy Letkemann, a member of the Coaldale congregation, describes what happened in her church that week.

Judith Epp, Brian Petkau, and Henry Rempel were the CMBC students who instructed the course in Mennonite history at the Coaldale church.

The course was announced and books were ordered well in advance. A week before the first session the pastor, who felt he had been overly optimistic in ordering even fifteen copies of the required texts, found it necessary to place another order. A total of fifty-five persons registered for the course. A wide range of ages was represented. A few attended as whole families, and a dozen or so young people came regularly. One grandfather in the community who could not attend himself (because it would be "alles Englisch") had inquired about purchasing books for each of his grandchildren in the vicinity, so that they could participate.

The youngest present were two grade-five girls who proudly followed along in the text and even offered a question: "What does Anabaptist mean?" Some chuckled, but at least one older gentleman was heard to remark: "Yes, I also wondered. . . ," as the teachers gave a brief definition.

If there was, indeed, any criticism of the presentations, it would be that it was taken for granted that many of the terms used, for example, "indulgences," "Anabaptist," "humanists," etc., were familiar to all. Some also felt that the book used (C. J. Dyck's *An introduction to Mennonite history*) was too difficult for lay and young persons.

The use of slides during one of the evenings added greatly to keeping the interest of the people.

The Mennonite heritage course took the listeners from the historical beginnings of the church, through the Reformation, Anabaptism, and the nature of the church, theological views of the church, and contemporary issues primarily via questions raised by the group. (A supplementary text was H. S. Bender's *The Anabaptist vision.*)

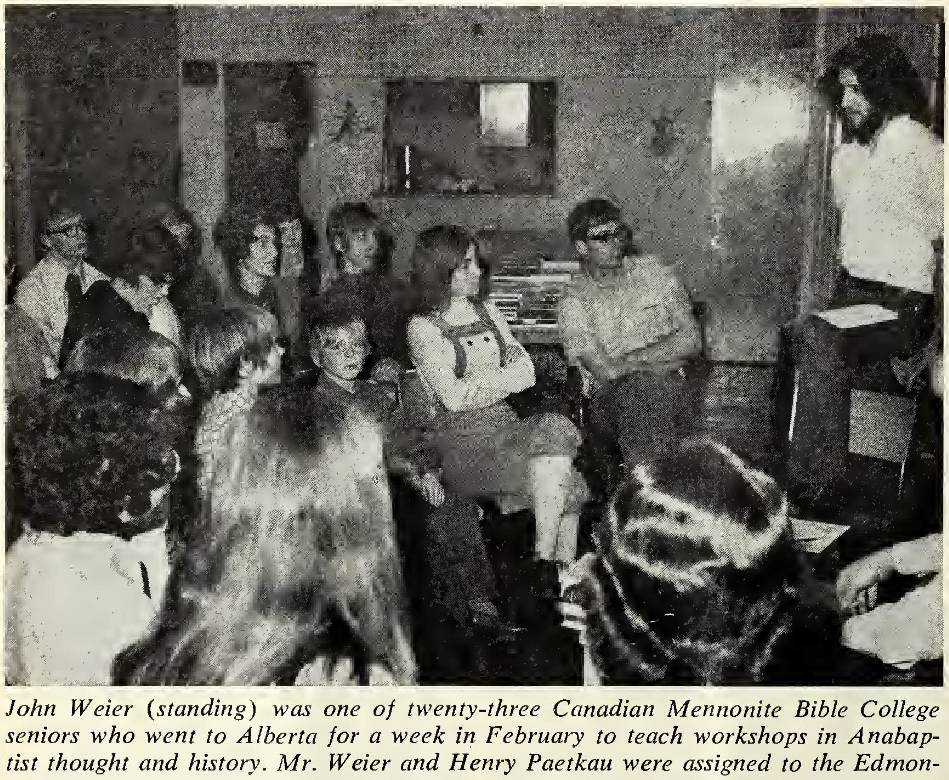
The presentations by the students were well done, and although each in his introduction testified to being "more scared than you (audience) are," the students had no trouble establishing rapport with the audience. Even the young lined up to "make friends" with them after the sessions. They were gentle, cheerful, and knowledgeable. Not the least of their attributes was tactfulness. With such a variety of opinions as were represented in the group of some fifty people, some controversial questions which presented themselves for discussion could easily have resulted in unhappy dialog.

One example was the discussion on "discipleship," and a question such as "In what way would the Anabaptists of old require us to change today, in order to truly express Anabaptist convictions again?" To each one present the answer was "obvious"—but each according to his *own* interpretation of "discipleship."

Some expressed that our greatest downfall as Mennonites or Anabaptists was the fact that we had become too tolerant of things that had at one time been considered "wrong"; others felt we needed to change our life style, with regard to material possessions in particular. Some felt that we do not spend enough time in group Bible study and prayer, while still others stressed that we need more of an emphasis on social concerns and peace (some again, felt that we were too concerned with the "social gospel").

Some felt that discipleship meant being more willing to serve within the organized church, on committees, as Sunday school teachers, and so forth. Somebody in the after-the-session sessions countered here that too often the only "service" which counts as Christian service, according to many church members, is that which is organized within the church. Here again, the definition of "church" varied with the individual, and it was difficult to come to an agreement.

Menno Simons had stressed that baptism and church membership should be "voluntary"—some felt this meant that people, especially youth, should not be pressured into baptism and joining a church. It was pointed out that parents



John Weier (standing) was one of twenty-three Canadian Mennonite Bible College seniors who went to Alberta for a week in February to teach workshops in Anabaptist thought and history. Mr. Weier and Henry Paetkau were assigned to the Edmonton church. One Edmonton church member wrote after the experience: "The week was inspiring and educational, leaving one with a sense of optimism and idealism for the church."

sometimes do this to relieve their own anxieties regarding their child as a Christian. Others felt that the word symbolized simply the difference between child baptism (involuntary) and adult baptism, where the person understands his obligations.

A lengthy discussion began about the generation gap in churches, and whether the church is in a "rut" regarding its form of worship, its institutional bureaucracy, and so on. For some reason this discussion tended to center on students who return from Bible schools and colleges, universities, and seminaries and are disappointed in their churches. Again, diverse opinions.

Some expressed that perhaps these persons who had felt so newly enlightened should not be in such haste to make radical changes and should not, in fact, expect to "fit in" and be accepted until they had learned again to conform to the existing pattern. This was challenged by those who felt that the reverse was important, namely that the churches should accept these students as they are and even be pleased to try some new and innovative ideas.

A practical suggestion put forth by Peter Retzlaff, the pastor, was that instead of radically changing the present form of worship and perhaps destroying what some people still cherish, we should encourage Sunday evening services planned by and for youth, to allow them to express themselves in ways meaningful to them.

The young people in particular seemed to have enjoyed these intense, exciting dialogs which followed each presentation of historical facts. Since most of them are not yet participating in meetings such as "annual church meetings," for many of them this active exchange of views and interaction between old and young were a "first," and they listened intently. (This was evidenced by the eager discussions which continued long after arriving home from church, if other families reacted like ours did.)

One young person, after a service, even remarked seriously, with a bit of surprise but admiration, "Man, you know, some of those older guys say some really good things, eh?" The writer was of the opinion at the close of the series, that although some issues had become quite controversial, the mood of the meetings had been excellent. People had been tolerant of each other's views, and the whole series appeared to have been a learning experience for all. Some young girls commented later that the discussion periods had been so exciting and interesting that they would have liked to ask about and say so many things, "if only we'd had the nerve." I'm certain many of us felt likewise.

Mission consultation looks at history, future

Missionaries on furlough, former missionaries, and mission executives met in February in Elkhart, Indiana, for an informal consultation on India.

The consultation was called by Robert Ramseyer, director of the Overseas Mission Training Center in Elkhart, so that Mennonites from several groups colud find help in the India experience in understanding problems in other parts of the world, share with the Associated Mennonite Biblical Seminaries community, and help current missionaries and mission executives in decision making.

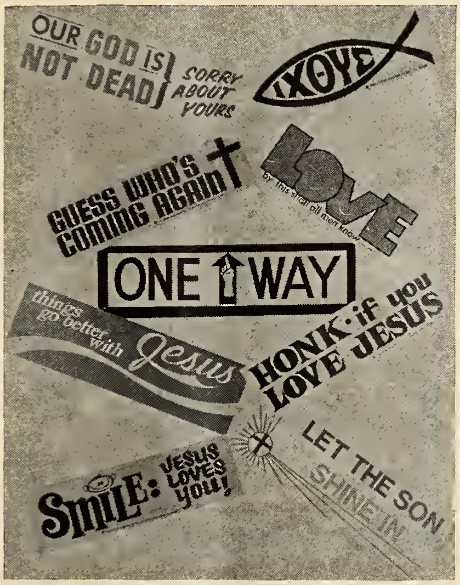
The Mennonite Church, General Conference Mennonite Church, and Mennonite Brethren Church (all represented at the consultation) began mission work in India in the early 1900s.

All four members of the Commission on Overseas Mission's delegation to India next fall were present at the consultation and gained a broader background to understand Mennonite involvement in India, said Howard Habegger, commission executive secretary.

Mr. Habegger said the group had no formal agenda and no final statement.

"I don't know if missionaries and mission executives have ever before sat down in this way," Mr. Habegger said.

The consultation discussed different forms of national leadership, the role of institutions such as hospitals and schools in the India church and why institutions have been a priority in finances and personnel, and mission-church relationships—how does the North American church share with the Indian church so the sharing is not paternalistic? Representatives of each of the three groups with missions in India presented a history of the work.



Bumper business

The production of Bible bumper stickers, bangles, and buttons has mushroomed into "big business." Devotional slogans for autos, homes, and wardrobes are now being marketed in the millions to members of all denominations. Figures from some producers indicate that two million devotional bumper stickers will be printed this year. Cross Publishing Company of Kenilworth, New Jersey, and Ferm Publishing Company of Elkhart, Indiana —producers of the stickers shown here— predict steady growth of their business through the next few years. In addition to stickers, a half dozen major makers are turning out Jesus T-shirts, buttons, posters, decals, watches, pins, and the like. In addition to the standard Bible and Jesus-oriented items, some two million stickers, pins, etc., are being produced for use in Key 73.

COE survey studies church membership classes

Most General Conference Mennonite congregations have church membership classes. But few of these use any learning experiences beyond lecture and discussion, and most pastors who teach the classes indicate a high level of dissatisfaction with the classes.

These are some of the findings of a survey on church membership classes conducted in 1972 by the Commission on Education.

Of the 350 questionnaires mailed to local pastors, 191 questionnaires (55 percent) were returned.

Results of the survey showed that 173 of the 191 congregations had at least one membership class. In almost every instance, the classes were taught by pastors (170). Most classes were held at least once a year for six months or less. The age range of class members was eleven to seventy-five.

Most classes were confined to lecture and discussion as teaching techniques.

Draft down, but ROTC is up, staff told

Now that the military draft is winding down in the United States, the military is gearing up in other ways to recruit for the armed services. One of these ways is the recent push to get the junior Reserve Officers Training Corps program into more high schools.

But the resistance to ROTC must be on the local level, since local school boards make the decisions about whether to institute the program.

The push to start more high school ROTC programs was the subject of a meeting March 5 in Chicago called by the Mennonite Central Committee Peace Section with the assistance of the Midwest Central Committee for Conscientious Objectors.

Representing the General Conference Mennonite Church at the meeting were Jake I. Pauls, director of youth ministries, and Harold Regier, secretary for peace and social concerns, who said Pentagon efforts to start more high school ROTC units have increased significantly during the past year.

As of last October, the Navy had 40 percent more high school units than the year before, the Marine Corps 25 percent, and the Air Force 15 percent. The Army, which has had high school ROTC units longer than any other branch of the service, added forty-one units to bring its total to more than seven hundred. Most of the programs are in the South and rural areas; however, the services are expanding into northern and western cities as well. Kansas seems to have been a special target during the last year.

The high school ROTC program, open to boys and girls, includes lectures on the military service, experience in using weapons, and drills. Instructors are retired military officers, part of whose salaries are paid by the military and part by the local school system. Curriculum is controlled by the military.

The Air Force Junior ROTC program lists as its objectives: informing students about the challenges and opportunities of aerospace, developing leadership capabilities in the student, introducing him to the magnitude of the national defense effort, instilling discipline and respect for authority, promoting habits of orderliness, developing patriotism, and encouraging a high sense of personal honor.

High school students who take two to three years of ROTC are often eligible for college ROTC credit or higher pay if they enter the military directly after high school.

Mr. Pauls said the strategy in getting the programs into high schools is to contact the principal, particularly one in a school which has been having discipline problems. The ROTC representatives convince the principal he should have the program and indicate that the deadline for applying is only a short time away, hoping that the quick deadline will eliminate any community discussion before approval by the school board.

In at least two cities recently, citizens have successfully fought the introduction of high school ROTC.

In Hagerstown, Maryland, a group of Brethren and Mennonites brought up the moral issue of teaching war to children. Enough opposition was organized in the community that the county board of education rejected the ROTC program.

In Salem, Oregon, a high school ROTC program was defeated after one person on the school board began asking questions and a community group organized. The issue there was whether the ROTC program was inconsistent with the educational philosophy of the school system—learning to obey rather than learning to think and decide. The opponents of the program also objected to lack of control over instructors and curriculum and the cost of the program when other needed programs lacked funds.

"ROTC is easier to fight than the draft because it is a local issue," said Mr. Regier. "School boards are reluctant to start a program if there is a strong, even though small, opposition group. People should ask the questions: Do we want the military to run certain aspects of the school program? Do we want to teach fourteen-year-olds the art of killing?"

Kinshasa congregation will receive grant

Africa Inter-Mennonite Mission will give $3,000 (U.S.) toward the construction of a chapel for the newly organized Mennonite fellowship in Kinshasa, Zaire.

The decision to help build the chapel was made recently by the AIMM executive committee, after a request from the Mennonite Community of Zaire.

Reuben Short, AIMM executive secretary, reported that about one hundred people are now attending the Mennonite fellowship in the capital city.

Inter-Mennonite course is joint effort

David Schroeder (center), a faculty member at Canadian Mennonite Bible College, Winnipeg, leads a small discussion at CMBC's first joint ministers' course with the Mennonite Brethren Bible College, which is also located in Winnipeg. Both schools offered separate annual courses for ministers in past years, but this year they decided to do it together. Forty-five MB and General Conference pastors from across Canada enrolled in the one-week course. The theme was "The minister's task in today's church." A CMBC spokesman said that both course content and the inter-Mennonite nature of the event met with a strong positive response from the participants.

Agencies consult on offender ministries

Representatives of ten Mennonite agencies and twelve other individuals involved in offender ministries met in Bluffton, Ohio, February 23-24 to begin coordinating their efforts and resources. The consultation, organized by Mennonite Mental Health Services (MMHS) and Mennonite Central Committee Peace Section, represents a growing interest in offender ministries among Mennonites.

The consultation group felt strongly that conference and inter-Mennonite agencies should undergird local and regional efforts rather than impose planning from the top. Canadian Mennonites have already decided to organize their ministries through MCC provincial bodies.

As group sharing indicated, Mennonites are now involved in a variety of offender ministries. One growing project is the man-to-man type of program in which a participant builds a direct, long-term relationship with an individual offender. Present educational ministries include a newsletter, *Liberty to the captives,* published by the MCC Peace Section and a course in corrections offered to Goshen College students and Elkhart County, Indiana, law enforcement personnel. Other Mennonites are influencing change in public prison policies by taking jobs in state or provincial institutions. Grosvenor Place, an MCC halfway house in Winnipeg, Manitoba, provides an alternative to traditional correctional institutions.

The consultation group at Bluffton encouraged conference peace secretaries to continue organizing seminars and forums on offender work. MMHS will consider designing experimental projects in community-based care for offenders. The group asked MCC Peace Section to serve as an information clearinghouse on offender ministries and to pull together film and literature resources, at least until other structures are developed to provide this service.

Concerns about the focus of offender ministries threaded the conversation. Do our ministries include the predelinquent as well as those who have already committed crimes? Has the responsibility of society in contributing to the offender's problems been overlooked? Since crucial decisions are often made by the police and the courts, should we focus efforts there? What is being done to help the families of offenders? What about victims of crime?

Edgar Epp, an administrator of adult correctional institutions in Ontario and a Peace Section member, chaired the meeting. He emphasized that aid to the offender must include helping a prisoner deal with his guilt. This means helping a prisoner make direct and fair restitution to his victim when possible.

Mennonite Christians have a history of ministering to the enemy and a theology that supports working with offenders. The presence of Christian community can be an important element in liberation from hatred, guilt, and fear as well as from an unjust social or economic system. Mennonite groups can offer such support.

Contact sought with DRV

Atlee Beechy, of the MCC executive committee, and Douglas Hostetter, member of MCC Peace Section, left for Paris in mid-February to contact representatives of the Democratic Republic of Vietnam (DRV) and Provisional Revolution Government (PRG), the government of the National Liberation Front.

Mr. Beechy and Mr. Hostetter went to explore possibilities for assisting war victims in areas not controlled by the South Vietnam Government.

Many voluntary agencies from Europe and North America are now seeing North Vietnamese representatives hoping to establish channels for assistance. Because the effectiveness of the cease-fire is still questionable, it is unlikely that the DRV or PRG will accept foreign workers into unstable areas.

"Since it is not clear that we can be immediately represented in DRV or PRG controlled areas, we are looking for responsible channels to help," explained William Snyder, MCC executive secretary.

"The position of Mennonites in an area of conflict is to serve victims on both sides of the conflict," Mr. Snyder said. "MCC has been trying to bring aid to North Vietnam for several years but the door has not been open. We provided surgical equipment to civilian hospitals in Hanoi, but in a limited way."

Mr. Beechy and Mr. Hostetter went to Paris because MCC felt that in light of the cease-fire it should indicate a deep desire to help in reconstruction of PRG and DRV areas.

Words & deeds

Happy as the grass is green, a book by Merle Good, is the first Mennonite novel to be made into a major motion picture. Filming began in Lancaster County, Pennsylvania, in February. Geraldine Page, an Academy Award nominee, will have a leading role. The director is Charles Davis, who has directed, written, or acted in nearly 1,000 television shows. Merle Good is serving as associate producer. Mr. Good's main concern was integrity. "I believe I would have turned down any offer, regardless of how lucrative," he said, "if I was not convinced that the film would be faithful to the book and to our people." Mr. Good is perhaps best known for the dramas which he has written and produced for the Dutch Family Festival in Lancaster during the past five years. *Happy as the grass is green* was published by Herald Press, Scottdale.

American Telephone and Telegraph reports that 22,000 people refused to pay the telephone excise tax in protest against the Vietnam War in 1972, up from 17,000 in 1971 and 12,000 in 1970. The Internal Revenue Service wants AT&T to disconnect all those phones, but AT&T says tax problems are IRS' business. Apparently IRS wants as little to do with 22,000 prosecutions as AT&T wants to do with the $200,000 a month it would cost to disconnect protesters' phones.

Mennonite Foundation, Goshen, Indiana, reports that gift assets increased more than $1,300,000 in 1972. An additional $600,000 was distributed to many church institutions, and $1,000,000 was designated for the work of the church in new and revised wills. The foundation's total gift assets now stand at $5,304,000.

The next proposed Key 73 television special will be "Come together," subject to final approval by the Key 73 program review committee. Pat Boone is producer of the special, which will be a musical variety program based on Matthew 18:20, "Where two or three are gathered together in my name, there am I in the midst of them."

Bible school for junior highs catches hold

The following interpretive report comes from Judith Unruh, Route 3, Hillsboro, Kansas.

Wa-Shun-Ga — meaningless syllables to most of us, but to a group of junior high students unforgettable. For three years the Goessel area churches have taken their seventh- and eighth-grade students to Bible school at a place called Camp Wa-Shun-Ga. Last spring something happened. The Holy Spirit happened to all of them. Some made first-time commitments to God. Others rededicated their young lives to Jesus.

It all came as a surprise. A little rumor had been floating among the students that discipline was going to be enforced a little more stringently. There was talk of a petition against the staff; some even talked of not going. In the end they all went.

They soon found that the staff had time to talk with them about their personal world and how to survive emotionally in it. An emphasis was placed on developing healthy interpersonal relationships. About two months before camp each student had been asked to write questions which were bothering him and his peers. These questions revealed a deep searching for spiritual truths and problems of daily living and were used by the staff in preparing lesson plans. The basis for Bible study was the "Parables of Jesus."

The carefully chosen staff consisted of pastors, teachers, and college students. One of the recreation leaders was a young factory worker with a gift for talking with the young.

Camp was a lot of fun, but it had serious times. Teaching sessions were not short. There were midnight talk and prayer sessions among the students. The staff was available around the clock to share beliefs and help students find answers.

On Sunday morning (the last of the three-day camp) the climax came. As the group gathered and the meeting began, many began to speak spontaneously of their faith. The scene was highly charged. Karen could not contain herself. There was only one way to express her feelings. She got her guitar and they all sang the new songs which expressed how they were feeling.

Girls wept and boys wanted to. The love of God was penetrating their very being. The Holy Spirit was real for all of them.

This feeling did not stay at Wa-Shun-Ga. It came home. The following Sunday morning part of this group came before the assembled worshipers. They sang for us, like we had never heard before. Then one by one, unrehearsed, they told us what God had done for them.

One fellow, who had some mischievous days behind him, trying very hard to be offhand, told about finding the Lord. His happy eyes and wide grin showed it was more than just a lark. His mother wiped away tears of joy.

Another boy, who has long shown signs of a born leader, told of rededicating his life to God.

Three girls told of a midnight rap session (uninterrupted by understanding cabin counselors) when they helped each other learn to pray.

When all who wished to speak had spoken they closed with a song, "Love is a reality," and invited the congregation to join them. The clapping and the joy was infectious and many stood. Others remained mute and immobile, paralyzed with the emotional impact of it all. All were impressed with the sincere joy of the youth.

They asked for our support. Those of us with some years of being saved sinners behind us can see temptations ahead by the dozen. But with our empathic help, encouragement, and noncondemnatory concern this experience will be the beginning of dynamic Christian living.

In the minds of some skeptics this was seen as a fad, an emotional blitz. This fear has been proved wrong. Through the summer the group continued to meet once a week for Bible study. This winter they are still seeking answers to significant questions through the regular church channels.

As in the words of their generation and ours, "Alleluia, praise the Lord, and Amen."

Elkhart coffeehouse opens again after move

Partly Dave coffeehouse in Elkhart, Indiana, reopened in early March in a new location across the street from the old coffeehouse.

The downtown building which they had been renting for the coffeehouse and a record cooperative was torn down. The new building is being purchased.

The coffeehouse was started more than six years ago as an outgrowth of an evangelism class at Mennonite Biblical Seminary in Elkhart. Peter Stucky is the present manager of the coffeehouse.

Research grants awarded

Mennonite Foundation, an organization related to the Conference of Mennonites in Canada, has approved the first two grants from its recently established research fund. The two projects will receive a total of $4,000. One will go toward research on a film project and the other is a study of Christian education methods.

Faith and Life Radio and Television (FLRT), which is the mass media arm of the General Conference Mennonite Church, will receive $2,500 to cover a portion of the research costs involved in producing short films for use in commercial theaters. These films will be made by the same inter-Mennonite group which has worked cooperatively on television spots during the past three years.

FLRT, in making the application on behalf of the three participating Mennonite conferences, said that it felt the time was ripe for the production of short films (under ten minutes) for showing in commerical movie houses during intermissions and at other times.

The grant will be used to research suitable topics and treatments, to develop the first draft of a script, and to determine the scope of cooperation and the method of financing the project.

The Congregational Resources Board of the Conference of Mennonites in Canada received $1,500 to help finance the first phase of what is envisioned as a multiyear study on Christian education.

The study will attempt to discover ways of taking a more holistic approach to the church's educational program. A two-week educational and research experience, which will bring together educators, church leaders, and young people, is being planned for late July this year.

RECORD

Workers

B. Kramer

Linscheid

Rodney Eck, First Church, Newton, Kans., began two years of voluntary service with the General Conference in March. He is involved in hospital work in Fort Wayne, Ind. Rodney has attended Bethel College, North Newton, Kans., and Hesston College, Hesston, Kans., majoring in industrial arts. He is the son of Otto and Edna Eck.

Norris and Bonnie Kramer, Freeman, S.D., will begin voluntary service with the General Conference Mennonite Church on March 30. They will work until August 1974 in children's programs near the Alberta Community Mennonite Church, Portland, Ore. Norris, son of Willard and Katheryn Kramer, is a member of Salem Church, Freeman. Bonnie, daughter of Milton and Elvera Huebert, is a member of Bethesda Church, Henderson, Neb. Both Norris and Bonnie have attended Freeman Junior College.

Steven Kent Linscheid, Goessel, Kans., began a five-months terms of voluntary service with the General Conference Church March 12. He is serving in Upland Calif., until August in maintenance work and in a senior citizens' project. Steve is a 1973 graduate of Goessel High School and is the son of J. Willard and Ruth Linscheid.

John M. Reimer, formerly of Buhler, Kans., has been appointed executive secretary of the national distribution department of the American Bible Society. He had served as financial secretary since 1971 and has been on the staff of the society in New York City since 1951. He was educated at Bethel College and Colorado University. He is a member of the Congregational Church of River Edge, N. J. (United Church of Christ).

Elven Shantz was honored recently at a dinner sponsored by MCC (Ontario). Mr. Shantz has contributed over thirty years of service through the military problems committee, Mennonite Disaster Service, negotiations for military exemptions during World War II, and the Historic Peace Church Council. One of his continuing efforts is his negotiation with the federal government on behalf of those Amish and Old Order Mennonites who do not want to be part of the Social Insurance Plan.

Calendar

April 13-15 — Conferencewide youth council, Chicago.

April 26-29—Central District conference, Goshen, Ind.

May 3-6—Mennonite conference on Christian community, St. Jacobs, Ont.

May 4-5—Eastern District conference, Bally, Pa.

June 15-17—Pacific District conference, Dallas, Ore.

June 21-24—Northern District conference, Freeman, S.D.

July 7-11—Conference of Mennonites in Canada annual meeting, Edmonton, Alta.

Canadian

April 8—Second annual Mennonite festival of art and music, sponsored by the women's auxiliary of Westgate Mennonite Collegiate, in Polo Park Mall, Winnipeg.

April 27-28—Seminar on the offender, Waterloo, Ont.

April 27-28 — Alberta conference, Coaldale

Central

May 11-13—Festival of the Holy Spirit, Goshen, Ind.

Pacific

April 7—West Coast MCC relief sale, Dinuba, Calif.

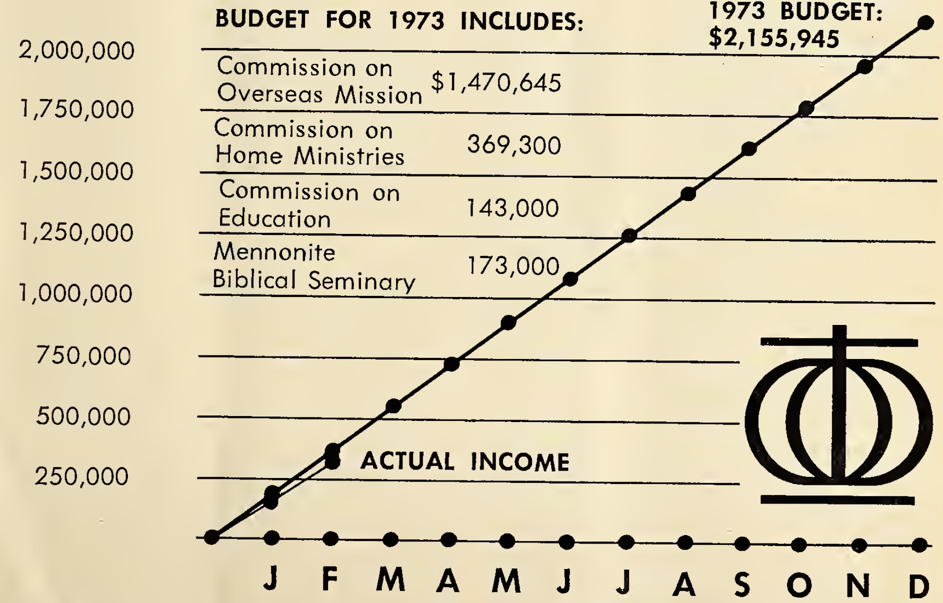
Western

April 7—Mennonite Men's mass choir, Hutchinson, Kans.

April 13-15—Predraft boot camp, Camp Mennoscah, Kans.

April 14—Kansas MCC relief sale, Hutchinson.

Conference budget



Over-all support of General Conference programs including the seminary increased by 36 percent over that of January and February of last year. Of the budgeted amount, 15.6 percent has been received compared with 12.3 percent for the same period in 1972. A total of $29,820 was received earmarked "where most needed." This made it almost possible to equalize receipts in terms of percentage for the program commissions and the seminary.

Your continued support is coveted, not only finances, but prayer as well. *Wm. L. Friesen, conference treasurer*

REVIEW

No longer lonely / Ask me to dance

No longer lonely *and* Ask me to dance, *by Bruce Larson* (*Word Books, Waco, Texas, 1971 and 1972, $4.95 and $3.95, respectively*) *are reviewed by Frieda Barkman, a homemaker and free-lance writer from Pasadena, California.*

Bruce Larson gives us another two books in today's popular vogue of people-helpers, of people caring for people, of a plea for the relatability quality in the fellowship of Christians. He writes in a frank, chummy style consistent with the open life style he recommends.

In *No longer lonely* the author reconsiders, "What it really means to be Christian." In our changing, crumbling world some absolutes remain—the gospel is still Jesus Christ himself, living and contemporary, the incarnation of God's love—but much that has gone under the guise of Christianity must go, like repression, inhumanity, etc. The polarity between pietism and activism which in the past dulled the church's witness is fortunately fading.

Whereas Jesus dealt primarily with relationships, the church has emphasized belief in the right doctrines. Mr. Larson calls "relational theology" the missing ingredient. The church should not be forced to choose between doctrinal and relational soundness. The church ought to be a fellowship of people who take both these dimensions seriously. A new brand of Christians is arising who are discovering the authentic biblical nature of this new relational life style. It has two dimensions: a power of affirmation and personal vulnerability.

By the power of affirmation the Christian accepts Jesus' love and practices it by showing men their worth, that God loves them as they are, caring about them, putting them at ease. Too often the Christian feels he is the "straightenerouter" of someone, presuming to take the place of the Holy Spirit. Instead of criticizing and underscoring their sins, the Christian should see men as Jesus saw them: unique, worthwhile, with infinite possibilities, thus liberating them to accept Jesus' love.

Mr. Larson, a Presbyterian clergyman, speaks the message of the New Testament clearly, like a Mennonite. We love Christ and serve him by loving and serving people. The "Inasmuch" has to be rediscovered. We need more than worship, prayer, and Bible study. We need to be involved in the world and its needs, not so much as patronizing teachers but as partners—our "life laid down alongside life," living the principle which says, "Don't bring Christ to people but rather discover Christ with people."

The personal vulnerability advocated by Bruce Larson is threatening to most, for it requires of us to be open and honest, to let the world know we struggle as they do. Too many of us Christians put up our defenses. We are afraid to show our own weaknesses, and we presume to be beyond criticism. As a result we are unable to reach or help others. By simply being ourselves we help to break the barriers that make us strangers to one another. Also we are saved the pretentions of righteousness and phoniness.

Too many Christians are preoccupied with and never get beyond the laws, rules, and commandments of the Bible and thus fail to experience grace instead of guilt, faith instead of fear, and love instead of loneliness. They never get to know the new spirit of freedom.

We were not meant to achieve the Christian life on our own. We need God's help and we need each other in a spirit of community, of openness, relating to the whole person, sharing our joys and our burdens in true dialog. This takes a creative kind of communication. We need to discover this basic orthodoxy of relationships in order to deal with today's most pervasive problem; loneliness.

In *Ask me to dance,* Mr. Larson continues the theme of relatability to people, an understandable emphasis, coming from the president of Faith at Work. Beyond conversion there is a need for a one-to-one ministry, an authentic calling of every Christian.

To help us to know how to "be friends of Lazarus, how and where to begin unwrapping the bandages that bind someone whom Christ has already made alive," Mr. Larson discusses six dimensions in which man responds to the gospel.

The *volitional* response to Jesus is an act of commitment.

The *conceptual* context stresses ideas and gives reason to truth.

The *confessional* aspect of fellowship deals with guilt and is essential to wholeness in the Christian life. The Roman Catholic Church and psychology have pointed up our need to admit our wrongs. Be confessors one to another.

The *relational* dimension (his thesis again) stresses identity with people. Go where people are hurting. Let them know you care. Love them specifically and do not play it safe. Be vulnerable.

The *emotional* or feeling level has too often been denied, resulting in sick Christians. (See his "It's OK to be angry" chapter.)

Neither should we deny the *physical* relationship to the spiritual. Learn to read body language. It's the most accurate indicator of what's going on inside. And (shock) he has a chapter on "Sexy Christians"!

The thrust of both books is the warmth the church ought to convey in fellowship one with another and the world.

Evangelism is not programs and pamphlets, but people. People loving, caring, sharing in the words of the Holy Spirit.

Loneliness melts, we are *no longer strangers,* we are "fellow citizens with the saints and members of the household of God" when we share ourselves with others.

Ask me to dance in my Christian life? Yes, with the exhilaration and freedom and joyful abandon that David expressed before the ark of the Lord. When we have found mutual help and wholeness in this adventure of authentic Christianity, we, too, will celebrate.

LETTERS

Unique task for Freeman

Dear Editor: Data on Freeman Junior College enrollment which appears on page 149 of the February 27 issue of *The Mennonite* needs correction. Freeman Junior College has a total enrollment this semester of forty-nine, compared to fifty-one the first semester and a full-time equivalent enrollment of thirty-eight compared to thirty-nine first semester.

We were surprised and gratified that the Commission on Education at its February meeting chose to devote so much time in its schedule to Mennonite higher education and in this instance exclusively to Freeman Junior College. The commission viewed our colleges as a resource in fulfilling the mission of the conference. This eager and supportive discussion should give friends of Freeman joy, encouragement, and confidence as they plan the future. As Freeman Junior College uses the unique gifts given it and as it reshapes its mission, I am convinced that it will have an increasingly significant contribution to make to its community and our total brotherhood.

I think God has a unique task for Freeman in the ministries of our conference. I am encouraged and full of hope. *Robert Kreider, Department of Higher Education, Bluffton, Ohio 45817.* March 1

The third option

Dear Editor: Since the 1972 national election in the U.S., I've made a few notes to myself. W. F. Unruh's letter (December 19 issue) gave me the incentive to put the notes together for a letter to *The Mennonite.*

Thinking neither Mr. Nixon nor Mr. McGovern to be a man of "integrity or honesty," I voted for American Party candidate John Schmitz. Most voters were unaware of an option and were deceived into thinking there were only Republican and Democratic candidates, that our country would fall apart without a two-party system. Mr. Nixon included in his acceptance speech the words "two parties, two candidates" and enforced the notion that there had really been a contest. During the campaign, Mr. McGovern did nothing to let you know he had an opponent more worthy than Mr. Nixon. Our minds were kept busy with spying, bugging, contradictions, and bickering. What means might the establishment have used to keep the public thinking in terms of "two parties," "two candidates"? Perhaps bullets and the silent treatment by the news media were equally effective in silencing the opposition.

Another deception surrounding the election was that these "two parties" offered different programs. Mr. McGovern was designated the peace candidate and naturally spoke out against the Vietnam War. Nothing was said about his advocating intervention in Israel's problems if necessary, or his record of support of wars of liberation going on in Africa and other countries where "self-determination" has become an excuse for killing. The news media managed to make Mr. Nixon and Mr. McGovern sound like opponents on issues confronting this country, but where did the "two candidates" really disagree on inflation, health care, the United Nations, gun control, the Middle East, national security, taxes, foreign aid, busing, abortion, or the guaranteed annual income? The sad truth is that Mr. Nixon was already doing what Mc. McGovern said he was going to do. Mr. Nixon and his establishment have become experts at "fooling most of the people, most of the time."

However, Mr. Nixon is just the man many of you want for a president or king! We are going to be handed threats just as great as a war, by a government which thinks we are so relieved to have even an unstable peace. Wait and see what kind of government controls will be pushed upon us. Isn't that what you want? Someone to protect you from watching the wrong TV programs or from buying the wrong toy for your children? Wouldn't you rather have fluoride put in everyone's water than to practice individually good nutrition, tooth brushing, and flossing to prevent dental disease? Some of you support government programs out of a sincere desire to help the disadvantaged. Before these programs help those who really need help, pockets of bureaucrats will be filled and people will be appointed to research and administer what could be done more efficiently by state and local agencies and even better by private groups and churches. We have given government control over our lives with our own money. When will we admit that increasing government control has become intolerable?

"IT'S NOTHING PERSONAL, MR. SMILBY, WE AUDIT ALL INTERNAL REVENUE PEOPLE."

Another irritating aspect of the election year was hearing remarks made by highly educated persons about political processes. In a special election year Sunday school class, one professor said, "that the reason for continuing success of the Republican and Democratic parties is their ability to change with the times." How is it that less educated people sense and know facts about corruption and deception carried on by persons in both of these "successful" parties? Yes, these parties have changed so much with the times, that one can hardly tell them apart. Another professor indicated that political platforms were boring and not worth discussion. Are open-minded and tolerant educators so starved for information that they failed to notice the American Party platform?

So often intellectual-type people have the most abstract, make-believe solutions to real problems. Their answer to killing and violence is gun control. The person with an evil intent for a weapon will never find it difficult to make or obtain one. Knives and bombs kill just as well as guns, and assassinations were committed before guns were invented. It is often the highly educated with "safe" jobs who cry for more federal antipollution laws. They don't consider those who will lose jobs when factories close because of unreasonable and costly antipollution regulations. Ironically, they also want government to "create" jobs for everyone.

In the lesson for January 14 from the *Living faith uniform series* are these words, "Some people can only envision danger and violence when it actually takes place. Even then sometimes they have difficulty seeing it happen to them."

In an article written by a noted conservative, Dan Smoot, regarding events occurring during the time the Bolsheviks seized power in Russia, are more words indicating why Americans are so complacent about our really intolerable situation. A new communist was explaining to a horror-stricken spectator of a surprise mass killing, "You will try to tell others about what you have seen, but who will believe you?" The revolutionary further explained to the young witness about methods used to control the opposition, "You saw a demonstration of a profoundly important tactic of the revolution: So the incredible and the bourgeois mentality will not give it credence."

The writer of the article makes the point even clearer by saying, "There is a profound truth about human beings; they cannot be exposed to evil without being harmed, eventually destroyed. First exposure revolts them. More exposure brings indifference. Prolonged exposure brings active acceptance; and with acceptance the hapless mortal becomes a participating part of the evil, which first repulsed him." What will it take to prod us loose from the part of that pattern we seem to be caught in? *Pamela J. Unruh, 3117 S. Wichita, Wichita, Kans. 67217.* Feb. 20

A response to Cleo

Dear Editor: Now that several weeks have elapsed since the "I was changed at Bethel" letter appeared from Cleo Koop (January 9 issue), I think that I must respond for the benefit of a broad reading circle from the east coast to the west and beyond. As a member of the same church and community as Cleo, I would like to say that we are happy for you, Cleo, to have experienced such a dramatic change in your life and do pray that as you mature and hold responsibilities that you will keep this faith to be applied to all areas of your life.

What really bothers me, however, is your attitude toward your own church and the community. You say, "I was baptized when I was a junior in high school, but never felt close to Jesus." This is a real concern. You asked to be baptized upon your confession of faith in Jesus Christ, but now two years later you say you never felt close to Jesus. Perhaps in your youth you failed to see that the fault really is within yourself, not your community, your church, your pastors, or even your parents.

You "somehow started hating the community for its materialism and for not providing programs of interest to get me closer to Jesus." Where were you, Cleo? Our church has provided Sunday school and Sunday evening young mission workers' classes for children long before they even start to school, and they continue for all ages no matter how old we get. There have always been Bible study and prayer meetings for as long as I can remember. Now we even have the opportunity to choose between attending these meetings on a Wednesday evening or the same lesson on a Thursday morning. We also have small groups meeting in homes if that is more meaningful to some. Our Sunday morning worship services have been profoundly challenging to greater spiritual experiences, and anyone that has missed a blessing from them simply didn't listen openly.

There is a standing invitation from our pastors to come in and talk to them about our concerns. Cleo, did you ever talk to them about our church being "so much fake"? Perhaps you should tell just what you mean and on what you base that statement. I don't understand. Besides the opportunities already mentioned, there are also carefully planned camp programs, summer teen-age work camps, choirs, etc.

While I know that materialism is an attitude as well as the use of material or our money, are you possibly "hating the community" for something of which you are hardly in a position to judge? Neither am I, but I am aware and grateful to people who work and share, making it possible for some to represent our congregation in so many different ways all around the world, many in difficult situations. We are glad for those that can go but equally glad for those who maintain the home base and give of their means to keep a strong mission program going, whether it's through offerings, the MCC canner, relief sewing, or any other outreach of the church, including the support of our colleges and seminary. I could go on naming other opportunities offered for your Christian growth, but unless each of us prays for

MEDITATION

Wondering

Where lies thy peace, oh Lord?
The peace of soul and mind.
That calm was once a part of our lives, but now
We find it smothered by oppression and power
Ruling in this darkening hour
So many who have to fight
For freedoms and justice and rights.

Where is our faith, my friends?
The faith we felt so strong.
That strength we thought could move mountains
Seems to be gone or stifled in our confusion
Of what is right and wrong, and the illusion
Goes on as if testing this trust
Rending our hearts with an infamous thrust.

Where is the love we knew?
The love of our fellowman.
That fulfillment we felt in the pure joy of lending
A helping hand to those who yearn
For a better life . . . oh, when will we learn
The true purpose of living
Is loving and sharing and most of all—giving.

Betty Becker

understanding through the Holy Spirit and then trusts for the blessing, we are poor indeed.

Editor, thanks for the many fine articles we read in *The Mennonite.* We find it a stimulating paper and wouldn't want to be without it. *Mrs. Harvey Friesen, Box 4, Henderson, Neb. 68371.* Feb. 21

Miss family news

Dear Editor: It has been for some time that I have missed the death, baptism, and wedding announcements in *The Mennonite.* I for one miss these reports very much. We had them for so many years, and they gave us the pulse-beat of our congregations. I have discussed this with our conference officials and they advised me to write a letter to you, expressing my concern. Could it be that I am the only one who is missing our family page? *Henry Boehr, Apt. 25, Wheatland Homes, North Newton, Kans. 67117.* March 1

Editor's note. After struggling for a number of years with the question of whether or not to carry the marriage, baptism, and death announcements in our Record section and after having received the counsel of our editorial committee, we decided earlier this winter to discontinue these types of "family" news items. Our main reasons for making the decision were: (1) the substantial amount of space we had to devote to these items, especially in autumn, (2) readers' discontent expressed in letters and informal discussions, and (3) an imbalance in the coverage provided by this section (half of the General Conference's congregations sent no news at all for the Record section during the past year). Furthermore, some of the district papers carry the same news items, causing duplication. We are sorry to disappoint those of our readers for whom these news items were an important part of *The Mennonite.* We hope they will understand the dilemma which we faced.

Letter doesn't speak to me

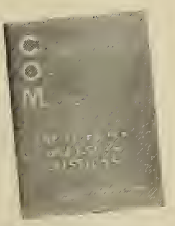
Dear Editor: I have just read the letter from David J. Akenson, Sioux Falls, South Dakota (February 13 issue). Mr. Akenson, have you watched the POWs come home on TV this past week?

These are the Americans you wanted to abandon. Take our troops and go home you said.

What has Billy Graham got to do with a war? He can no more stop one than I can.

But a lot of anti-Americans will like what you said.

What is the harm in a letter like yours? People reading it will think that is what the Mennonites stand for. You surely don't speak for me. *Mrs. Kate W. Hofer, 407 W. 7th Street, Yankton, S.D. 57078.* Feb. 19



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Contents

The sermon I never heard 202
Three poems 204
News 205
Record 211
Na longer lonely / Ask me to dance 212
Letters 213
Wondering 214
Misplaced allegiance 216

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Misplaced allegiance

Mark O. Hatfield

The following statement, presented by Senator Hatfield at this year's National Prayer Breakfast in Washington, D.C., impressed us as being a highly important word to the churches of the United States and Canada at this time.

MY BROTHERS AND SISTERS: As we gather at this prayer breakfast let us beware of the real danger of misplaced allegiance, if not outright idolatry, to the extent we fail to distinguish between the god of an American civil religion and the God who reveals himself in the Holy Scriptures and in Jesus Christ.

If we as leaders appeal to the god of civil religion, our faith is in a small and exclusive deity, a loyal spiritual advisor to power and prestige, a defender of only the American nation, the object of a national folk religion devoid of moral content. But if we pray to the biblical God of justice and righteousness, we fall under God's judgment for calling upon his name, but failing to obey his commands.

Our Lord Jesus Christ confronts false petitioners who disobey the Word of God: "Why do you call me 'Lord, Lord' and do not the things I say?" (Luke 6:46)

God tells us that acceptable worship and obedience are expressed by specific acts of love and justice:

"Is not this what I require of you . . . to loose the fetters of injustice . . . to snap every yoke and set free those who have been crushed?

"Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them, and never evading a duty to your kinsfolk?" (Isa. 58:6, 7)

We sit here today, as the wealthy and the powerful. But let us not forget that those who follow Christ will more often find themselves not with comfortable majorities, but with miserable minorities.

Today, our prayers must begin with repentance. Individually, we must seek forgiveness for the exile of love from our hearts. And corporately, as a people, we must turn in repentance from the sin that has scarred our national soul.

"If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways, . . . then I will forgive their sins, and will heal their land" (2 Chron. 7:14).

We need a *confessing church*—a body of people who confess Jesus as Lord and are prepared to live by their confession. Lives lived under the lordship of Jesus Christ at this point in our history may well put us at odds with values of our society, abuses of political power, and cultural conformity of our church. We need those who seek to honor the claims of their discipleship—those who live in active obedience to the call . . . "do not be conformed to this world, but be transformed by the renewing of your minds" (Rom. 12:2). We must continually be transformed by Jesus Christ and take his commands seriously. Let us be Christ's messengers of reconciliation and peace, giving our lives over to the power of his love. Then we can soothe the wounds of war, and renew the face of the earth and all mankind.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:14 APRIL 3, 1973

Helpers, healers, & people of mercy

David Whitermore

WE MENNONITES are too down in the mouth about ourselves. It has been twenty-six years since I was attracted to Christ by the loving concern of a Mennonite pastor and congregation. Since then I have had opportunity to know many Mennonite people in my work as pastor, member of district and General Conference committees and commission, and most recently while visiting 103 churches for the Commission on Home Ministries. During these experiences I have repeatedly seen what I consider to be a negative attitude, a kind of inferiority complex about our background and spirituality.

Our attitude toward ourselves. I have not attended a district or a General Conference session where someone does not lament the fact that our membership grows so slowly. If a church does experience good growth, news of it quickly and quite properly spreads. Often in listening to discussion of such events, one hears remarks such as: "Well, they must be doing things that are not Mennonite if they are growing." When we start new churches we ask whether "Mennonite" should be in the church's name.

We look at ourselves with little pride. We seem to look at our rural roots and consider ourselves the country hicks of the Christian family. In spilling over with self-criticism we often lament the fact that our gospel presentation is not dynamic. We find fault with our evangelism and our theology, with the form of our organization and the shape of our structures. Either we say that we are not growing because our leaders are leading us away from the solid foundations of the Word of God; or we blame lack of growth on the supposed fact that we are not progressive enough, that we are not moving ahead with the times.

Did God made a mistake with the Mennonites? It is time, long past time, for us to face our attitude about ourselves, to look at who we are as Mennonites and how we relate to the church of Jesus Christ. To determine what we have to contribute to the body of Jesus Christ as a whole and what we can offer man caught in "the common human unhappiness."

The gifts of the Spirit. We teach in our churches that the Holy Spirit gives his people gifts for the building up of the body of Christ. We claim to believe the teaching about the gifts of the Spirit as found in Romans 12:4-8, 1 Corinthians 12:4-10, and Ephesians 4:11. We say these apply to every Christian. Why not apply them to congregations, to districts, and, yes, even to whole conferences? We often seem to feel that Mennonites were behind the door when spiritual gifts were handed out.

God gives gifts to individuals and he gives them to groups as well, but he depends on us to put these gifts to use. In the nation Israel, he chose the tribe of Levi to be his priests (Num. 3:4-12). He chose Judah to rule (Gen. 49:8-10). Issachar was given the ability to read the signs of the times, to discover what course Israel should follow (1 Chron. 12:32). However, it is significant that God did not give one person or one tribe all the various gifts or talents. He created and endowed people and cultures to have different points of view, different abilities. We do not have to be ashamed of being different.

God's gifts to us. The New Testament passages mentioned above list twenty different gifts of the Spirit. As we read these lists we must ask what gifts has the Holy Spirit given to our people, our congregations, our districts, our conference, so that we can glorify him and minister his grace to a hurt world.

Administrators
Apostles
Discerning of spirits
Evangelists
Exhortation
Faith
Giving
Government
Healing
Helping
Interpretation of tongues
Knowledge
Mercy
Miracles
Pastors
Prophets
Ruling
Teachers
Tongues
Wisdom

We Mennonites have not been known for dynamic evangelism, at least not what most often passes for evangelism. We have not until recently been recognized as prophets. Administration by and large is not our most recognizable ability. We have not produced the most preeminent theologians. We are not known as miracle workers or as those who have the gift of ecstatic tongues. Where Mennonites are known, really known, whether as individuals, congregations, districts, or as whole conferences, we are known as helpers, healers, as people of mercy. As a part of his body, God has given us the gift of helping, healing, and mercy.

When we emphasize what we don't have, we are guilty of what Moses warned his people about, "You shall not . . . set your heart on your neighbor's house, land, slave, slave girl, ox, ass, or anything that belongs to him" (Deut. 5:21). Today the Lord may well be saying to us, "You shall not . . . set your heart on the spiritual gifts I have given to other churches." We must begin to emphasize what *we* are, realizing that God has equipped us to use our gifts intelligently and with pride for our success and his glory.

How relevant are our gifts? Bruno Bettelheim writes that one of the major reasons for discontent is anxiety. "I refer to the feeling that 'youth has no future' because modern technology has made them obsolete, that they have become socially irrelevant and, as persons, insignificant." Rightly or wrongly their feeling is "that nobody needs them, that society can do nicely without them. Their existential anxiety is that they have no future in a society that does not need them to go on existing." If Dr. Bettelheim is right in his analysis of youth's discontent and their feeling of obsolescence, tell me who has a better chance of winning them to Christ? Is it the mass evangelist, the theologian, the administrator, or the person who cares, the person with the gifts of helping, healing, and mercy?

A friend of mine recently was in a Presbyterian church in New Jersey. During the course of the service the pastor asked a young man to report on some recent experiences. The bulk of the man's testimony was on the effectiveness of Mennonite Disaster Service in Pennsylvania and the Mennonite work in Gulfport, Mississippi. He ended by encouraging Presbyterians to care and share with people like the Mennonites do.

A Jewish rabbi recently complained to the program director of a large Philadelphia radio station about the quality of religious public service spots and programs. In ending his lament he said, "There is only one person that I hear that speaks with the authority and concern of love. It is a program called *Choice* produced by the Mennonites."

We do have a ministry in this bruised and bleeding world for our Lord.

Philippians 3:12-14 says, "It is not to be thought that we have already achieved all this. We have not yet reached perfection, but we press on, hoping to take hold of that for which Christ once took hold of us. My friends, let us not reckon ourselves to have got hold of it yet. All we can say is this: Forgetting what is behind us, and reaching out for that which lies ahead, we press towards the goal to win the prize which is God's call to the life above, in Christ Jesus."

God has given us unique gifts. Let us thank him for them. Let us put them to use, reaching for that which is ahead. Let us dare to believe that we *will* win the prize for which God is calling us. Let us continue to be a powerful, useful part of the church of Jesus Christ.

An MCC administrator, John Wieler, talks with a wounded Bengali boy after Bangladesh's war of independence.

An unidentified MDS volunteer from Freeman, South Dakota, assists with the emergency clean-up in Rapid City.

VS IS GOOD NEWS

You Don't
Keep Good
News
Quiet.
You Send it
High for
All the World
To See.

VS is a
very unique
way that CHM
can help a
congregation
let its
good news
be seen.

VS IS A PROGRAM THAT IS WORKING DIRECTLY WITH CONGREGATIONS, LETTING LOCAL CONGREGATIONS SET THE AGENDA. WITH THAT AS ITS CENTRAL STRATEGY, A LOT OF DIFFERENT THINGS BEGIN TO HAPPEN.

George Lehman

Saskatoon

In Saskatoon, Saskatchewan, the Nutana Park congregation was anxious to develop relationships with senior citizens in a new developing retirement center. A traveling group, the Canadian service team, has been instrumental in visiting people and in helping the congregations to develop contacts that will continue beyond the VS unit's four-months stay.

Oklahoma City

The Trinity United Presbyterian Mennonite Church in Oklahoma City has a number of people in it who are uncomfortable with what seems to happen to people in public housing projects. They are packed in tightly in six- or seven-story buildings. The church is hoping that voluntary service workers will help them bring the good news that God cares to the people in these unpleasant living quarters.

Portland

The Alberta Community Mennonite Church in Portland, Oregon, is, with the help of CHM, just beginning its voluntary service program. The small congregation has been carrying on programs for young people on Wednesday afternoons. But the needs of the community are greater than the resources of the church members. A VS couple has just arrived to help them pursue Christ's mission in the church's low-income neighborhood.

Fort Wayne

Members of the Maplewood Mennonite Church in Fort Wayne, Indiana, were instrumental in developing a nonprofit housing corporation. Persons from the congregation serve on its board of directors. Voluntary service workers help the congregation express Christian concern by working directly for the housing corporation.

Hutchinson

In Hutchinson, Kansas, three couples representing General Conference and (Old) Mennonite churches meet once a month for supper with a VS unit of twelve people. They make plans for new projects or people and check up on what's been happening. It began when a lawyer in the Mennonite church was approached by a hospital administrator. He said that Mennonites had a reputation for finding good hospital workers. Could the church help them find some good ambulance drivers for their newly formed ambulance driving service? At that same time other members of the church were evaluating their day-care center. They needed additional staff. To help the congregation meet the needs, a new VS unit was born. It works directly with both the General Conference and the (Old) Mennonite churches in Hutchinson. The congregations know this VS unit is something they dreamed of, worked for, and put a lot of time and energy into. They know it's their own way of showing concern for the people around them.

By now the message is clear. The General Conference VS program works with congregations. It is not designed to replace congregations or to do their work but to work alongside and within congregations. It is part of the "living, active congregations" strategy.

Taking congregations seriously has a lot of implications for the operation of the VS program. Congregations set the standards and qualifications for their volunteers. The standards and qualifications vary from church to church in relationship to how they understand the call and discipline of Christ. Voluntary service is tailored to fit the particular feelings and concerns of individual congregations.

Congregations, rather than central office staff, plan the VS projects. There is a wide variety in how Christ's mission is being carried out. Many opportunities are yet to be developed. The ones that are developed are the ones that congregations have felt were important.

The central VS office helps a congregation begin its unit. It gives assistance in developing patterns of finance and responsibility. It also tries to find the personnel to meet the needs which churches have defined.

Mennonite voluntary service programs have grown and prospered with a lot of help from the draft. But they have been much more than alternative service programs. VS units have included nondrafted Canadian volunteers, women, and older persons. The workers have a variety of educational and geographic backgrounds.

The lack of the draft does put the VS program in a tight squeeze for people. Right now the opportunities for new volunteers are great. More and more churches are seeing VS as one good way of sharing Christ's love with people around them. Volunteers are urgently needed.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Program leads from jail to jobs

Take some odd jobs, add a few men, and put this together with a probation and work-release program and you have First Step Industries, a way in which church people in Newton, Kansas, are helping offenders find a way out of jail and joblessness.

Basically, the program takes first offenders or those convicted of misdemeanors in the Harvey County or Newton courts. These men are employed at maintenance or construction jobs by First Step Industries until they have a work record and a good reference for another job.

The idea of working with offenders in this way started with Al Voth, who attended the U.S. Congress on Evangelism in Minneapolis a few years ago and visited the Minneapolis Workhouse (the city's jail), where Mennonite volunteers have worked for several years with work-release programs.

Excited by the idea, he came back to Newton and talked with the evangelism committee of the three General Conference Mennonite churches in town.

He also visited the volunteer probation program in Royal Oaks, Michigan, and the first move for the Newton group was starting a probation department in Harvey County.

About two years, Otto Unruh started working as a probation officer one day a week without pay. Now the program has a government grant which allows him to work full time with pay.

The First Step program itself started in 1972 out of the frustration Mr. Unruh felt in trying to find employment for people on probation.

Since last June, First Step Industries has been employing men sixteen and older (more are under twenty-one) to put up fences, paint fences, install roof guttering, repair play equipment, or do other odd jobs until they can find more permanent jobs.

Money received for the jobs goes for wages for the men on work release from the jail or on probation and for the work supervisor. The program has a job coordinator and a work supervisor who work full time, plus several retired carpenters who help out as supervisors.

Mr. Voth, president of the First Step Industries board, hopes that nearby industries will agree to sublet work to the program to provide additional jobs.

Several of the men in the program are attending night school, either to get a high school diploma or to get college credit. Future educational programs may include a course in finances taught by a local banker, or one in legal rights, taught by an attorney.

"We've had good success with guys' finding jobs," said Mr. Voth. "And we have had some failures, too."

He said one employer of a former worker at First Step Industries commented, "If you have ten more workers, I'll take them."

One man who sat down on Main Street and tried to kill himself is now living at home and has worked for six months at a job—a record for him. Another man is off welfare after three years.

Right now, the program is a little short of money to pay supervisors and insurance, but eventually the program will completely pay for itself, Mr. Voth said.

First Step Industries is a private, nonprofit way of giving offenders their first step out of jail, and it is an opportunity to show Christian concern, he said. *Lois Barrett Janzen*

Cleo Koop, left, and Jack Goering install roof gutters at a Newton, Kansas, house. The two supervise and coordinate job placement for men in First Step Industries, a local program to employ those on probation and those in jail.

Offender must feel worthwhile, says Edgar Epp

"If an offender is to behave responsibly, he must feel that he is worthwhile and that others consider him worthwhile," Edgar W. Epp, administrator of adult correctional centers in Ontario, said in a lecture at Goshen College, Goshen, Indiana, recently.

Delinquent behavior is simply irresponsible action, Mr. Epp explained. It comes about because the person doing the offending thinks he isn't worth anything.

Mr. Epp, who is a former correctional center superintendent and former penitentiary warden in Canada, said, "In the past, correction was seen mostly as punishment of the offender."

Punishment, however, only reinforces worthlessness. It knocks the guy down, rather than builds him up.

His theme, "Does punishment correct?" was central to his two public addresses at the college.

What is needed for the offender, said Mr. Epp, is therapy to help him feel like he is a worthwhile person. He stated that he had seen the "amazing results" of therapy. For one thing, in comparing offenders locked behind prison walls to the offender who has responded to therapy, Mr. Epp said the best protection for the public is the corrected offender.

"It is difficult to make a person feel worthwhile in a prison. Prisons dehumanize. They turn persons into numbers. In that setting they are made to feel like robots. If an offender is put into a prison and comes out later as a worse offender, the public's tax money has been wasted."

To practice therapy, one does not need a college degree or need to be a social worker or a psychiatrist.

"Basic to a good therapist," Mr. Epp said, "are the qualifications of a good father. That is the beauty of the therapy —many persons can do it."

With caution, though, Mr. Epp said not all offenders will respond to therapy. No one knows yet how to make some offenders feel worthwhile, and these persons will have to be held in institutions. Other offenders may be too badly damaged and be unable to respond to therapy.

Mr. Epp said that Canadian studies have shown that five-sixths of all offenders sentenced for two years or less could be better treated at halfway houses or at institutions like Canada's "bush camps." However, the other one-sixth of the offenders need secure institutions.

Describing a bush camp, Mr. Epp said there are no guards with guns and no high fences. The persons in charge tell the offenders what the rules are and enforce them firmly. The typical offender in these camps responds well to his environment.

Mr. Epp also praised "day-release" programs and their value in the correction of offenders. In this program, offenders who have been properly assessed and screened as able to profit from the program leave the security center during the day to continue their education or to hold a job in the community.

Steps toward further community involvement, Mr. Epp pointed out, would be lay volunteers, ready to help local parole and probation officers when they would call for help. Private agencies could be formed to help the families—wives and children—of offenders, and to provide help and treatment to the offender on an individual basis.

"Punishment," Mr. Epp said, "must be a natural consequence of an offense" if it is to have value in corrections. He explained: "If a person in an institution breaks a window, he should clean up the debris, help put in the new window, and pay for the cost. Then he will see that he is responsible for his action and that the punishment is for the offense and not against himself as a person."

This concept of punishment can be applied to raising children, too.

Mr. Epp's lecture was the first on the theme of "The correction of criminal offenders," a series of four cosponsored by Goshen College's Center for Discipleship and the Elkhart County sheriff's department with federal funds from the Law Enforcement Assistance Administration.

MMSF studies church growth

The Mennonite Missionary Study Fellowship met February 20-21 on the campus of the Associated Mennonite Biblical Seminaries. This was the third such meeting of the MMSF, which is a project of the Institute of Mennonite Studies.

The first two sessions were devoted to the theme, "Perspectives on church growth" with three presentations given in the following order: "Church growth studies: a bibliography review," by Wilbert R. Shenk; "Theological perspectives on church growth," by John H. Yoder; and "Anthropological perspectives on church growth," by Robert L. Ramseyer. A fourth paper by J. Stanley Friesen, "The significance of indigenous movements for the study of church growth," was distributed and reviewed even though Mr. Friesen was not able to be present.

Several members of the group reported on research they have done or which is currently in progress, including Paul M. Gingrich's investigation into "The adjustment of mission and service personnel returning from overseas assignment," which surveyed the experiences of personnel from five Mennonite agencies. In the final session the group heard Paul M. Lederach's paper (soon to be released in booklet form by Herald Press) "The spiritual family and the biological family," which raises penetrating questions concerning Christian education in the believers' church.

The MMSF has deliberately sought to draw together mission administrators, field personnel, and academics from various disciplines concerned for the mission of the church. The emphasis has fallen on *fellowship* and *study* as the group has sought to reflect on vital questions confronting the church and encourage participants to do staff work on behalf of the group. *Wilbert R. Shenk*

New Mennonite group meets in St. Louis

Two voluntary service workers in St. Louis, Missouri, have started meetings of Mennonites in the area who have been attending churches of other denominations.

Fern Hieb, who along with her husband Barry has organized the meetings, said their goal was to see if people of Mennonite background are interested in meeting regularly or in starting a Mennonite fellowship.

Meetings so far have been informal and occasional rather than regular.

Some members of the Bethesda (Old) Mennonite Church in the inner city have attended the meetings, but the appeal has been primarily to ethnic Mennonites in the suburbs.

Summer service has variety of options

Summer service programs this year include something new, said George Lehman, voluntary service director for the Commission on Home Ministries.

Some programs will allow college credit for participants. Some are as short as one week or as long as six weeks or even all summer. Costs vary, too. Some have opportunities for intercultural education or experiences in community.

Programs for high-school-age participants include both work camps and service-education experiences.

In the latter category are a six-week experience of tutoring among the Cheyenne Indians in Clinton, Oklahoma; a discipleship week near Freeman, South Dakota, studying the Sermon on the Mount and doing farm work; backpacking in the Colorado Rockies; a Manitoba canoe trip with both Indian and white young men; ten days at Koinonia Farms, a Christian community near Americus, Georgia; and work with retarded people in Wheatridge, Colorado.

High school work camps are available at nine locations from California to Ontario.

High school graduates may participate in reconstruction work all summer with Mennonite Disaster Service. Volunteers will work in flood reconstruction in Pennsylvania, Ohio, Virginia, and South Dakota.

College-age programs are planned at Germantown, Pennsylvania; Gulfport, Mississippi; Kansas City, Kansas; Koinonia Farms; Champaign, Illinois; Philadelphia; Liberal, Kansas; and Markham, Illinois.

Planned activities range from tutoring and day care to reconstruction projects at Germantown.

In most of the college-age programs, room and board and $5.00 per week are provided to volunteers, who pay their own medical expenses and travel.

Application forms are available from Short-term Service, Box 347, Newton, Kansas 67114.

A backpacking work camp in the Colorado Rockies last summer (shown above) will be repeated this year as a part of the General Conference's summer service program for high-school-age people.

Three students give $5,000

Recognizing a choice, three young persons currently living in Goshen and with an average income of $4,000 have contributed a total of $5,000 to Goshen College. They have decided to give away their earnings rather than keep them and pay federal taxes, much of which goes for war.

Their gifts, received by the college over an eight-months period, were designated for the specially created Agape student grant fund. During 1972-73 the fund is benefiting nine students, each of whom has demonstrated financial need, has personally committed himself to Jesus Christ as Lord, and who is a member of one of the recognized campus house fellowships.

Five "house churches," as they are sometimes called, are living and worship quarters for about fifty college students this year. Generally, each individual covenants with the group, first, to love Jesus Christ with all his heart, intellect, and soul, and second, to love his neighbor as himself. As time goes on, he lives out his covenants, loving and being loved, and when necessary, admonishing and being admonished.

Names of the 1972-73 houses are either from the New Testament Greek or current-day English. Current groups carry the names of Ecclesia, Ixthus, High Park, Main Street, and Northside.

The three donors wish to remain anonymous and don't talk much about their generosity for several reasons. An important one is: a lot of Christians want to give more money, but can't. However, they give in other substantial ways and are blessed by God.

One of them said, "We don't want others to feel they're not in the kingdom business if they can't give dollars."

A second reason is: "If people see our names, they will see only us. They may miss the value of taking Jesus Christ literally in the realm of giving and sharing."

Although the donors are giving generously now, they have had occasions when they were forced to ask persons to be responsible for them and to remember them with gifts and prayers.

"It was good," they confessed, "to depend on others and God, and it cut deeply into our feelings of self-sufficiency and pride."

Mennonite Indemnity reports growth

Mennonite Indemnity, Inc., has reported that premium volume increased by 14.2 percent in 1972 and for the first time in history exceeded $1,000,000.

MII was begun in 1957. "The corporation was formed so that its members, local Mennonite Farm Mutual agencies, could afford to take large risks," explained Keith Lehman, MII treasurer. "Mennonite Indemnity helps to level off the peaks and valleys."

Losses paid to member companies were 14.9 percent lower in 1972 than in 1971, resulting in a 55.5 percent loss ratio, the lowest in recent years. This improved ratio is the result of less windstorm activity in 1972 and more adequate rating of hazardous risks.

Peace not yet at hand for Vietnamese

Paul Longacre, MCC assistant executive secretary, prepared this report following his visit to Vietnam after the cease-fire.

"Peace is a long way off," a senior Vietnamese pastor told me at Nhatrang on the day the cease-fire was one month old. "It has been real warfare ever since the cease-fire," observed an MCC worker. Another commented, "I have seen more Vietnamese caskets at the local military hospital in the past few days than before the cease-fire." An American AID official said, "Peace will take some getting used to."

These are some of the comments I heard on a visit to South Vietnam in late February. I was primarily interested in finding out if, and in what ways, MCC could assist the Vietnamese people in rehabilitation and reconstruction. In addition to visiting MCC personnel, Mennonite missionaries, various voluntary agency representatives, many church leaders in Saigon, and several locations "up country," I met with several members of the Canadian delegation of the International Committee for Control and Supervision (ICCS) to determine prospects for eventual reconstruction.

The only part of the "peace" that the Vietnamese people need to get used to thus far is freedom from American bombing. In most other respects the war continues as usual. At both Nhatrang and Pleiku I observed bombers and helicopter gunships taking off on missions. More than 100,000 new refugees have been created since the cease-fire. Few, if any, refugees have returned to their villages. There has been no demobilization of forces, and few military and no civilian prisoners have been released.

The machinery for peacekeeping—the Joint Military Commission (JMC) involving the four parties to the conflict, and the ICCS (Canada, Poland, Hungary, and Indonesia)—has been slow in getting into the field. In many places the ICCS is in place but the JMC, to whom they are to report, is not. The Provisional Revolutionary Government (PRG) has been slow in getting personnel on the teams. The only part of the peacekeeping function that is moving anywhere close to schedule is the release of foreign military prisoners and the reduction of the U.S. armed forces.

A Canadian ICCS member commented, "You think the present supervision is difficult. Think how vastly more difficult it will be after the sixty days when the JMC will be reduced to the two South Vietnamese parties. The only reason things are going as well as they are is the determination of the Americans to get the prisoners released and the North Vietnamese to get the U.S. military out."

Though American helicopters are unarmed and fly about the country shuttling ICCS teams rather than troops and rockets, the American military, political, and economic presence is still substantial.

It is estimated that there will be up to 10,000 Americans in South Vietnam at the sixty-day period. The *Stars and stripes*, an American military newspaper, reported that there are twenty-three American civilian companies supplying parts and services to the Vietnamese air force alone. Numerous military personnel who were serving with Civil Operations for Rural Delevopments Service (CORDS) will be continuing the same or related jobs under USAID direction.

There has been a "war of the flags" on for some time in the South. The announcement of the cease-fire has accentuated this war, depicting the political struggle for the control of the people if and when elections are held. Yellow and red striped flags fly from every home, business, and church in cities and areas held by the South Vietnamese forces. Several reporters with whom I spoke who had visited PRG-controlled villages said the red flags were just as prominent in those villages. In the contested areas families are known to have both flags for use as the occasion demands.

Though few Vietnamese people with whom I spoke anticipate that the military and political struggle will diminish sufficiently to permit large numbers of refugees to return to their homes, they feel that in the next few months there will likely be some refugees returning to their homes. They will do this unless the political-military conflict becomes more intense than it now is. There will also be some resettlement of villagers in new areas rather than a return to their former homelands.

Many Vietnamese people with whom I spoke would like to be optimistic and think that the peace agreement worked out in Paris will bring peace in Vietnam, but they say that the two sides are too well equipped militarily and too committed to their political positions to accommodate each other. They do not see themselves entering a generation of peace but rather the third Indochina war.

Lay retreat held in Taiwan

The Fellowship of Mennonite Churches in Taiwan had its first retreat for all lay people February 14-16. Missionary Otto Dirks reported that in the past there had been spiritual retreats for pastors, deacons, elders, youth, Sunday school teachers, and women's societies, but never for all the lay people. Shown above is a teen-age discussion group.

Bad news for the poor, poverty war curtailed

Delton Franz, of the MCC Peace Section office in Washington, D.C., filed this report:

The "war on poverty" is over!

Calls to the Peace Section's Washington office from constituents involved in a variety of federally sponsored poverty programs have already signaled the impending hardships awaiting thousands of disadvantaged children and families in city ghettos, migrant camps, Indian reservations, and Appalachian hollers across the country.

Federal programs designed to meet the needs of the poor, with such familiar captions as Head Start, Model Cities, Community Action Programs, and the Legal Services Program, are destined for oblivion. Low-income housing, day-care centers, mental retardation programs, medical clinics are just some of the services available to the poor that will either be sharply reduced in scope or dropped altogether.

The president's budget request to Congress for fiscal 1974 (begins July 1) prescribes a retrenchment in domestic programs on the grounds that a tax increase can be avoided if the line is held on spending. These actions are being taken in the assumption that the prospering middle and upper classes have more anxiety about high taxes than about the deprived poor. It is further assumed by the administration that by repeatedly emphasizing that poverty programs have been failures, wasteful, and costly—the public's attention will be deflected from the far greater mismanagement and waste that has characterized the military defense contracting — the paramount cause of inflation and high taxes.

Thus, while cutting back $6.5 billion on programs that bear most heavily on the nation's twenty-five million poor, the administration has requested Congress to increase the military budget by $4.2 billion—to $81 billion as the highest ever—even though it might be anticipated that United States' disengagement from the Vietnam War would result in less taxes for war.

Nor has the White House chosen to curb a tax increase by tax reform. The special interests of big business and the rich are destined, it seems, to be protected while services and programs to alleviate the hardships of the disadvantaged are to be terminated.

Those programs not totally dismantled could, technically, be continued at the local level through the use of revenue-sharing funds from Washington. But what do the cities and states do with the money they receive from Washington through revenue sharing? A survey made by the Senate subcommittee on intergovernmental relations reveals that state and city governments do not spend federal revenues on services to the poor. On the contrary, the indications are that the money is being used by an overwhelming number of mayors and governors to make tax cuts favorable to middle-income groups and to beef up community services such as the fire and police departments.

It seems clear that if those most in need are to be helped, the federal government will have to earmark funds in a specific way. But few guidelines or restrictions are stipulated for state and local use of the funds provided in the administration's revenue-sharing program. Revenue sharing has all the makings of becoming a boondoggle.

What then is the response of the church? As members of an affluent society, can the deft appeal of the White House, capitalizing on citizen discontent with high taxes, distract our attention from the unfortunate victims of the economic system?

The disclosure of an internal evaluation authorized by the White House reveals that the administration has withheld from the public the results which judged the Community Action Program (CAP) to be "highly constructive." CAP programs were introduced nearly eight years ago to provide the poor at the local level with a chance to be part of the decisions affecting their lives. Many of the kinks have been ironed out, and CAP agencies are now functioning responsibly. If "returning government to the people" was an objective of the White House, it should not have dealt the death blow to the one platform for civil involvement provided the poor.

Likewise, the Head Start programs designed to prepare educationaly disadvantaged youngsters in the ghetto for entering school will be severely trimmed back. The administration contends the research reports do not show adequate proof of gains by the children to warrant its full-fledged continuance. Yet Edward Zigler, director of the administration's Office of Childhood Development, has indicated that a soon-to-be-published review of Head Start shows that children gained substantially in learning capacity, personality, and motivation.

Would Amos and Jeremiah have nothing to say to rulers and a society which chastise the poor for being "shiftless" while lavishly subsidizing large enterprises like Lockheed, Gruman, and ITT which have mismanaged their funds? Because of the church's efforts (though relatively limited) to relate the needs of the poor to the government, this major policy shift by the U.S. administration can hardly be ignored.

Congress will need to take action not to cut back on crucial poverty programs, but to cut the increased military budget submitted by the administration. The military budget will increase four billion dollars. There have, of course, been mistakes and poorly planned poverty programs. But a variety of federally funded programs in the areas of education, housing, health care, and legal assistance were ironing out the rough spots and proving most valuable. Congress will need to reintroduce these programs if they are to be salvaged. It is now rather clear that revenue-sharing funds are being used to benefit middle-income groups and not the underprivileged.

The church should also engage its own resources of people and money in developing first-rate programs to lift the oppressed through compensatory education, economic development opportunities, and health care.

In Washington, the Office of Economic Opportunity, nerve center for the war on poverty, is being dismantled. The orders to terminate its work are being carried out with dispatch. Some staff members have reported being given thirty minutes to empty their desks and close shop.

Can the church show just as much urgency in moving out to stand by the "disinherited" of our rich country? A precedent for such action seems to come through in the urgency with which one leader spoke when he addressed his congregation: "The spirit of the Lord is upon me because he has anointed me to announce good news to the poor . . . to let the broken victims go free. . . ."

Jesuit priest addresses school staff in India

Vic Reimer, a teacher at Woodstock School in India, submitted the following report:

The close relationship between education and the teaching of values was seen in the professional development workshop at Woodstock School, Mussoorie, India, prior to the school's opening in February. The keynote speaker was Dominic George, an Indian Jesuit priest from Calicut in the state of Kerala. Several days later the theme of values was again studied and discussed during the annual staff retreat with particular emphasis on witnessing to them.

Fr. Dominic referred to the Sermon on the Mount as the fundamental value system of Christianity. However, aesthetic, moral, and spiritual concepts are all relevant to a discussion of values due to their humanizing potential and motivational thrust. Values are great motivators and humanizers.

Commenting further on the reasons for teaching values, Fr. Dominic observed that values intolerantly held create conflict situations. While intolerance is unhealthy, conflict is potentially good for the spirit. If confrontation leads to honest, searching dialog, characterized by open-mindedness, a person may then perceive God's mystery from the perspective of another person. Fr. Dominic cautioned that a closed system of values atrophies and becomes defensive. Therefore each individual must continually reevaluate and reintegrate his values.

Woodstock's guest placed great importance on dialog as a method of teaching values because serious dialog generates growth. He expressed considerable faith in man's rationality. It is better to search out solutions to human problems in dialog than for one person to decide for another.

Teacher reaction was that the dialogical method was too sophisticated for students, with the possible exception of the senior high level. The effect of rules in influencing values should not be underestimated. The teaching of values is more difficult since the teacher is in the position of power. Nevertheless, Woodstock's teachers do agree that one-to-one relationships are effective in value formation, and the Christian teacher's own example in his academic work and in his life is also of prime importance.

Interestingly, on the second day of the workshop, his presentations over, Father Dominic visited Hampton Court, a Catholic girls' school in Mussoorie. Upon his return, he brought along several staff members from the Catholic institution to meet the Woodstock faculty. Apparently this was the first such meeting between the Woodstock and Hampton Court staffs. It symbolized the importance the friendly Christian from Calicut attached to open-mindedness.

Ruth Unrau (center), a Commission on Overseas Mission apppointee who is teaching English at Woodstock School in India, chats with two of the school's staff about Father Dominic George's presentations on values. Peter Lugg (left) is from Delhi, and Bill Shryock is from Montana.

Uruguay annual conference looks at new curriculum

The Conference of Mennonite Churches in Uruguay met February 9-11 in Delta, Uruguay, to discuss Sunday school material, a catechism, and selection of officers of the conference.

Since the General Conference is no longer providing German-language Sunday school material, South American Mennonites are working on a new German curriculum. A committee of Sunday school teachers has written teaching material and presented the conference with a sample lesson. The conference gave them the go-ahead to proceed with the rest of the curriculum.

The Uruguay conference also adopted a new confession of faith, drawn up by representatives from each congregation. The conference had been using the Confession of Faith of the Mennonites in Prussia, written in 1895.

The conference debated whether the officers of the conference should be chosen from the elders of the four congregations, as in the past, or if the officers should be four "unburdened" delegates. The conference decided that elders could best carry on the business of the conference.

Words & deeds

The Mennonite museum at Steinbach, Manitoba, has received a second stone monument from the Soviet Union honoring one of the two representatives who negotiated the large Mennonite migration from Prussia to Russia in 1788. The memorial, which honors Jacob Hoeppner, consists of a tombstone and a large granite obelisk similar to the memorial for Jacob Bartsch which the museum received from Russia in 1967. The entire cost of bringing the monument to Canada—a total of $5,335—is being raised by the Isaac A. Hoeppner family of Morden, Manitoba.

The voluntary service workers at the Sunshine Children's Home at Maumee, Ohio, have prepared a special Sunday school curriculum for fifteen retarded children at the home. The children, who belong to the highest intelligence group at the home, color, cut out pictures, and listen to Bible stories.

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WHO ARE THESE PEOPLE?

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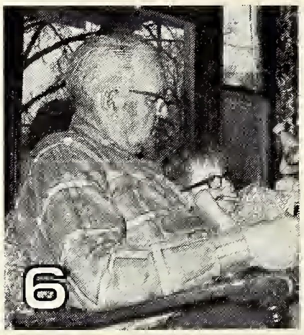
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They are Voluntary Service people.

You can be in VS too.

Eighty new people are needed by September 1.

For information write to:
Voluntary Service
Commission on Home Ministries
Box 347
Newton, Kansas 67114
or call (316) 283-5100.

Names of volunteers and places of service: 1. Mark Stucky, Arvada, Colo.; 2. Randy Elston, Seattle, Wn; 3. Peggy Stucky, Wichita, Ks.; 4. Naomi Zacharias, Geary, Okla.; 5. Kathy Quenzer, Hutchinson, Ks.; 6. Harold Wilcox, Hutchinson, Ks.

☐ Please send me information about opportunities in Voluntary Service.

My age: ☐ 18-21
☐ 22-30
☐ 31-50
☐ 51-100 or older.

☐ Tell me how I can support a VSer.

Name____________________
Address____________________
____________________ Zip________
Home Church____________________

REVIEW

The closing circle

The closing circle, *by Barry Commoner (Bantam Books, Alfred A. Knopf, New York, 1971) is reviewed by Esko Loewen, copastor of the Bethel College Church, North Newton, Kansas.*

ECOLOGY can so quickly become a name for cleaning up the environment or reducing pollution that soon we choose sides finding ecologists as strange people who want paper recycled, cans and debris picked up, or people who ride bicycles or walk, people who back off from all the "progress" we have made, who protest the use of detergents and stand in the way of pipelines in Alaska and the overuse of energy resources here at home, until we quite completely miss the point of what ecology is all about.

Barry Commoner's book quickly carries us beyond these superficial expressions of the problem. For the real problem is the basic destruction of the very delicate balance of all the forces interrelated with each other making life on our planet possible. Ecology is concerned about this subtle and profoundly complex combination of forces that makes physical life a reality on this earth.

The concern of the book is the "bull-in-the-china-shop" style with which our economy and technology have sought to control nature—and in the process has laid mankind open to some sobering prospects in the future. For Mr. Commoner would say, control of nature is impossible, existence is possible only by the route of cooperation.

You soon come to the comic strip Pogo's conclusion, "We have met the enemy and he is us!" And, you realize that a basic decision must be made regarding our assumptions about what man can do and cannot do. Early you see what those early American authors, such as Thoreau, Whitman, Mark Twain, Cooper, and Emerson, were talking about when they reflect such an entirely different spirit toward nature as compared with the attitude of our day. Today we think in terms of mastering nature. They saw man's proper relationship as one of cooperation and identity with nature. When you read a book such as this the wisdom of the fathers has a compelling authority.

For, we delude ourselves if we think ours is to master nature. In the last twenty-five years a whole Pandora's box of synthetic and nondegradable articles have been developed and produced. Now the question we face is what do we do with them. Detergents are one such an item. Result, not only are great quantities of phosphates poured into rivers and lake, but also mercury, which is used to produce phosphates. The imbalance produced in lakes is resulting in the death of lakes and streams, mercury in fish, and an imbalance of life in these bodies of water, loss of oxygen in the water, wiping out whole species of fish, but likely permanently changing the whole balance of nature (Lake Erie is Exhibit A of this process).

The frightening fact is that because our technology has never looked at the whole picture, it has brilliantly "solved" single problems but in the process has created a whole array of new ones. DDT is an example of solving one problem—the mosquito for instance, but opening the door to a whole array of new problems.

Barry Commoner, at the conclusion of an article on Lake Erie in the 1968 *World book yearbook,* says, "The deterioration of Lake Erie warns of a great impending crisis in our environment, one that threatens to destroy the suitability of the earth for human habitation. It is a crisis born of our unwitting destruction of the natural system that supports us. The lake damage suggests that the conviction that science and technology can 'conquer' nature is indeed a dangerous illusion. If we are to survive, we must remake our urban, industrial, and agricultural technologies so that they will conform to the unconquerable demands of the natural environment on which human welfare and survival depend."

In this brief paragraph, Mr. Commoner describes what *The closing circle* is all about. It portrays the lively prospect that man by his own technological doing will do himself in. He will not conquer nature. His only recourse is to understand and cooperate with nature—or be its victim.

One step to such understanding is to be informed. This book informs. It looks at our problem not just from the biological perspective, but from the social, economic, and political points of view as well.

If one could be so persuasive as to convince everyone to read a book on ecology for the purpose of getting people to see what we are doing to ourselves, at least a public understanding could result. This is a *must* book for such an understanding. And understanding is a must if mankind is to survive the crisis so imperceptibly but certainly shaping.

Doubtless my generation will survive the folly we have produced. But, the gnawing question I ask myself is what of our stewardship for the sake of those who will live 100 years from now? And, what will they say of our stewardship? Please do read *The closing circle.*

Published

Led by the Spirit. Five study guides, written to help prepare persons for the Festival of the Holy Spirit May 11-13 on the Goshen College campus, are now ready. The guides are centered in a series of New Testament selections on the leading of the Spirit, theme of this year's festival. Writing team of the guides was a group of Goshen College and Associated Mennonite Biblical Seminaries students, faculty, and local pastors led by Robert Guth, seminary student.

LETTERS

Coping in crisis

Dear Larry: I would like to compliment you on the timely and inspiring article by C. G. Rempel "Coping in crisis" (February 20 issue). For me it came just after a very close friend was killed in an accident. Thanks!

It has been good to read of all the good "vibes" at various end-of-the-year meetings. God has been good to all our conferences! I have been looking for some serious, prophetic venture of thanksgiving in innovative programming for the future. So far I haven't seen it in the reports. Maybe we feel God is blessing our *status quo*. Personally, I feel God is interested in our being faithful to our time, and the challenges are plentiful. Where are the Mennonite prophets of the 1970s? *Bernie Wiebe, 2506 Cumberland Rd., Grand Forks, N.D. 58201.* March 5

Let MCC represent us all

Dear Editor: You report that MCC's increased income caused executive secretary William T. Snyder some embarrassment and then quote him as saying that MCC must be concerned that its program not run too far ahead of the conferences' (February 13 issue). Because I think his way of thinking pervades a large part of our church leadership, I write the following to you and to your readership as well as to Mr. Snyder.

The unequal distribution of the material goods of this world is such that we in America enjoy a standard of living so much higher than most of the rest of the world that there is hardly a meaningful way in which to calculate the disparity. It seems strange then that the people who are supposed to be urging us to share our abundance would make statements which, if they do not have the opposite effect, do nothing to impel us to higher levels of giving. For most of us it is hard to resist buying that new model, whether car, dishwasher, or coat. In order for us to postpone our own gratification for the sake of God's cause we need each other's encouragement to give more of our money away. We do not need church leaders who are embarrassed when we do. Hopefully the MCC officers read the following week's issue of *The Mennonite,* which reported about food shortages in Bangladesh and India, or better yet the reports of the MCC field people on which your articles were presumably based. And if there is not need enough abroad, the Seattle Neighbors in Need (a food bank for the unemployed) could use some of the extra money.

To church officials who have the mentality reflected in Mr. Snyder's statement I would say the following: If MCC does not know what to do with the money I send, I know of many relief agencies that are willing to receive it, who know what to do with it, and I am not thinking of our conference mission boards. The reason why I, and apparently others, give less to mission boards and more to MCC is because we see that MCC does the kind of work Jesus wants us to do, namely to relieve people's hunger and heal their illnesses. Perhaps Mennonite conference boards are beginning to engage in this kind of work as well. While such may be a sign of Mennonite maturity, I do not see why we need to give to two or three boards simply in order to feed so many more organizational structures. Let MCC represent all of us. Let our church leaders take it as a message from their giving constituencies that we want them to get on with the job, even though by world standards our work is small, of redistributing the world's wealth as efficiently as possible.

In defense of Mr. Snyder, let me say that it is possible that it was *The Mennonite's* reporting which gave his remarks their dissuading and restraining effect. *John Klassen, 2032 Franklin East, Seattle, Wash.* Feb. 28

MEDITATION

On making persons whole

In dividing an individual into parts—a mind, a body, a spirit or soul—we are more Greek than we are Judeo-Christian. It is more Christian, more like Jesus' belief and action, to see a person as a whole, a totality, a person. And this is important.

So one may note Jesus' concern to make persons whole, those who in one way or another were not complete. The woman with a hemorrhage, a physical ailment, is made well (Mark 5:24-34). The man with many demons, we might say mentally ill, is restored to wholeness (Luke 8:26-39). The prostitute, morally and spiritually sick, is forgiven (Luke 7:36-50). While we tend to say "physical," "mental," "moral," or "spiritual," Jesus saw only individuals who were less than they could be, and so he did what was needed to restore them to wholeness.

It is instructive to observe, in the above illustrations (though not consistently in the gospels), the same word is used in the original, written language to describe the restoring (Gr. *sozo*). The woman with the hemorrhage is "made well" (*sozo*); the demoniac is "healed" (*sozo*); the prostitute is "forgiven" (*sozo*). And this is the word we usually translate "save." To deal with and remedy these conditions which prevent a person from being complete, by whatever name, is to save or rescue him from incompleteness.

This running together of what we term the physical, mental, and spiritual, this interrelatedness, is also evident in our own vocabulary. The English words *whole, health,* and *holy* stem from the same root, the Old English *hal.* Health is wholeness and, to some extent at least, holiness. In German this kind of common tie is also true, but even more dramatically. The adjective *heil* means well, sound, whole; the verb *heilen* means to heal or cure; *heilig* is holy or sacred; the noun *Heil* means salvation.

So the concern for persons, for a person, needs to be for each in his totality. There are unique approaches, certainly. The physician does have a special responsibility for the physical body, the psychiatrist for the mind and feelings, the pastor for spiritual and ethical matters. But this responsibility is not for one component of a person; it must be a responsibility for all of the person. And each approach is working essentially for the same thing—to make the person whole, to bring him to soundness and health, to save him from whatever makes him less than a full person —be that sickness, hunger, anxiety, crime, or sin.

This is our task.

Vernon Neufeld

Elated by Meetinghouse 3

Dear Editor: Thanks for the joint issue with the *Gospel herald* (February 27 issue) which dealt chiefly with the issue of worshiping of God or mammon.

I am elated that these important discussions have come from within the Mennonite church. This gives me much encouragement to know that this type of thinking is in the "midst of us."

Now that the issues and answers have been so clearly presented, there must be some follow-up by concerned and responsible people. Perhaps the first logical move would be to discuss this further in the churches, small groups, and through *The Mennonite*. The latter could be done by having more articles and through readers' letter response. *Raymond M. Brubaker, R. 1, Washington Boro, Pa. 17582.* March 10

World peace advanced

Dear Editor: My thoughts go back to our home when I was a growing youngster. The *Bundes Bote* had a vital part. Father and mother searched its pages, then discussed its contents to share a greater measure of spiritual food. Through discussions we children shared their spiritual gems.

The *Bundes Bote* has been replaced by *The Mennonite*. Along the way *The Mennonite* has lost much of the food for the spirit. The letters to the editor are partisan political criticisms, directed mainly against President Nixon and Billy Graham—letters one would expect from the news media, but not in a church paper.

This letter is not critical of the editor for publishing these letters, as it is the only way the conference can know the thinking of a minority of the constituency.

Many years ago in one of our Bible classes the following thought was given us: "Never leave a chapter in the Bible until you can see Jesus in it." In applying the above analysis to President Nixon and Billy Graham, the chief targets for criticism, we find two men who have been intimate friends through the years. Both are known around the world and highly respected by people everywhere. Few men in recent history have had the opportunity to acquire firsthand wisdom as they have. In their field of endeavor they are giants among men. They belong to the world, but we are richly blessed that we can claim both as our own.

When President Nixon took office he inherited a war to which he had not contributed. He pledged to bring home more than 500,000 of our citizens in the war zone, to wind down the war, to seek an honorable peace, and to bring the prisoners of war home. Now as President Nixon begins his second term he has kept his pledge to the nation. The stage for world peace appears more promising than it has in many years.

On the international level we have possibly witnessed the beginning of a miracle during the last four years. Nations seem to have mellowed toward the United States. Nations with a hostile ideology now participate with us in friendly council. This would have been utterly impossible only a few years ago.

Billy Graham continues to witness for God around the world and refuses to be drawn into controversies which would destroy his testimony.

Could it be that the Lord is using these two men to bring peace and to bring the people of the world back to God? We should be praying daily for both that the Lord's will will come to pass. *Lawrence A. Bartel, 124 Washington Ave., Souderton, Pa. 18964.* Feb. 22

We share same concerns

Dear Editors: Thanks to both of you (editors of *Gospel herald* and *The Mennonite*) for *Meetinghouse 3* (February 23), which I felt was one of the best issues of both periodicals in recent months. It was a beautiful, prophetic issue, and it is a real service to the Mennonite brotherhood to make it plain that we share the same concerns. *Doris Longacre, 724 Fulton St., Akron, Pa. 17501.* March 4

About letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

Contents

Helpers, healers, and people of mercy 218
VS is good news 220
News 222
The closing circle 229
Letters 230
On making persons whole 230
The Paul principle 232

CONTRIBUTORS

This week's issue focuses special attention on the Commission on Home Ministries. Three of the writers are on the staff or board. David Whitermore has spent several months visiting churches and communities telling the CHM story. Until recently he was pastor of Grace Church in Lansdale, Pa. George Lehman is completing a four-year term as director of the General Conference's voluntary service program this summer. Stan Bohn, pastor of First Church in Bluffton, Ohio, is chairman of CHM.

Vernon H. Neufeld, 1105 N. Wishon, Fresno, Calif. 93728, is executive director of Mennonite Mental Health Services.

COVER

Voluntary service worker Bob Neufeldt, right, talks with two boys in Oklahoma City.

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The Paul principle

Stan Bohn

In 1984 the Commission on Home Ministries worked itself out of a job and went out of existence. It started when Mennonite Indian Leaders' Council took over CHM's Indian ministries program in 1976. At CHM's suggestion, MILC made requests directly to district and provincial conferences for aid on mission projects.

The voluntary service program of CHM continued a policy started in the 1960s of having congregations replace CHM as sponsor of units. By the 1980 conference, many churches reported locally directed interdenominational VS efforts, and the VS office in Newton was closed.

The pioneering done by CHM in radio and TV spots was so popular that large denominations offered to help. They also funded the new five-minute Christian message movie trailers used at drive-in theaters, and funds from our congregations weren't needed.

There was a hot argument at the 1974 triennial conference. CHM threatened to stop channeling funds to new congregations. It urged nearby established congregations to send funds directly to the emerging congregations in Seattle and Orange County, California. A proposal was adopted that the functions of the church extension office be moved into the Sunday school classes.

Even the peace and social concerns office created to deal with issues some congregations thought they could not handle locally refused requests in 1982 to call a consultation on abortion and create a Mennonite position statement. It advised churches and communities to come together and work on it as a brother- and sisterhood should with the doctors, pastors, counselors, and others who actually faced the decisions. Other issues were treated the same way. Sometimes the letters to the editor section of *The Mennonite* added extra pages as churches reported their findings and other churches disagreed.

By 1984 CHM was out of a job and gone.

By 1985 the letters to the editor section in *The Mennonite* bristled with remarks such as: "We need some conference staff who understand Indian positions to help us not to repeat mistakes with minority groups." "The new military draft is flooding us with people looking for approved alternative service assignments. Get a VS director!" The new offshore mining developments in the Great Lakes have created a huge urban complex in western Ontario. We need a trained church extension person to help groups do more than build a building and serve themselves. We're wasting mission money!" "Those TV spots lack the zip our peace heritage gave them."

In 1989 CHM was recreated.

The above fantasy describes the usual CHM tension of doing necessary things while saying at the same time, "Are you sure you can't do it better locally?" You could call this tension the result of the *Paul principle*. The apostle Paul wouldn't let himself be built into any congregation. Instead of looking to Jerusalem for permission to act, congregations were to share discoveries.

It is a nuisance in letters, committee meetings, and reports to have someone constantly bringing up the *Paul principle*. Why should CHM sponsor a seminar on the offender when a *local* church could do it with other local churches? Then people could zero in on the needs at their own local court, jail, and probation office, organizing what's needed instead of returning from a conference frustrated by the local problems. It turned out that seminars were needed at both the conference and community levels.

If your congregation, after hearing the annual Gideon presentation, says, "Why don't local churches get together and put free take-along modern translation Bibles in our local motel . . . along with a note of some kind? Why pay the Gideons to make contacts churches could make?" the *Paul principle*, which has been a nuisance at CHM, is loose in your congregation, too.

Last week, a new leak developed in our roof—not out on the porch this time, but in the house. When I called a builder from our church he said, "Yes, I could put a new roof on, but . . . ." And then he proposed that he would provide the needed supervision and tools if we would think of making a family project out of it this summer. It would save money for other causes, give me some needed exercise, teach me some things about the three kinds of roofs we have, and solve the summer job problem for our teen-agers for part of the summer, so that they will do less watching of summer reruns on the tube. That is the way CHM, nagged by the *Paul principle*, wants to be used: not to do things for a congregation, but to help congregations make a church-family learning and growing project out of sharing Jesus Christ.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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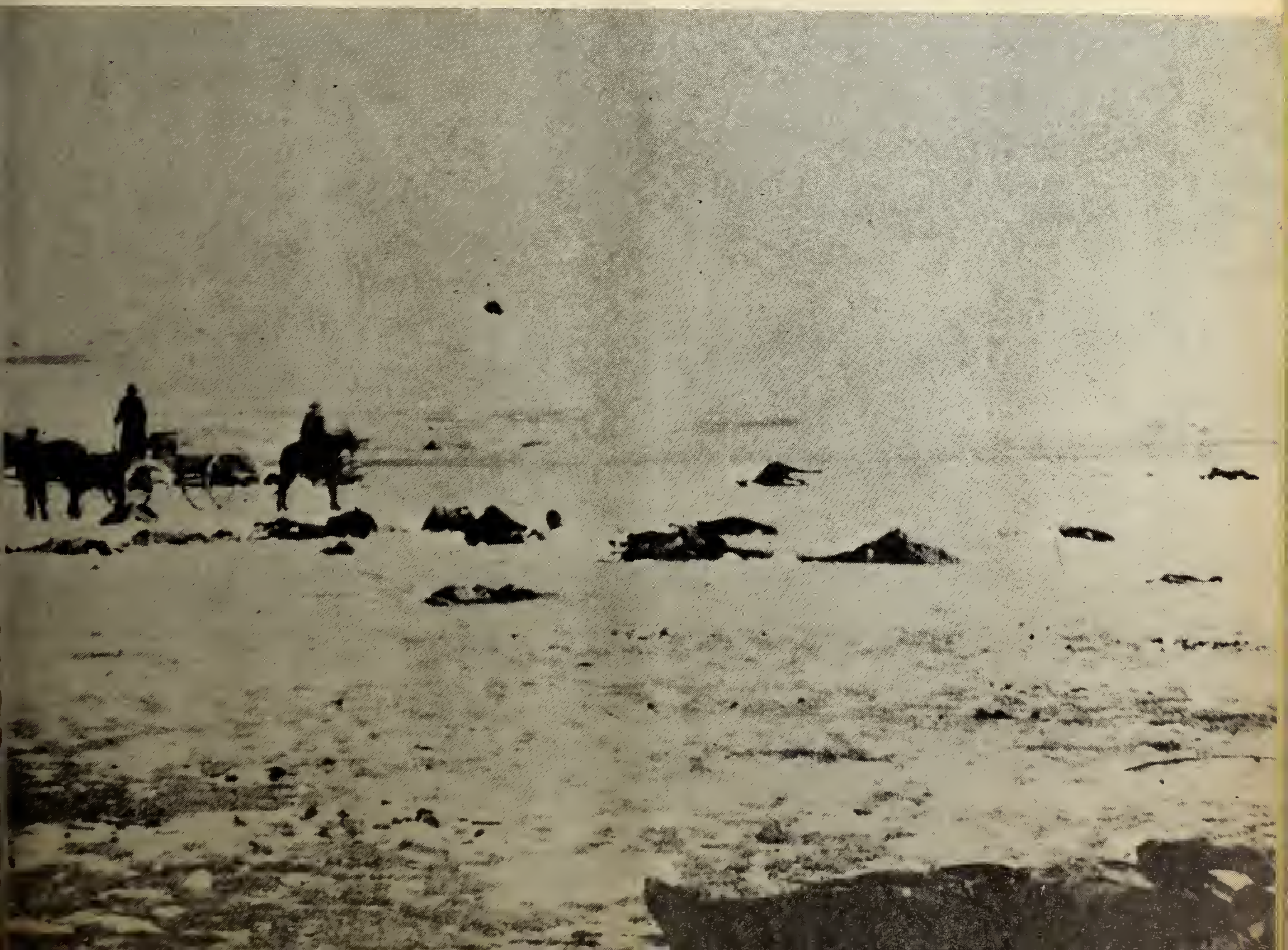
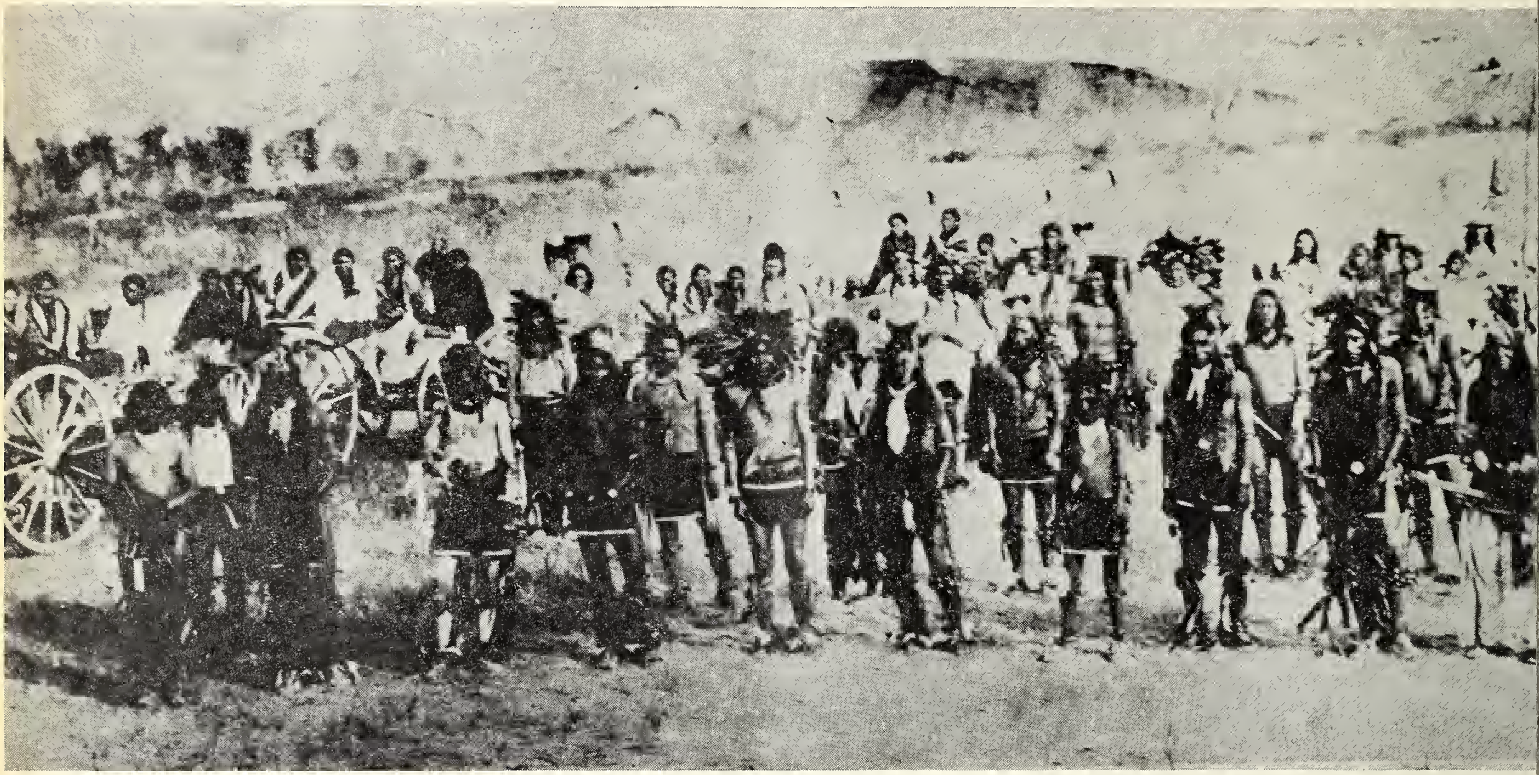
Wounded Knee, 1890



The seizure of Wounded Knee by militant Indians who, in a standoff with the government, declared the area a "sovereign nation," has virtually nothing to do with strategic location or whatever value South Dakota land may have. The saga of Wounded Knee 1973 has to do with memory and history, for it was there in 1890 that the last major incident in the "Indian wars" took place. At Wounded Knee the spirit of the Sioux was broken—for many decades at least—as the United States Cavalry slaughtered some 300 men, women, and children who were trying to reach Pine Ridge, the site of the agency set up for the Oglala Sioux by the government. The photos on this page and the cover, made available by the Museum of the American Indian in New York City, are scenes taken before and after the massacre.

(Cover) Bodies of Indians lie on the battlefield at Wounded Knee, following the December 29, 1890, massacre. (1) A band of Sioux assembled for a dance in August 1890. Nearly all were later killed at Wounded Knee. (2) When the shooting stopped, scores of Indians were dead or seriously wounded. Many of the wounded crawled away to die. The dead Indians were buried in a mass grave after the massacre. (3) The body of a Sioux medicine man killed in the fighting.



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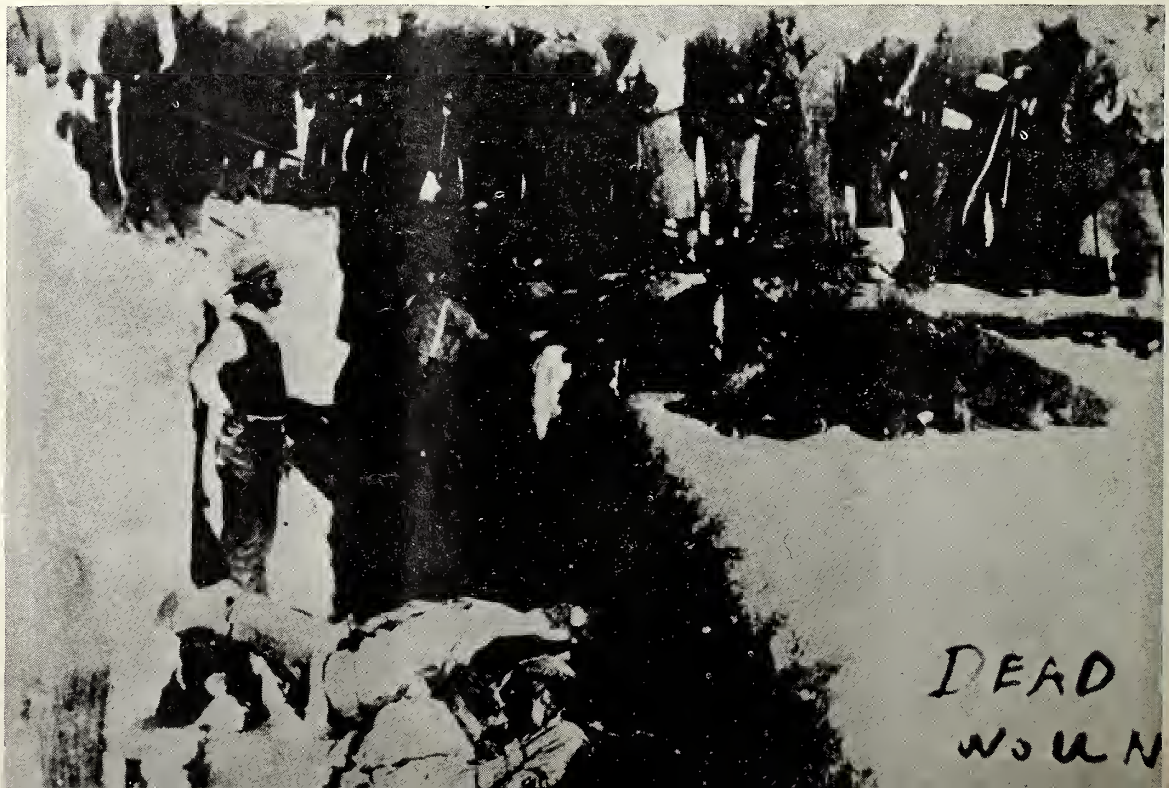


IN MEMORIAM

Wounded Knee
December 1890
March 1973?

Bill Meilen

3

Brave men blue
Tall in saddles
Long knife soldiers
Horsed and sabred
Do not let
The running babies
And the squaws
Reach the fathering arms
Of the mossgrown outcrop
Ride down the bearing women
Slice through the screams
Of the carriers
Of future braves.
To make these birds unborn
That could fly high
Smash the eggs
While in the nest
So they will never reach
The freedom of the sky.

Boys in khaki
Smoothfaced guardsmen
Raise your Garands
And draw a bead
Upon a people's hope.

Wounded Knee and a hardened heart

Peter J. Ediger

Notice!!!
"We the people of this land are at the point of no return.
So this will be your last chance, white man.
Learn to live with us or suffer your own greediness
and your sins to our people.

We will overcome our plight.
We will be free once again.
Let no man stand between our search for freedom
unless he is willing to be chastised.

We only die once,
so let's die here together
Wounded Knee, Again.
It is better to die on your feet
than to live on your knees."

Those words, posted on a bulletin board at the "liberated" trading post at Wounded Knee, wormed their way deep into my guts during two days at Wounded Knee, where several hundred native Americans were living those words and ready to die with those words.

And death was just over the hills at Wounded Knee, prowling on the tracks of dozens of armored personnel carriers threatening to move in at any time.

And there we were, a dozen persons present in the name of the Christian church—present in an interposition between the rifles and tanks of the FBI—federal marshals and the fortified bunkers of the Indians, present to observe happenings in the demilitarized zone, present, hopefully, to help cool the clamor for invasion and to encourage further negotiations—negotiations so difficult and yet so vital, so complex and yet so crucial.

We came to Wounded Knee at the request of the National Council of Churches to participate in a mediating ministry. I came with many questions; I left with many more. I came with some feelings about Wounded Knee; I left with these:

Wounded Knee is a symptom of a hardened heart, and I am a part of that heart.

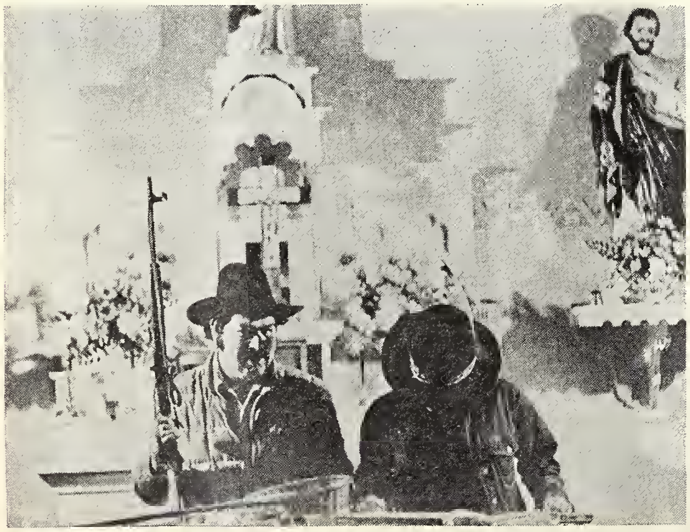
Wounded Knee is a symptom of a diseased body, and I am a part of that body.

Wounded Knee is a symptom of a crippled conscience, and I am a part of that conscience.

Wounded Knee is a symptom of a two-hundred year running festering sore, and I am a part of that continuing infection.

Will our hearts be buried at Wounded Knee, or can Wounded Knee help the whole body to be free?

Indians, one of them holding a gun, stage a religious ceremony in the Sacred Heart Roman Catholic mission in Wounded Knee, South Dakota. The church served as headquarters for the Indians who took over the village, located in the Pine Ridge reservation.



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NEWS

Aid considered for refugees at Wounded Knee

Paul Leatherman, director of MCC's voluntary service program, prepared the following report March 16.

Sharp battle lines have been drawn between the American Indian Movement and the U.S. Department of Justice at Wounded Knee, South Dakota, on the Pine Ridge reservation. Various church groups have been working with the opposing sides to bring about a cease-fire. It appeared that an agreement had been reached, March 10. One of the points of the agreement was a commitment on the part of a number of churches to provide food for the Indians who had lost their homes through fires and looting as a result of the Wounded Knee confrontation. Church World Service asked MCC if it could mobilize a feeding program at Wounded Knee.

Last week Lawrence Hart, a Mennonite minister and a Cheyenne Indian chief from Clinton, Oklahoma, briefed the MCC executive committee on the Wounded Knee situation as he understood it. Mr. Hart is a newly elected member of the executive committee. He encouraged MCC to investigate the needs of the Indians who had been forced out of their homes in Wounded Knee but cautioned against moving too quickly.

Indians have faced broken treaties and broken promises from the white man ever since he arrived in this country. The Bureau of Indian Affairs which has been established by the U.S. Government to administer government funds on behalf of Indian affairs is itself repressive. Many times the bureau does not work in the best interests of the Indian.

The various Indian tribes have different opinions on how they should respond to these broken promises and repressive tactics. The American Indian Movement is a militant group that speaks for only a small portion of the Indian population.

Virgil Claassen from the MCC center at North Newton, Kansas, and Nelson Hostetter, who was then in Rapid City, South Dakota, went to investigate the needs in the Pine Ridge reservation. Road blocks prevented them from entering Wounded Knee. The cease-fire did not materialize as had been anticipated.

Mr. Claassen and Mr. Hostetter estimated that sixty-five Indians had left their homes in the Wounded Knee area and were living in church basements and with other families in Pine Ridge. Raymond Lautt, a Mennonite Brethren working with the Rapid City disaster response committee, has delivered a load of blankets, food, and money to these Indian refugees. He will be available to give further assistance if called upon.

The investigative team concluded that until a cease-fire is firmly established and there is free access into Wounded Knee both for Indians and others, attempts to help from outside the area would only further complicate the situation.

Freeman Junior College sets new direction

A career-oriented curriculum will be the central thrust of Freeman Junior College, Freeman, South Dakota, according to a recent decision of the college's board.

The decision, made March 14, grew out of two executive committee meetings and two full board meetings during the past month on the subject of the future of the school.

Another meeting soon with the board and the Freeman Junior College corporation will outline more detailed plans of the new emphasis, certain elements of which will be reflected in next fall's program.

The board based its action in part on the experience of Hesston Junior College, Hesston, Kansas, which draws Mennonite students nationwide for career studies and which is one of the few church colleges to enjoy steady enrollment growth in recent years. Freeman Junior College has recently experienced a decline in enrollment.

The Kansas college offers a variety of two-year career programs including agriculture-business, building technology, child care, electronics, and professional secretarial.

In its decision, the Freeman board reviewed two study documents prepared by Robert Kreider, study director of the Department of Higher Education of the General Conference.

In his paper on career-oriented education as an option for Freeman, Mr. Kreider proposed such criteria in selecting career programs as: no program which would require initially more than one full-time faculty member, programs which permit extensive on-the-job learning opportunities, and programs leading to promising employment opportunities.

The board, in opting for the career-oriented program, said it sought to do this "in the liberal arts context with a strong Christian and religious emphasis and with continued close relationship to the Mennonite church."

Palmer Graber, board chairman, said, "The executive committee, which has been charged with the task of securing a new president, now has a much clearer sense of direction for its search. This is now our No. 1 job."

Mr. Kreider said the four-year Freeman Academy would continue, but the accent will be on the junior college.

Released journalist finds homeland selfish

An Australian journalist, recently released after three years of captivity in the Chinese People's Republic, declared in Sydney that he had returned to "a rich, selfish, dog-eat-dog society."

Francis James, fifty-six, former publisher of *The Anglican,* went on a journalistic assignment to mainland China in 1969. He was arrested as he was about to cross over into Hong Kong. He was charged with being a Russian spy.

Mr. James said that Australian society appeared to be "in a far worse state" than when he left it in 1969, using, as it did, "pretenses and shams" to disguise the fact that "it was not merely unchristian, but positively anti-Christian."

Seminarians look at women's roles

The number of women students at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, is not large — twenty-four full-time and part-time students. But the number is ten more than last year, and that increase plus the general climate in the churches has made the role of women in the seminary and in the church the most talked-about issue on campus this year.

Most of the discussion has been private or in small groups, but the issue has been there. Women — both students and wives of students — have started meeting regularly over lunch or during an evening to discuss their roles. Men have discussed the issue more informally and wondered why the groups were for women only. Finally in March the whole seminary community discussed the issue at a Friday noon forum. Earlier in the week, Dorothy Nyce talked in chapel on "Women in God's plan and men's world" and was applauded—a rare occurrence.

Women at the seminaries have been meeting together for years—but primarily through the Seminary Women's Fellowship, consisting mostly of wives of students and faculty who met to listen to missionary talks and devotions.

The newly formed groups are talking instead about themselves—how they can relate to the seminaries as students or students' wives and how they can relate to the churches as pastors' wives.

A group of women students began meeting in December over Monday lunches to talk about theological education for women, curriculum changes, finding jobs after graduation, and recruitment of more women for the seminaries.

Some women students have felt that the seminaries should be more active in finding employment for women graduates in the churches. Erland Waltner, president of Mennonite Biblical Seminary, argued that the seminary doesn't provide placement service for anyone—male or female.

"We are primarily an educational institution, not a placement agency," he said. "But the women's raising the issue may result in more concern for everyone's placement."

A course on women's history in the church had been planned for the January interterm but hit some snags, and the women students' group has, to a degree, been an extracurricular response to an issue it was not possible to study fully within the regular curriculum.

Carol Hull (center in striped blouse) leads an all-seminary forum, discussing two women's groups which have begun meeting on campus this year.

The second group, mostly students' wives—although there is some overlap with the first group—is more diverse. Participants include working women, students, wives of students, and women who spend most of their time rearing children—women who otherwise would have little chance to interact with each other.

The group is studying the book *After Eve* by Alan Graebner, and discussions include such topics as the role of a minister's wife, women's role at seminary, combining vocation and marriage, and personal fulfillment.

"Women here are awfully fragmented," said Dorothy Nickel Friesen, former student and student's wife. "We do not ever see each other except on Wednesday evening (when the group meets). We had stereotypes of what a working wife is. It is important to discover real people under those titles."

Ms. Friesen said the women's groups had been criticized for being separatist, but "we have 4,000 years to catch up on who we are."

The all-seminary forum to discuss the women's groups became a place to inform the men about what was happening and defend the groups' existence against those who were not sure why women should need to meet separately.

"There are so few of us and this is a man's world," said Dorothy Ann Friesen.

"My self-confidence in my vocational goals decreased after I came to seminary," said Martha Smith, a middler who plans to take special training in clinical pastoral education. "I felt pressure from men at the seminary to prove myself academically. Everyone has been conditioned that women are not supposed to work with theology. But I have had to develop self-confidence that, yes, I can do theology. I can exegete.

"It's exciting to work with other women (in the small groups). At the same time, it is threatening for us and for men. This awareness brings responsibility, and women must be adequately prepared to take responsibility. But I am positive about the future role of women in the church. If a woman has a good understanding of her own womanhood and her mission and is adequately prepared and not apologetic for that, I feel that the churches won't be denying her the right to work where she is prepared. If we could get more women who are willing to take that risk, we could really do things. There have been some in Mennonite history, but there just haven't been enough."

The role of women is not the only issue at the seminaries.

There is much discussion, both formal and informal, on *finding community*. The emphasis on community is an official part of the program of the seminaries through K (koinonia) groups (small groups in which students and faculty and spouses participate regularly), weekly forum meetings over a sack lunch, chapel services, and field education in congregations.

The catalog says, "The knowledge which is to be communicated and learned through the curriculum is basically relational in character and its mastery and comprehension involve relationships. . . . This calls for a different orientation of members of the learning community toward each other than would be required if their intellectual search were directed toward purely objective material whose secret can be determined by disinterested observation and analysis which leave the discoverer unchanged in his being."

Yet there are questions about whether community can be structured—whether there should be less trying to structure it and more trying to manifest it.

Part of the feeling of community is the blurring of denominational lines at the two seminaries—Mennonite Biblical Seminary and Goshen Biblical Seminary. Few people seem to care—or even know—who is General Conference Mennonite and who is (Old) Mennonite. Eleven denominations are represented in the student body of 110, although most are Mennonites. The president of the Community Council, made up of faculty and students, is Bob Hull, a Catholic.

The tension between the academic and the practical is always present. Some students feel that they receive too little academic credit for the field work they perform—either in nearby congregations or in clinical pastoral education.

As faculty member Jacob J. Enz put it, "There is the continuing creative tension here between the book and the living human document."

"But this is a tension you want to keep," said John Howard Yoder, Goshen Biblical Seminary president.

A related tension is whether the seminaries are to "prepare people for the ministry, period" or to serve also those people who want a one-year theology program and lay persons who have come to think through their faith.

Mr. Yoder saw a slight *shift in student interests* from the peace activism of the late sixties to a new charismatic emphasis.

The *self-study* necessitated by a regular accreditation review has meant that the seminary community has been looking hard at itself this year. The question related to all these issues is: How can we create a setting for theological education that is consistent with our theology as a believers' church? That question has been addressed in twenty-four pages at the back of the current catalog and continues to be addressed as the seminaries continue becoming. *Lois Barrett Janzen*

Construction progresses on African hospital

The following report was submitted by Sam Ediger, a short-term worker under the Commission on Overseas Mission, supervising construction on a new hospital near Kananga, Zaire.

Two Zairian construction workers help with building the new hospital at Tshikaji.

I am here with the IMCK, or Christian Medical Association of Zaire, building a new 200-plus-bed hospital, if the money holds out. This hospital is to train doctors and nurses and take in only special cases for analyzing and cure. I am one of a team of three here, and my assignment is to supervise the men, about seventy-five by now, and also control the quality of construction, which of course, is a feel-as-you-go method, because there aren't any testing laboratories here.

From fifty to one hundred men work here, depending on the need, and by the ones standing in line at the gate, you could probably get three times that many at a day's notice. They come from various villages in a fifteen-kilometer radius.

Some of the wealthier men get to work on motorbikes; others have just a plain worn-out bike; others walk all the way. We start on the job at 7:30 A.M. and they usually report to work at 7:15 for roll call and our morning devotions, which consists of group singing and prayer. This means that many have started from home around 5, without breakfast, possibly carrying a banana or palm nuts for their meal. There are stands on the way and across the road, and we allow a fifteen-minute break for lunch. Ladies come by with bananas, peanuts, etc., which is all the men eat till they go back home late in the evening for their big meal of *bidia.*

These men are hard-working and quick to learn. You will always receive a return smile or a greeting as you pass them at their work. They appreciate their job, since it gives opportunity for earning and learning, even though they receive for the day's work less than $1.00 (U.S.). The cost of goods is higher than in North America, so somewhere they have to do without. They don't live in expensive houses, drive big cars, or eat out often.

They are quite young in their technical experience. A rubber-tired wheelbarrow is really something to sport on the job. Give them a red-handled hammer, or even a pencil, and they feel important.

Most of these men live in stick houses covered with mud and with a grass roof. Some have mud-block houses with a tin roof. I helped a labor foreman build one of these mud-block houses with a tin roof.

These men are Christian gentlemen. They are eager for the Bible and Christian literature. They love the morning devotions. If you are taking a busload home because of rain, you will find them singing religious songs most of the way. We have bought and handed out over 100 Bibles and tracts for our workers and have ordered 100 more.

WHERE IN THE WORLD ARE YOU?

Where are you? All over the world! You may be thinking, "Nc
not—I'm here in Saskatoon (or Quakertown, or Bloomington,
or Dallas, or Freeman)." Yes, you are there in your home town,
right there in your own community.

But you are in the world, too. You were out in the world that time you helped a needy neighbor. In your own way you tried to show the love of Christ to him.

You are in the world through a son or daughter or friend who may be in a service or mission program somewhere, either under MCC
or General Conference. They are representing you by going where yo
cannot go and serving in ways for which you may not have the sk
You are in ten countries of the world where workers of the
General Conference Mennonite Church are helping people to f
Christ and wholeness of life.

You will soon be communicating God's love and f
two new TV spots, "You're OK" and "You're L
in May and June. Your gifts make it possi
stations to let people know that God—a
Jesus said one day that His followers "are li
world." Our world is the one which "God lov
His only Son, so that everyone who believes i
but have eternal life."

Ours is a world of people—people with whom w
whom we can love, whom we can care about.
suspicious, afraid, illiterate, undernourished, po
bankrupt. We who have been put in touch with G
to introduce such persons to God's love.

"As you go, make disciples" is a paraphrase of
words. Make disciples as you go into the world you
go through your representatives.

Let's be our best for God wherever we are in the

1973 PROGRAM

Commission on Home Ministries—$369,300
Voluntary service; Indian American congregations and school; radio and TV; evangelism; programs on peace, poverty, and social concerns.

Commission on Overseas Mission—$1,470,645
Programs in ten countries: evangelism and church planting; training national leaders; missionary support and travel; urban witness; medical work; economic development; educational ministries; and MCC overseas relief and service.

Commission on Education—$143,000
Developing Sunday school and other study materials; leadership development; workshops; work with children, youth, and college students; publications.

Mennonite Biblical Seminary—$173,000
Training church leaders; teacher salaries and equipment; scholarships; maintaining physical plant; Institute of Mennonite Studies.

TOTAL	**$2,155,945***

*Includes the following amounts for poverty projects: $27,500 for CHM; $27,500 for COM; and $5,000 for COE. Total, $60,000.

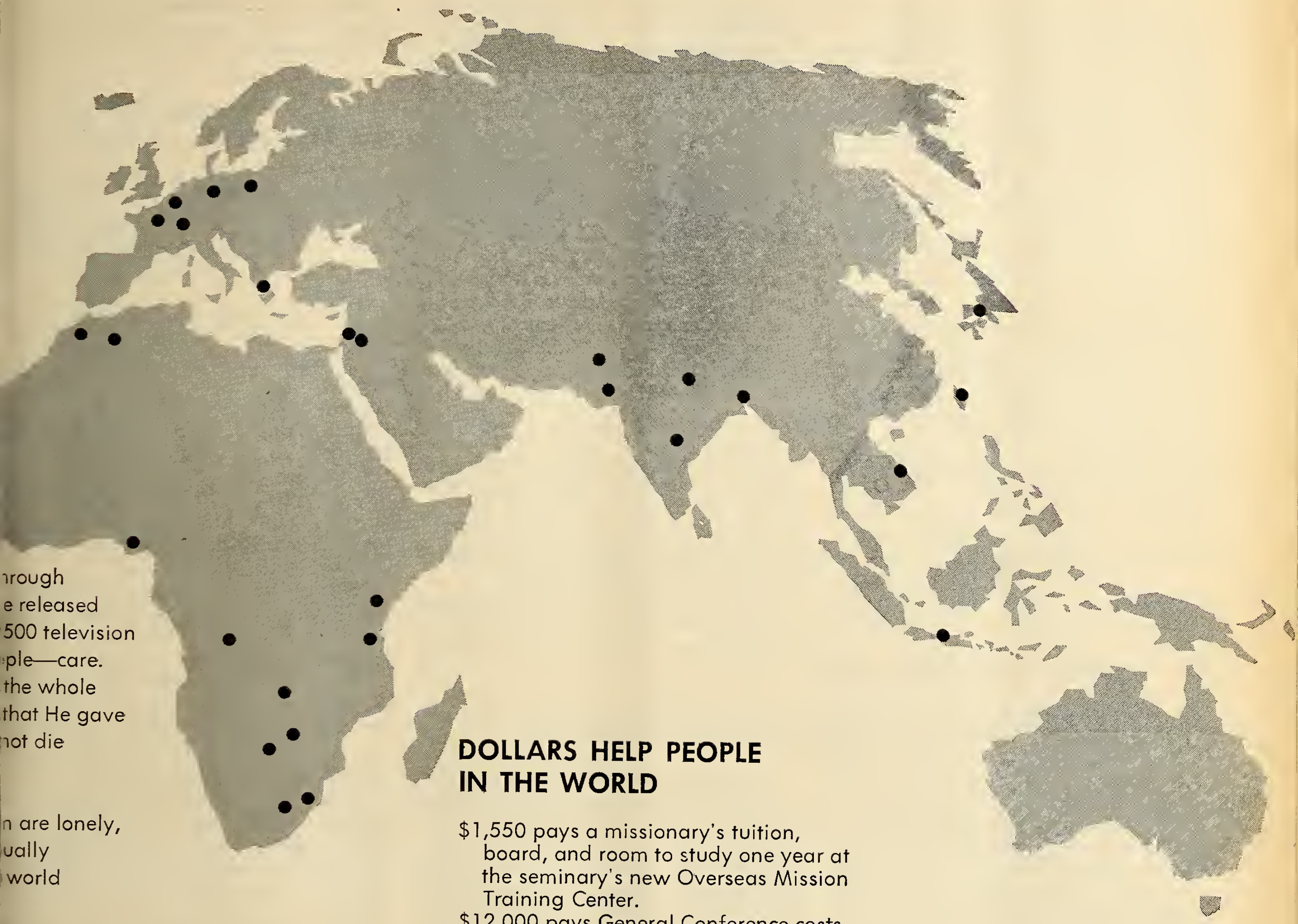
OUR WORKERS IN THE WO

Workers on five continents and in thi
nine countries are giving a Christian
witness through the worldwide minis
of the General Conference Mennonite
Church.

Our gifts make possible this testim
to life, love, peace, and reconciliatio
in Christ.

The number of workers supported
through your contributions to Genera
Conference are:

Go to the whole world and preach the
gospel to all mankind—JESUS



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ıeral Conference		
Overseas	180	
ndian workers	30	
Voluntary Service	140	
Mennonite Biblical Seminary	17	
Staff (Newton, Winnipeg, and Saskatoon)	50	417
nnonite Central Committee		
Staff (North America)	33	
Workers in North America	68	
Workers overseas	144	245*
Total		662

ɔtal MCC workers: 733. General
ıference members represent one-third
the total.

DOLLARS HELP PEOPLE IN THE WORLD

$1,550 pays a missionary's tuition, board, and room to study one year at the seminary's new Overseas Mission Training Center.

$12,000 pays General Conference costs for two new TV spots to be shown across North America.

$2,849 will permit Vidal and Julie Jimenez to start new work in Girardot, Colombia, a city of 70,000. Urban witness and church planting are urgent priorities in Colombia.

$500 is needed to plan a Graduate Seminar for Mennonite students. This is one of the few ways we keep in contact with our young people in higher education.

$500 provides the funds for one couple to attend the Theological Institute in Kinshasa, Zaire. While husbands prepare for the ministry, wives receive instruction in Bible and homemaking.

$200 makes it possible to recruit, train, and place one volunteer in a Voluntary Service unit for two years.

General Conference
Mennonite Church
600 Shaftesbury Blvd.,
Winnipeg, Man. R3P 0M4
Box 347, Newton, Kans. 67114

MCC personnel down

The number of MCC personnel in service increased steadily since 1963 until last year. Total personnel in 1972 declined slightly to 759 last November, compared to 772 in November 1971.

The reasons for decline in personnel are difficult to pinpoint. Major changes in the Selective Service System in the United States in 1972 resulted in a significant decrease in the total number of persons drafted. For some potential volunteers, the primary reason for entering service, the draft, was removed.

However, the apparent decrease in interest in service cannot be blamed entirely on the draft. A number of persons close to Mennonite colleges have felt a lack of student leadership and interest in involvement in social issues. One professor noted that students seem to be directing energies toward intentional communities and local social issues. Others speculate that a tightening job market discourages young people from giving up present or potential jobs.

"One bright spot is the strong continuing interest of people who have served previously in MCC," said Lavon Welty, personnel director. "The wealth of interest that exists among our former workers may be one key to the recruitment problem."

The number of MCC persons serving overseas at the end of November 1972 was 488—the same number as in November 1971. The number of personnel decreased in Nigeria, Zambia, Vietnam, and Greece and increased slightly in Botswana, Jamaica, and Zaire.

Fewer volunteers are serving in North America. The greatest decreases occurred at Junior Village in Washington, D.C., where MCC involvement was completely phased out, and in Atlanta, Georgia.

More Canadians are entering MCC programs. For the first time in the recent past, Canadians make up more than one-fourth of the total personnel in service.

Most major Mennonite conferences saw increased involvement on the part of their members in MCC service. One notable exception was the Mennonite Church. At the end of 1971, 272 Mennonite Church members were in MCC service. In 1972 there were only 227.

MCC volunteers from non-constituent churches increased from 14.2 percent of total workers in 1970 to 19.6 percent in 1972.

Foundation names officers

The structure of an inter-Mennonite foundation for Canada is gradually being shaped by the conferences which have agreed to work together on this project.

Representatives from three conferences and observers from a fourth group met in Winnipeg in early March to hear about final preparations for an application for a charter and to make further refinements on the organization's bylaws.

Mennonite Foundation of Canada will begin with twenty-two corporation members. All of them will be elected by the three member conferences. Six each will be selected by the Western Ontario and Ontario Mennonite conferences, and ten by the Conference of Mennonites in Canada. Provisions have been made to permit other conferences to join if they wish. The Northwest Conference (formerly the Alberta-Saskatchewan Conference), for example, is considering entry. It had observers at the March meeting in Winnipeg.

The twenty-two corporation members, in turn, will elect an eleven-member board of directors.

The interim board of directors, which is responsible for the foundation's business until each of the conferences has duly elected its contingent of corporation members, named its officers at the March meeting. They are David P. Neufeld, Virgil, Ontario, chairman; Milo Shantz, Preston, Ontario, vice-chairman; Arthur Rempel, Winnipeg, secretary; and Mervin Good, London, Ontario, treasurer.

Considerable time was also devoted at this meeting to a discussion of the functions which the foundation will assume. Because it will be registered as a nonprofit corporation, it will not be able to incur debts on tax-deductible donations. It will therefore need to work out an arrangement with the conferences whereby the foundation will administer and invest such funds on a management-trust basis. Through this type of an arrangement, each member conference will be fully aware of the funds that the foundation is handling on its behalf. It will also be possible for the conferences to turn other funds over to the foundation.

The foundation will be in a position to serve the conferences and related institutions in a variety of other ways, such as setting up educational programs, providing legal counsel and investment advice, and administering certain funds.

Minneapolis congregation refuses telephone excise tax

Faith Mennonite Church in Minneapolis, Minnesota, has recently voted to withhold payments of the 9 percent federal excise tax on its telephone bill "in protest against the Vietnam War and U.S. militarism."

The church council had discussed the issue in November and January and had recommended that the tax issue be brought up at the anual business meeting February 4. On that date, the issue was debated during the Sunday school hour and voted on at the annual meeting in the afternoon.

"There was not complete consensus in our case," said Pastor Donald Kaufman. "But a significant group feels that this is an important Christian witness."

Congregational moderator Richard Westby drafted a letter to Northwestern Bell to be sent with each month's phone payment. The letter reads in part:

"The Faith Church has traditionally opposed war and continues to pay for war (although tax withholding does not have a long tradition within our history.) This contradiction between profession and practice within our congregation is now being changed so that we are more consistent in our faith. We are opposed to war and do not want our tax payments to support, endorse, or pay for U.S. war efforts.

"As a church organization, we realize that we have a responsibility to our country and government for services rendered. We support our government except when it contradicts Christian morality and conscience. . . . We feel obligated to challenge our government's reckless and immoral military deeds. By our small action we join with many other moral people in strongly urging our government to change its priorities and reduce its dependence upon the military. Without money, modern warfare could not be fought. . . ."

The telephone tax, formerly 10 percent, was restored by President Lyndon B. Johnson in 1966, during the escalation of the Vietnam War. Beginning this year, it will be decreased 1 percent annually until it disappears in 1982.

Stuckys to serve again in Colombia missions

Gerald and Mary Hope Stucky, missionaries in Colombia for nearly twenty years, will return to Colombia for the Commission on Overseas Mission, probably in early May.

The Stuckys, who began the General Conference Mennonite work in Colombia in 1945, have been invited by the Mennonite Church in Colombia to serve in preparation and counseling of church leaders, promotion of retreats, and interdenominational relations.

COM has also asked the Stuckys to help implement the priorities of last June's Goals-Priorities-Strategy meeting, orient new missionaries, and interpret Anabaptist teachings on peace and discipleship.

The Stuckys served in Cachipay, Colombia, until 1965, directing a school for children of those with leprosy. After the Stuckys' termination in Colombia, Gerald served as associate pastor of the First Mennonite Church in Berne, Indiana. He has been a member of the Commission on Overseas Mission and has served on the commission's candidate committee since 1968.

G. Stucky

M. H. Stucky

After leaving Berne, the Stuckys studied in the clinical pastoral education programs at Methodist Hospital in Indianapolis, Indiana, and at the Ypsilanti State Hospital, Ypsilanti, Michigan.

Gerald is serving from December to mid-April as temporary candidate secretary for COM in the Newton, Kansas, offices, in the absence of Lubin Jantzen, who is on special assignment to India. Mary Hope has continued her clinical pastoral education at Prairie View Community Mental Health Center, Newton, during the past four months.

Both Gerald and Mary Hope are graduates of the Biblical Seminary in New York.

Although it is unusual for missionaries to return to a country once they have terminated, Mr. Stucky said he was looking forward to meeting friends and coworkers.

"I am hoping to be a real service to them, more in the role of a brother and servant rather than a leadership role," he said.

Whitermore will work in church extension

David Whitermore, who will complete an itineration assignment with the Commission on Home Ministries in June, has been asked by CHM to begin a new assignment in church extension July 1.

The invitation to the new assignment, which lasts through the end of the triennium, grew out of discussion at the recent annual meeting of the commission. There commission members and district mission committee members saw a need for more leadership from CHM in church extension. They pointed to a readiness in the conference for new initiatives in church extension and an openness to varied forms of church extension, including house churches, intentional communities, and "daughter" congregations.

"The city church movement of the 1950s has kind of died. That was a gathering of lost sons of Menno into suburban church buildings," said Palmer Becker, CHM executive secretary. "But there are a lot of people in communities in North America that could be helped with an Anabaptist type of fellowship. A number of congregations are expressing some interest in starting a new congregation."

Mr. Whitermore's job description will include developing a strategy for church extension in consultation with district home missions committees and others at a specially called meeting later this year.

He will work with districts to find appropriate locations for new churches, and perhaps live at a location for a month or two to help the new congregation get started.

He will also help in promotion in "developing a church extension mentality in the General Conference."

Before Mr. Whitermore began his assignment with the Commission on Home Ministries in September, he served for almost ten years as pastor of the Grace Mennonite Church, Lansdale, Pennsylvania.

During those ten years, the Grace Church helped to start the Norriton Community Church, the Kempton Mennonite Church, Indian Valley Mennonite Church, and the Crossroads Community Center in Philadelphia.

He formerly served as Eastern District representative to the Commission on Home Ministries and is chairman of the CHM Faith and Life Radio and Television committee.

Whitermore

Parents, church leaders share blame for runaways

A California audience of 2,000 young people and their elders recently heard David Wilkerson of Teen Challenge criticize parents and many church leaders for hypocrisy and cited it as a prime cause why young people run away from home.

"Parents who smoke and drink are just as hooked on cigarettes and alcohol as any of their kids are on drugs, and they have abdicated their right to preach to their children," the author and youth minister said in a speech in Napa, California.

Mr. Wilkerson, who has spent the past decade and a half working with troubled young people, gave three primary reasons why youth leave home: (1) a hassle with friends, (2) a hassle with their faith, and (3) a hassle with their parents. He challenged his youthful listeners to get out of bad company and stand up for what they believe. He said a wave of doubt is sweeping across America.

"Young people don't really believe they can touch Jesus in prayer and it's simply not in vogue to believe in miracles," he added.

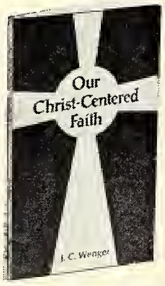
REVIEWS

Covenant of despair

Covenant of despair, by Omar Eby (Herald Press, Scottdale, Pa., 1973, $5.95) is reviewed by Paul I. Dyck, a former missionary in India who is now teaching at the Mennonite Collegiate Institute in Gretna, Manitoba. He holds an MA degree in anthropology.

It was with joy that I discovered this new novel by a Mennonite author, particularly since he was writing about the experiences of an American missionary in an African setting. The book is a far cry from the traditional missionary novel in which all the forces of evil are out there among the "heathen." In fact, the message comes through with great clarity that the major battle to be fought is right inside each person, be he white or black, teacher or student, missionary or whatever. All men are full of desires, which must be dealt with in honesty before God.

In the novel the religious bigots who make life miserable for everyone are the members of the East Africa Revival Fellowship. They assume that they have arrived at moral and spiritual perfection, but are unchristian in their harshness and cold correctness.



OUR CHRIST-CENTERED FAITH
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A summary of New Testament teaching on a faith built around Christ, enlightened and empowered by the Holy Spirit resulting in obedient living.

Here is a concise statement of Anabaptist-Mennonite belief doctrine in the centralness of Christ to our faith.
72 pages. Paperback. $1.50

ORDER FROM:
FAITH AND LIFE BOOKSTORE,
NEWTON, KANSAS,
OR BERNE, INDIANA.

The hero of the novel is determined not to be like them, but he soon discovers that his own desires are explosively real. He tries to hide his feelings (and an indiscretion) from the headmaster of the school in which he is teaching. Life becomes even more of a drag, as he feels that he is living in duplicity.

When the headmaster hears a rumor about the hero's activities, explanations are demanded. The hero then decides that his own attempts at hiding his feelings are just as hypocritical as the headmaster's correctness. He confesses his indiscretion. The headmaster has no warmth of understanding or forgiveness, but the hero finds that he can even attend a meeting of the Revival Fellowship without anger or resentment.

The title of the book comes from the account in the Old Testament where desperate men in the wilderness made a covenant with David to stay with him through thick and thin. They were sinners who banded together for survival. The hero realizes that he, though a missionary, is still a sinner. He needs words of encouragement, not condemnation. The covenant of despair leads to freedom—freedom from having to keep up a false front, a pretended piety, and freedom from having to defend himself.

Fresh vision on racism

About a year ago several Mennonite groups teamed up to talk about white racism. The Reference Council on Race decided to prepare a small study document which would help church groups to ask the many-sided questions dealing with the ugliness of racism.

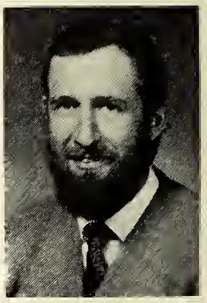
Lois Bartel of La Junta, Colorado, was appointed writer of this study guide, which is now off the press. It is a small paperback entitled, *A new vision.* The booklet has thirteen chapters which include relevant reference sources, a Cheyenne gospel song, and a litany of confession.

Youth and adult church groups ought to work through portions or all of this book, since it offers opportunities to enhance our understanding of racism, which I have a hunch, is rearing its ugly head in varied forms presently. *Menno Wiebe*

RECORD

Workers

B. Baughman


W. Baughman

William and Barbara Baughman, Pulaski (Iowa) Church, will begin voluntary service with the General Conference Mennonite Church in mid-April. The Baughmans will serve three years as directors of Pine Lake Camp near Meridian, Miss., and relate to the Gulfport, Miss., voluntary service unit. Barbara is a graduate of Iowa Methodist Hospital School of Nursing. William is a graduate of Bloomfield (Iowa) High School.

Lucille Lepine, an Air Canada stewardess, has been appointed news editor of Youth Opportunities Unlimited in Winnipeg, a center for native Canadians operated by Mennonite Pioneer Mission. Miss Lepine will prepare news releases for Winnipeg's daily newspapers, Mennonite periodicals, and several Indian publications during the days when she is not flying.

D. P. Neufeld, pastor of Bethany Mennonite Church, Virgil, Ont., has been elected chairman of Mennonite Foundation, a recently formed inter-Mennonite organization in Canada. *Arthur Rempel* of Winnipeg was elected secretary of the foundation.

Edward Stucky of Berne, Ind., has been appointed as associate in deferred giving at Bluffton College. He began his duties March 1.

Ministers

Donavin Diller, pastor at First Church, Phoenix, Ariz., will become pastor of First Church, Beatrice, Neb., this summer.

James Schrag will become pastor at Tabor Church, rural Newton, Kans., June 15. He will graduate with a master of divinity from Mennonite Biblical Seminary, Elkhart, Ind., in May. A graduate of Bethel College, he has taught high school social sciences, and has served with the Teachers Abroad Program in Kenya. He is a member of First Church, Newton.

Kenneth Schrag, a 1973 graduate of Mennonite Biblical Seminary, Elkhart, Ind., will serve the New Hopedale Church, Meno, Okla., beginning May 1.

Calendar

April 26-29—Central District Conference, Goshen, Ind.

Canadian

April 23-25—Mennonite Camping Association conference, Camp Valaqua, Water Valley, Alta.

April 27-28 — Alberta Conference, Coaldale.

April 28—Ontario women's conference, Grace Church, St. Catharines.

Pacific

April 15-18—Pre-Easter services at First Church, Aberdeen, Idaho; Dietrich Rempel, Abbotsford, B.C., speaker.

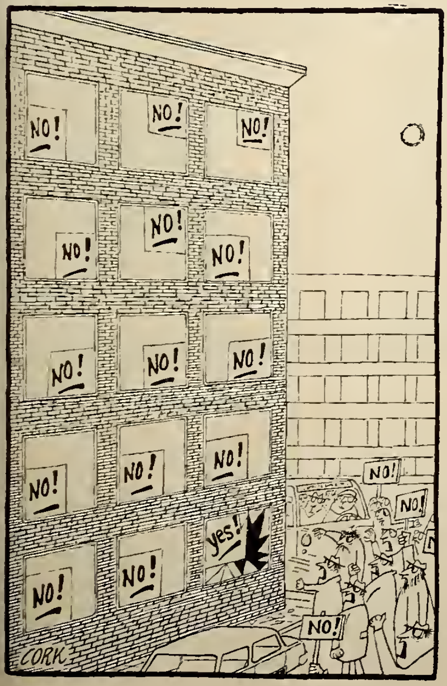
April 27-29 — California Mennonite Fellowship, Fresno.

April 27-29—Mennonite Camping Association conference, Drift Creek Mennonite Camp, Lincoln City, Ore.

Western

May 4—Seminar on aging, Herold Church, Cordell, Okla.

May 6—Seminar on aging, Northridge Manor, Moundridge, Kans.



LETTERS

Paul states case clearly

Dear Editors: The back page article, "Games people play about women and the Bible" (March 20 issue) proves one thing for sure. A person can prove *anything* using the Holy Word of God. Paul always seemed to be a pretty straight dude to me. He said what he thought and stepped on toes if needed. This sort of man doesn't need a second-rate reinterpretation of what he said. He states his case clearly, that women are to be silent in church, and this means shut up. *Max Krause, 66 Garden Center, Broomfield, Colo. 80020.* March 20

Jesus ignored politics

Dear Mr. Kehler: I have received and read *The Mennonite* for some time now, often with frustration but sometimes with less frustration.

I think the church needs to work in the area of social needs and speak out in areas of social injustice. I think we need to be more careful in our advocacy of "enlightened ideas" about social policy or prescription of remedies. To me it often reflects the grossest naiveté. Social problems are complex in their roots, character, and response to treatment. Unhappily even the experts often don't know what will work and what won't. The simplistic, jargonistic, vociferous rhetoric of the half-informed preacher is of scarcely any help.

A recent article (February 27 issue), seemed to imply that money would clean up the ghettos if we would sell our churches and give it. If money was all that was needed, any government could have done the job long ago and made a good name for itself. A recent letter to the editor (for which I was glad) showed the obvious want in the approach taken to the Indian problem. In an article about Canada's independence (with all due respect to Ray Hamm) the U.S. was blamed for the monetary crisis. I'm no expert, but it seems to me foreign banks have been buying U.S. currency for a long time to keep the price of the dollar high (something about the law of supply and demand), creating a huge surplus of U.S. currency abroad which has finally resulted in a dollar crisis. Is the U.S. all to blame?

All the copious verbiage on the Vietnam War seems to reflect about the same degree of insight. Again, I'm no expert, but I try to stay somewhat informed. Interesting that some of the returning POWs (who were obviously as close to the war as anyone) now blame the antiwar activists for *lengthening* the war by a couple of years. Whether it's true or not, that surely was not their intention. It does, however, point out the difficulty of supporting particular public policy.

It seems to me the whole question about war taxes is a prime example of utter question begging. In the final analysis all the taxes go in and out of the same pot. Tagging a name to any particular tax doesn't really mean anything. I don't ever expect to live under a government that has no defense system, be it capitalist or communist. How directly I support that defense system through the tax dollar doesn't seem to me to be of any great import one way or the other.

I think *The Mennonite* would reflect more of the teaching of Jesus if there was a little more emphasis on what Christianity really has to offer the world: a *personal* relationship with Jesus Christ and a better *personal* relationship with those around us. An article, "The church and public policy," by Reo M. Christenson, which recently appeared in *Christianity today* substantiates this point. It is a well-written article from a pacifist standpoint. He makes the point very aptly that Jesus largely ignored the political plane and rather stressed the plane of personal and man-God relations. It would seem to me this ought to be more of a controlling factor in the editorial policy of *The Mennonite.* An article of this caliber and scope could do wonders for the status and usefulness of your publication. *Gus Konkel, R.R. 1, Box 287, Winkler, Man.* March 17

Indicator of the "wind"

Dear Larry: We intensively read *The Mennonite* and are glad to receive it. The wide variety of topics and information are greatly appreciated. For us *The Mennonite* is an indicator of the "wind" blowing within the conference. Grace and wisdom to you as editor. *P. H. Janzen, Box 161, Ruthven, Ont. N0P 2G0.* March 15

Statistics hide the facts

Dear Editor: My wife thought that the phrase "wagging tongues of ignorance" was very apt in the article on the "involuntary poor" by H. Schwartzentruber (February 27 issue). However, when I read the author's statistics on the U.S. welfare dollar, I wondered whether the phrase could find application here as well. No source for the statistics is indicated. There is no hint of maladministration of the type that a social worker from the South reported to us at Eastern Mennonite College a couple of years ago. He claimed that a social worker was offered 10 percent of the welfare costs for every person he managed to keep off the role. The implication was that the balance of the money found its way into the pockets of the top administrators.

The figures add up to 100 percent and thus give the impression that all the welfare money really goes to the people that need it. This is obviously not true and I do not think that we are helping the cause by publishing articles that are not truthful concerning the evils of the present welfare system.

I attended the Canadian Conference on Social Welfare last June. I asked for time to report at the Ontario conference which was not granted. I offered it for publication and it has not been published. Let me quote one paragraph to show up the statistic:

"M. R. Morris enthusiastically reported that social welfare expenditures had gone up by 17 percent. It was more than they had hoped for in their fondest dreams. Nevertheless, the gap between the rich and the poor remains. Remedies have been totally inadequate. They have not been convincing to the large working class population who no longer feel that social workers are their allies. Their way of organizing their program had proved less productive than they had hoped and *two-thirds of their funds are filtered out by intermediaries in their present bureaucracy*."

How can a conference paper present a statistic that hides the above fact, which welfare administrators themselves acknowledge with an uneasy conscience?

But I am no less deeply troubled by the author's solution to the poverty problem as he gives up on changing the system—both church and government. He wants to set up a model garden in the slum ghetto. This is the type of solution that the system has always offered to the few. A few Negroes are allowed to make it in the system, but does that solve the problem of racial prejudice? Are you going to solve the poverty issue by helping a few families in the ghetto to live well? What are you going to do when the others want to be in on it?

In order to dramatize the problem, just imagine yourself in a boat that is filled to capacity, yet thousands of other persons are struggling to board because they are afraid of drowning. Would you take them on and then drown together as the boat goes under, or would you beat them off and save yourself?

The solution offered is a viable alternative. At best it only does what the system is already doing—helping some at the expense of others. We need to build enough boats so that all can be saved from drowning. One such solution is a guaranteed annual income. *David Janzen, Niagara-on-the-Lake, Ont.* March 12

MEDITATION

Condemned

I stood as the jury returned their verdict. Incredible as it may seem, the foreman stood and almost dispassionately said, "We have found the defendant guilty on the one count of first-degree murder." Notwithstanding the fact that on that evening I had been nowhere near the scene of the murder. Furthermore, I didn't even know the victim or who he was.

Well, that stunned me, but when the judge pronounced sentence, saying, "I sentence you to be transferred to the state penitentiary and there to be hanged by the neck until dead" what could I say? I stood numb, as though in a totally unreal world, wanting to scream out my innocence, but not able even to speak. The despair was absolutely crushing. Why had this happened to me? What right had that judge to deprive me of life? Had I done anything to anyone to deserve this?

Of course, we would appeal, and we did, but it did no good. The day of execution approached. I was scared. My survival senses said, "Run!" but I couldn't move ten feet in any direction, including straight up. I thought of my family, especially my wife, my two preschool boys, deprived of their father by miscarried justice, and I cried. The sobs were such that I thought they might mercifully tear the very life from my body and spare me further agony, but all too soon, the sobs became dry. I wanted to cry more, but tears would not come. I wanted to scream, but those who would care weren't there. Even the chaplain's hands were tied. Never could any man other than a condemned man have known such isolation.

The day came. The last appeals had been made. All the preparations were made, and nothing could now be reversed. The guard came in, tied my hands at my side against a struggle, and led me from my cell. Guards, the warden, and the chaplain walked at my side. Each step I took was a step into eternity. I was choking to death from fear. Fear of that room so few steps-into-eternity down the hall. The suffocation was totally indescribable. Then halfway from my retention cell to the door of the execution room, I awoke from that foul dream and thanked God that it was just that, a foul dream. I dressed, tasting freedom in a way I have never known it before, ate, and went on about this business of living.

That dream occurred three weeks ago, and I hadn't thought of it again until two days ago. As I drove home from work, I felt God compelling me to write this account. Now, as I sit writing, I am crushed, but this time by real guilt. That judge was no temporary judge. He was God himself. The jury was none other than my own sins speaking out against me: sins of greed, lust, withholding love, hatred, "legal" death sentences. No wonder all my appeals were of no avail. I had charted my course, programmed myself like a computer to follow it, and I could not turn back, save to throw myself at the feet of Jesus Christ and accept, not beg or demand, accept the love he is holding out for me, and to realize I am totally at the mercy of God.

For me, this experience came just a few days before my twenty-seventh birthday, but how many have never experienced such a drama? Indeed, how many reading this will experience the same as I did in my dream, but for real when all the time for them has run out? There will be no dream from which to awaken, only eternal despair and agony; eternal separation from hope, from God. I stand and I weep with that great statesman who said, "There, but for the grace of God, go I." *Jack Mace*

Seminary story

Dear Larry: As a member of the Goshen Biblical Seminary board of overseers, and as one interested in the program of the seminary as it relates to the churches and to our Christian mission in the world, I want to commend you for the excellent way you have brought together the seminary story and placed it before the Mennonite constituency (March 6 issue). *James D. Kratz, Box 370, Elkhart, Ind. 46514.* March 13

Dignified issue on women

Dear Editor: Just a note of appreciation. I like the looks of *The Mennonite* and whether the little extra space is ecologically correct or not, it certainly makes reading much more appetizing, especially when one comes to the time when "those that look through the windows are dimmed" (Eccles. 12:3). *The Mennonite* is one paper I always "read from kiver to kiver." I appreciated especially the last issue with its article on women's lib, though no such crass expression was used. That *The Mennonite* is aware of women's rights I could see by the fact that from time to time it has been using the title "Ms." instead of Miss or Mrs.

I chuckled when I read David Augsburger's statement in regard to the theological attitude toward women's place in the church, "If the *status quo* must go, then we retheologize to regain relevancy." I also liked his emphasis, that by not giving woman her full rights, the church misses out on wholeness, or spiritual gifts.

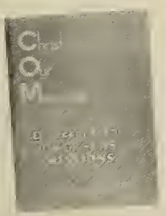
I was interested, too, in the article pointing out the contributions women made in our early Anabaptist heritage. I smiled at the statement that Jesus' words about the two becoming one have been corrupted to include "And that one shall be the husband. . . ."

It was all so, what shall I say, dignified? That isn't exactly what I mean. It was straightforward, searching, controlled, not highly emotional. It was just good. *Marie J. Regier Frantz, Box 205, North Newton, Kans. 67117.* March 19

"Dingdong" uncharitable

Dear Editor: I think the Meditation "Dingdong" (February 13 issue) was out of place in *The Mennonite.* I know a lot of Jehovah's Witnesses, and I have found them to be very good people, good neighbors and honest. If they are all like the ones I know, we wouldn't need policemen or prisons, and they stand up for their convictions better than any religious sect I know.

I am not one of them, nor do I believe as they do, but I feel that "Dingdong" is an uncharitable article. . . . *D. J. Akenson, 1200 West 41 St., Sioux Falls, S.D. 57105.* Feb. 15



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Contents

In memoriam 234
Wounded Knee and hardened heart 236
News 237
Record 244
A covenant of despair 244
Letters 245
Condemned 246
What chance brotherhood? 248

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What chance brotherhood?

"A FEW HUNDRED YEARS AGO an enterprising Italian, lost at sea, collided with a continent. Thinking he was in India, Columbus misnamed the citizens of the unexpected land. Misunderstanding, disrespect, and deception have been the marks of the white man's dealings with the original (North) Americans ever since."

The foregoing paragraph is the opening section of an article by Thomas Orrin Bentz in the *United church herald*. Mr. Bentz goes on to describe how the native people of this continent were stripped of their land, resources, and culture, leaving them finally with less than 3 percent of the land which they had occupied for millennia before the European settlers and adventurers came. Not only were the Indians robbed of their land, but they were subjected to new diseases and social practices which ravaged their communities. *Fire water* burned away the moral underpinnings of a proud and self-sufficient people.

When Indians in the eastern part of the continent resisted the strict religious practices which the colonists insisted they should observe, vengeance was swift and brutal. A chief who had led the resistance was drawn, quartered, and beheaded. His companions were sold into slavery. The proverb, "The only good Indian is a dead Indian," was coined in the Christian towns at that time.

On the sweeping North American plains, the buffalo was the main source of the Indians' livelihood. It was also the symbol of the people's freedom. Even after they were placed on reservations, the Sioux in South Dakota occasionally left the reserves to hunt the proud prairie beasts which remained after the white man's massive buffalo kills.

In 1890, fifteen years after George Custer's infamous cavalry charge at Little Big Horn, a group of Sioux, inspired by a fleeting hope for a return of the buffalo and their people's freedom, left the reservation. The Seventh Cavalry quickly caught up with them, and tried to force them back. An old medicine man refused. A rifle shot cracked somewhere, and the troops retaliated with a two-mile massacre of 300 Indians. One hundred of the victims were women and children.

The place was Wounded Knee.

"Squaw!"

The Indian woman blinked in disbelief. Why were these young white Mennonite hockey players directing this slur at her? True, she had been cheering vigorously for the Indian team against whom they were playing, but was she to be denied the spectator's privilege of supporting the team of her choice?

Although she found no quick words with which to answer the taunts, she wondered what had caused this racist outburst. Some of the long-smoldering distrust of white people once more burned to the forefront of her consciousness. She wondered who really represents the Mennonites' attitude toward the Indians. Was it these players from a church-sponsored high school? Or was it the Mennonites who support and operate Youth Opportunities Unlimited, a Winnipeg center for native people on whose advisory board she had recently been asked to serve? If young men from Christian homes who are receiving training in a church high school are led to make racist slurs with so little apparent provocation, what hope is there of even achieving a more wholesome relationship between races?

And so the circle goes round and round. Lessons which should have been learned about brotherhood, remain unlearned. All we have learned, it seems, is how to kill the spirit without killing the body.

The temptation for some readers will be to try to discover who the young men were who called their hockey opponents and their supporters, "dirty Indians" and squaws," and to chastise them. But that is not the answer. These young hockey players revealed the race tensions which run deep among many Mennonite people. A pastor observed recently that he knew of no white Mennonite community or church located near an Indian community which was not either apathetic or hostile toward its native neighbors.

In Winnipeg the Mennonite people are doing practically nothing to relate in a brotherly way to the native people. The one exception, the Youth Opportunities Unlimited center, is frequently hamstrung by so-so support from the Mennonite churches.

Eternity magazine was correct when it said not long ago, "Unfortunately (the Christian churches') aim too often has been to turn Indians into white men rather than to turn Indians to Christ. Pure Christianity is perhaps more in harmony with traditional Indian values than contemporary North American values." LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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The sun stopped shining and darkness
covered the whole country....
Jesus cried out in a loud voice,
"Father! In your hands I place my spirit!"
He said this and died.
The army officer saw what had happened, and he
praised God, saying, "Certainly
he was a good man!" Luke 23:44-47

Cantus

Gregory S. Athnos

1

I have dined
at his feast
soared
on his wings
often.
Been burned
by his radiance
stung
by his anguish
softened
by his humanity.
Godlike.
I have felt
the same song
within me.
I know his language
but cannot speak.
He coaches my waves
to respond
to his wind.
He is
the teller of tales
the spinner of silence.

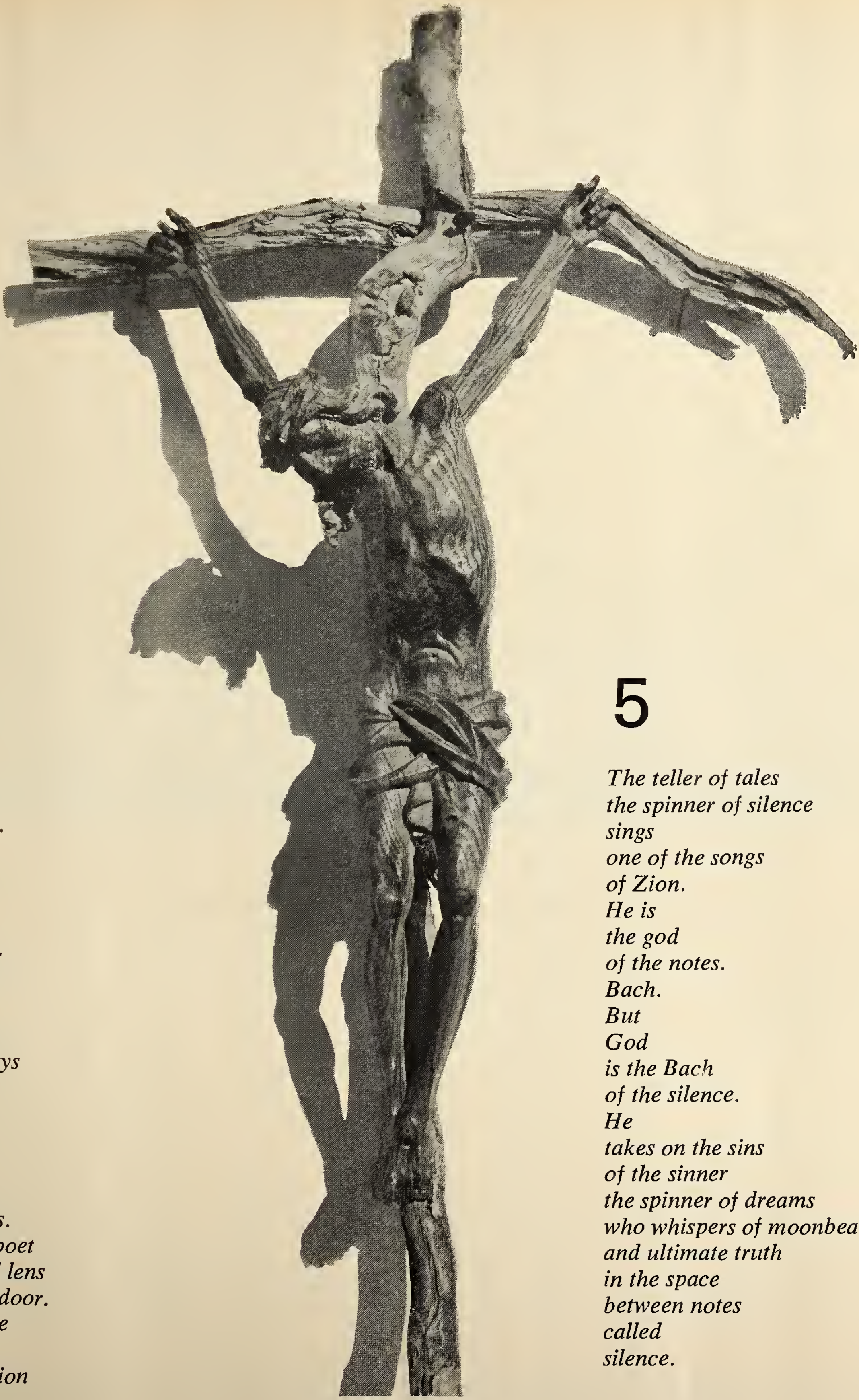
2

He walks
yesterday roads
in a today world.
A barren
mother of a maze
desolate
down
into obscurity's haze.
He shameless
shouts a Psalm
with fevered flair
drilling the air
dramatic,
droning
in days
of dimestore mannequins.
The single inhabitant
in deserted space
sings alone.
And singing alone
captures
the Christ-core
of silence.

3

His Matthew tale
speaks mountains of passion.
His Christ-bore
the fountain.
A Paschal fluid
flung at the world
in towering tones
trumpeting
tension.
A vein-vault treasure.
Magdalene's pleasure
a Christ-pour of
humanity.
He colors the
tree-splint cast
by wrenching
note from note
twisting the tones
in sighing spasms
of Golgotha.
This shell of man
this hanging hulk
holds God now
for a time.

For a time
he speaks of a glowing halo
of shimmering strings
an irridescent God-man.
A fresco by candlelight
and incense.
Emerging.
Receding.
Emerging.
God now.
A radiant spirit.
This hell of man
hangs him
draining life
to our death.
No God now
in his shuddering.
Man.
Most mortal.
A Christ-gore
of silence.



4

Silence.
Darkness
dawns at midday.
Forsaken One
hangs
at forked roads
ever.
Rebuke your sins
that Christ-wore.
O Sacred Head
hymned
a thousand Fridays
or ten.

The chronicler
Evangelist
no longer pens.
Weep the wounds.
The polyphonic poet
with rose-colored lens
opens the Christ-door.
Within the silence
salvation.
Within the salvation
silence.

5

The teller of tales
the spinner of silence
sings
one of the songs
of Zion.
He is
the god
of the notes.
Bach.
But
God
is the Bach
of the silence.
He
takes on the sins
of the sinner
the spinner of dreams
who whispers of moonbeams
and ultimate truth
in the space
between notes
called
silence.

Mary's love-gift—a vial of perfume

Katie Funk Wiebe

“THAT'S HIM!” I had gone with a friend to the airport to meet someone I did not know. As her friend moved into view, she shouted eagerly, “That's him—the one in the brown suit.”

Like my friend, Christ's followers have been pointing him out to others, saying with John the Baptist, “That's him; that's the Lamb of God who takes away the sin of the world.”

Some do this by preaching, others by speaking, some by song or other service, some by gifts of money or friendship, some by suffering. Unfortunately the tendency has always been to categorize the ways a person may witness and then to expect his followers to fit into one of these patterns.

As Christ neared the time of his crucifixion, one woman pointed him out to the others in a rather unusual manner. Her name was Mary, sister of Martha, who anointed the feet of Jesus in the house of Simon the leper.

Simon was giving a supper in Jesus' honor. The low tables were set with a simple meal, probably fruit, bread, and wine. Around the tables reclined the guests, all men, of course, for it was improper for women to assume such a position in public.

At the door and possibly even around the walls of the room stood the peasants observing the festivities. The women were in the kitchen, preparing and serving the food.

Then Mary, carrying an alabaster box of perfumed ointment, separated herself from the other women and moved to the back of Jesus' couch. Breaking the flask, she poured its contents on his feet. The custom was to anoint a person's head, but she poured the perfume on his feet, and, letting down her long hair, used it as a towel to dry them.

The reaction came immediately. Judas spoke up, “Why is she wasting this ointment on Jesus? Why wasn't it sold for 300 denarii and given to the poor?” Though his concern seemed to be with the money evaporating into the air as perfume, he and the others may have found her behavior peculiar in other ways.

By letting down her hair in public, Mary was defying the standard of respectability set for women. Only prostitutes let down their hair in public—their flowing hair was a symbol of their trade. One well-respected lady of that time boasted that not even the beams of her house had ever seen her hair loose.

Lenski writes that Mary was willing to lay her woman's honor, so highly prized and carefully guarded, at Jesus' feet. Her devotion to Christ meant yielding everything to him. This was her gift, no more and no less. She recognized who Jesus was and, overcome with that realization, she acknowledged it in the most creative, self-giving way she could think of. She was saying to herself, to Jesus, and to the others, “Behold the Lamb of God!”

But Judas termed it waste. He feared the treasury of the relief committee might be poorer because of her action. Her gift certainly was costly—enough to feed 5,000 men and their families at one time or a working man's wage for a year. Judas couldn't understand that a gift of beauty and love might satisfy Christ. He couldn't grasp that Jesus didn't come into the world to help raise budgets for good causes.

Jesus praised Mary's act. He accepted it not in terms of its usefulness, but for its love. Her act expressed trust in him, and, because of this, she was willing to risk the reaction of those who demanded conformity in a person's witness.

She dared to move into men's territory, not with a platter of meat for them to eat, but with a very different kind of a gift for her Lord. They had expected her to serve them, instead she worshiped the Christ. She dared to face the criticism of those who saw only a woman engaged in a foolish effeminate act of pouring perfume over a man's feet and wiping them with her hair.

The bystanders couldn't understand—except for Jesus. He said, “Leave her alone.”

Argye Briggs says that Christ left Mary free to find her own way and her own place in the kingdom. He didn't stipulate what her gift should be or that it must be useful or conform to tradition.

In the church's present struggle for renewal, as Christ-followers listen more intently for the voice of the Holy Spirit, his leading may direct them into untried paths of service and witness. Like Mary, a few women may move out into the sacred territory considered “man's land” in the church with their vial of perfume for Christ. If and when they do, will their act be recognized as a Mary-act—or will it evoke the word “waste”? And should they hesitate to move out, will there be men to encourage them and the Marthas to step forth?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Roses again

This is the way of the earthborn . . .
They come on dawn-pink promises,
A mystery with thorns.

Soon, rosebuds foretell
Of the full-blown beauty to come,
Of glad working days in the sun.

Briefly, come golden days,
Bronzed as the sky lowers,

Preceding a rest in cool darkness;
Bedded with love.

Light opens their eyes!
The Easter resurrection
brings life anew.
The rose blooms again!

Emma Schwartz

Cycle of life

When time is young in springtime's quickening hours
Green life thrusts upward through the yielding sod.
Caressed by sunshine's warmth and gentle showers
New fruit is born in embryonic pod.
Fulfillment comes with summer's arduous striving
And weary toil beneath a blazing sun;
Then autumn's mellow harvest days arriving
Serene with knowledge of a task well done.
Fall's bounties yield to winter's barren dearth,
In blazing glory leaf and flora die;
Cold, icy specters stalk the still, white earth,
Bare trees etched bold against a bleak gray sky.

But from the throes of winter's lonely pain
Is born the essence of new life again.

Amelia Mueller

Two draft resisters — where are they now?

At a time when the U.S. military draft is winding down, talk about draft resistance may be winding down, too. But the issue is not moot for two recent Mennonite draft resisters—Dennis Koehn and David Rensberger.

This is a report on what they are doing now, their prison experiences, and their current feelings about the draft.

Dennis Koehn of North Newton, Kansas, who refused to register with the Selective Service System and was taken into custody in May 1972, is serving a sentence in the Federal Youth Center, Englewood, Colorado. He expects to be released after eighteen months—about November 1—and is now on a study-release program, taking a full load of courses at Colorado University in Denver.

He reported, "Five days a week a number of us leave the Federal Youth Center about 6:30 A.M. and return at 8:30 or 10 at night. . . . I spend most of my time studying and going to classes, but a few hours a week are spent doing things I enjoy. Going to school in an urban setting is quite different from Bethel College, so I enjoy just observing what is going on around me. I expect to go to school here during the summer term in addition to the present school semester. Most of my energy goes into school-related activities, so that I feel far removed from any kind of inmate identity. Actually I never did feel much of an inmate identity. I've looked at my whole experience at FYC as a time for learning and growth.

"As one gets nearer a probable release date, more opportunities are available. By the end of May I will probably be able to get a furlough to visit my family in Kansas for a few days."

Life at the Federal Youth Center, said Mr. Koehn, includes job assignments for some—such as cooking, maintenance, laundry, and clerical work—or school for others plus leisure time activities.

"As you can see, the program offerings are quite extensive," he said. "However, I am not convinced that these programs offer inmates what they need to make it on the streets. These programs do not necessarily promote caring relationships, something which most inmates didn't experience in their families, either.

"The draft violators at FYC are all white, middle class, generally have a higher education level than the average, and are two to four years older. For these reasons, the draft violator is in a better position to get into better jobs and educational programs.

"I don't think about the Selective Service System much anymore. I'm happy that the draft is no longer affecting people's lives as it was a few years ago, although it still has this potential. I hope that Congress will remove the president's capability to induct people, but I see little chance that the whole Selective Service System will be dismantled. If I were turning eighteen now, I might decide that nonregistration was not an appropriate witness against conscription and militarism. But I am happy with the route I have taken. A peace witness today might more appropriately speak to the misallocation of material resources (our tax dollars) rather than human resources (young men)."

David Rensberger, formerly of Middlebury, Indiana, is on parole and attending the University of Wisconsin in Madison. He spent sixteen months in the Federal Youth Center in Ashland, Kentucky.

He commented on his experience, "I'm so far removed from my act of resistance that it is really difficult to call to experience my reasons for it. I would have to say that the act was done before the reasons for it were perceived. Essentially it was an act of noncooperation. When asked to go somewhere a long way from where we were and do something a great deal removed from what we are doing, I simply didn't. It seems to have been a matter of inertia as much as anything else. . . . Perhaps even my own inertia was being used by God to bring occasion for witness to the truth.

"The process was some time in getting under way. After about six months of more or less inertial responses—I did send them (the draft board) poetry and other things about on the same level of unreality as I viewed their demands on me to be — I was prodded into returning my draft card by a letter in *The Mennonite* from a young man considering draft resistance. This was in December 1969.

"A year later, during an extended visit to our parents in Indiana, I was busted. It was about three months till I was arraigned, in March 1971. During that time I thought and wrote about conscription and resistance. The Goshen area was embroiled in a considerable controversy over a young Brethren resister named Darrell Weybright, whom I later got to know in prison. The argument over his actions took up a simply astounding amount of space in the local paper's letters to the editor.

"I also got input of various sorts from letter writers, friends, and relatives. In the give and take, my thinking moved from identification of the Selective Service with the military—a valid identification—to a realization that conscription as an activity of government was immoral. Who is the state to demand a section of every man's life? Did the state give that life or the talents the man is endowed with? Essentially, I extended Jesus' question about the 'image and inscription' on the taxable coin to its obvious conclusion about the 'image and inscription' on an individual human life—which image and inscription must be God's and none other's. . . . Any form of conscription, even if you 'only have to register,' is wrong and dangerous.

"Anyway, I was sentenced to three years in prison on Good Friday morning, April 9, 1971. . . .

"Prison must have done something to me, and the fact that I don't know what is an indication of its magnitude. Of course, outwardly it took me from being a shiftless hippie and made me a college student—certainly a good deed. Or you could also say it took me from being a person pretty sure of myself and my direction, living quietly in the quiet hills, and deftly turned me in the direction of the neurosis I had finally begun to escape and planted me in a city screaming with sirens—and made me forget how to write poetry.

"I did learn something grimly and immensely important in prison, and that

Village celebrates advent of electricity

The following report comes from Bill and Elsie Siemens, working with the Taroko Community Development Program near Hwalien, Taiwan. The three-year program was originally funded by the Poverty Fund of the General Conference Mennonite Church. It is now under the Commission on Overseas Mission.

They call the place Be Gou. I haven't yet figured out if that is the old Japanese name for this little group of eight homes or if that is the Taroko language name. At any rate, except for the map in the Taiwan poverty project file, you will not find a map with a place by such a name, nor are there many people who know the village better than do the staff of the Taroko Community Development Program.

For official and administrative purposes, this group of eight homes is listed as a part of the larger village of Shwei Yuan. Be Gou is situated about one mile from Shwei Yuan at the foot of the mountains. The children of Be Gou attend public school and Sunday school in Shwei Yuan. The government has set up a village office in Shwei Yuan and the Taroko Community Development Program also has an office in the larger village.

I first visited this little village in January 1971, when our staff asked if these eight homes were also to receive help through the Taroko Community Development Program. The poverty and backwardness that we saw on our first visit made it hard to believe that this village was not much farther back than the one mile of "road" that we had just traveled. The eight homes in the village were of bamboo frame with roofs and walls of grass. There was not a latrine in the village, and while most of the children were on the school register, attendance was irregular. On one occasion we discovered a twelve-year-old girl high in the mountains, guarding a field of bamboo around the clock all alone. She had never gone to school. This village would be the ultimate test of our community development theory.

Among their list of needs as given to us during the first month of involvement were electricity and latrines. They were also interested in raising pigs and chickens. They received some Poverty Fund pigs and chickens but never made out too well with them because of their lack of money to buy food concentrates to add to their home-grown foods for these animals. They contributed some labor to the two latrines which the program constructed in their village. We got the twelve-year-old girl enrolled in a residential school. Our public health nurse did some environmental health teaching but seemingly without success, and I balked at providing electricity, maintaining that this was a luxury they could not afford. They would be expected to pay a monthly electricity bill.

Soon we had tried every trick of our imagination with little success. Our visits to Be Gou unwittingly became less and less regular. There was nothing doing there, so why go? Then in June 1972, 1½ years after my first visit to the eight-home village, we called a meeting of the Committee for Community Development in Shwei Yuan. Mr. Lee, the representative for Be Gou, was there and for good reasons. Mr. Lee did not attend regularly. At the meeting he said, "It is now 1½ years since my village people requested electricity. When will this request be realized?" We agreed with him that when five of the seven homes in his village (one family had moved out) made a deposit of U.S. $15 at our office, then our program would release money to cover the expense of having the electricity brought the six hundred meters into the village. The U.S. $15 (NT $600) would cover the cost of having their little homes wired. Mr. Lee asked if we could wait till the ginger root harvest in October.

A lone electric wire runs into the tiny village of Be Gou.

Things were happening in this village while our visits were less regular. The environmental health had improved considerably. A few of the tumbledown shacks had been rebuilt. There were a number of vegetable gardens now, and the village farmers had planted considerably more ginger on their mountain slope farm land than in the former year.

On January 24, the Taroko Community Development staff was invited to Be Gou to celebrate the "turning on of the lights." There was a special invitation asking Elsie and Tony to be sure to come. I suggested that in place of a ribbon-cutting ceremony we should ceremoniously blow out the light of one of their little kerosene lamps and then turn on the electric light which hung over our "banquet" table. The village, however, felt that the traditional Chinese firecrackers would be more appropriate. At the dinner served to us Mr. Lee, speaking for the village, thanked us for helping them to bring this convenience to their homes. We congratulated the village people on their efforts which made the success of this project possible. We also informed them that it was with gifts from the Christians in North America that we had been able to help them.

We discussed future projects: a "street light" on the power pole in the center of the village would be helpful, they suggested; some land leveling near the village would make more room for homes and gardens.

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is that prisons and other such institutions are a perverse and lunatic way of dealing with problem people. That's really another whole story; we're hearing plenty about it these days. Suffice it to say that the moral difference between most of the prisoners and most of the guards—and administrative officers—was just about nil. It was nil, in fact. The few kind and enlightened staff were balanced by the few kind and enlightened prisoners."

Unsolved problems keep Buffalo Creek tense

Gayle Gerber Koontz

A stranger driving along Buffalo Creek near Man, West Virginia, would never know that one year ago, a twenty-foot wall of water surged through the valley, destroying seventeen unincorporated communities in its path. The creek runs placidly now. Fifteen miles of the grassy bottomland, previously covered with homes, is clean and bare. Only a careful observer would spot a giveaway sign, a pair of blue jeans caught in the top of a tree.

It takes a closer look to see the residue of the flood, a kind of look that Ralph and Frances Sommer, MCC volunteers from Pandora, Ohio, have had.

The Sommers are not new to the Mennonite Disaster Service or MCC worlds. Ralph served as coordinator of the western Ohio MDS unit for 1½ years before going to Buffalo Creek. After World War II the Sommers helped with the rehabilitation of refugees in China through MCC.

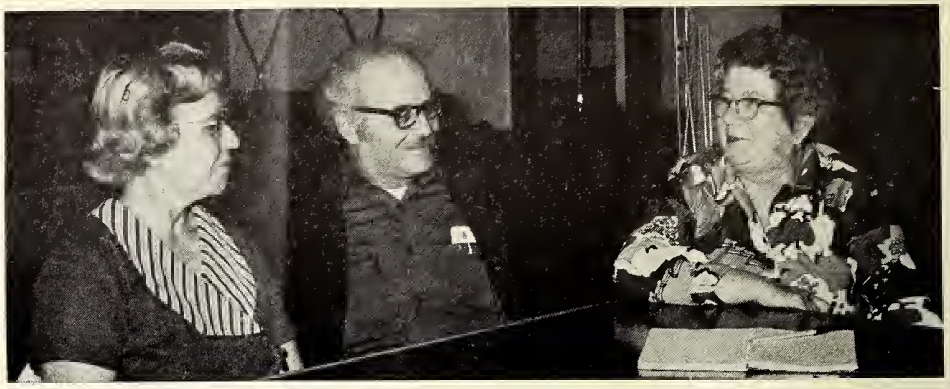
"People here along Buffalo Creek are just about down to their emotional threshold," Ralph said. "They're unhappy and frustrated."

Some of the most obvious problems are the government trailer courts, "refugee" camps for flood victims. Although the trailer courts were intended as temporary housing, it is now one year since the flood and most of the flooded-out families have not been able to move into permanent housing.

Another problem seems to be plans for a new highway along Buffalo Creek. Since homes were washed out by the flood, the government is doing more with the highway than it had originally planned. Buffalo Creek will now be redirected and land formerly owned by local residents will be taken by eminent domain to build the road.

The highway map was not finalized until eleven months after the flood. Landowners could not get permits to rebuild their homes until it was certain whether or not their land would be needed for the highway. Owners whose land will likely be taken could not be paid for the land until the final decision was made. Most people had no financial resources except their property. Only two or three families had flood insurance.

Flat land for building is rare. In the Appalachian hills, narrow strips of bottomland along a creek provide the only level land. "Between the highway and the coal companies it's hard to find a spot," Frances Sommer explained.



Frances and Ralph Sommer (left to right), Pandora, Ohio, are attempting to coordinate their work in Man, West Virginia, with Jenny Flood, United Methodist Church, who helped begin the interdenominational Buffalo Creek Ministry.

"A few people are moving trailers up the valley onto their own lots," Ralph added. "Some are in the right of way. I wouldn't be surprised if they meet the highway people with a shotgun."

Anger about the circumstances of the flood is alive, too. Heavy rains taxed a coal company's weak slag dam at the top of the valley. When the dam broke, February 26, 1972, 130 million gallons of water poured into the valley. The people feel the coal company was responsible for the disaster. The coal company says it was "an act of God." Rumors that the coal company is building more slag dams feed existing anger and fear.

"The people can't stop talking about the flood," Frances said. "At a senior citizens' potluck supper, one lady gave me the whole flood story in eight minutes. She talked so fast!

"Another lady said to me, 'I'll never forget the sound of the dogs. They had been cut up and were howling.' Some of the people in the trailers still can't sleep well when it rains. It's amazing how the people keep reliving it."

Ralph and Frances, who have lived in one of the government trailer courts since January 9, are trying to learn which needs in the area are most crucial. The MCC and Mennonite Disaster Service resources will be channeled to meet those needs where possible. MCC will plan its program with Buffalo Creek Ministries, a local interdenominational organization.

Because of the great need for housing, especially for low-income families, Ralph has been checking out low-cost houses built by the West Virginia Technological Institute. The institute is a nonprofit organization that builds only for low-income people. In the process of building, the institute trains unemployed or unskilled people in building, masonry, plumbing, and electrical skills.

"The institute is open to the idea of MDS volunteer building supervisors coming to help construct the homes in Buffalo Creek valley," Ralph reported. "I don't think we want to bring in MDS volunteers to do all the work. It's okay to work for people after a disaster when they're in shock. About all they can do then is sit back and watch what others are going to do. But now we need to be working with the people."

In summer Ralph and Frances will be responsible for a group of MCC summer service volunteers in Man, West Virginia. Volunteers may provide day care for children and recreational events for youth and assist in building repairs or construction.

The undercurrent of tension affects all aspects of life in Buffalo Creek. Frances has been helping three days a week at the Amherstdale School as an aide to a third-grade teacher.

"The school got the overflow from the two schools up the valley that were washed away. While enrollment isn't terribly high, most classes have over thirty children. Teachers seem tense. They claim many children haven't relaxed from the flood. It's probably true because their parents haven't relaxed either," she said.

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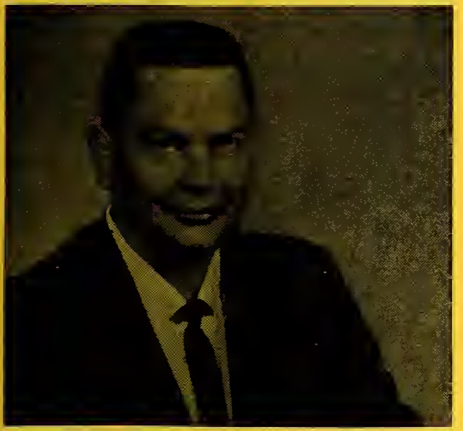

Larry Voth

President looks for fellowship with believers

Annual conference means many different things to those of us who are members of the Central District Conference. One of the main concepts I had of annual conference twelve years ago, when I was introduced and welcomed into the district as a new pastor, was that at these sessions we would have the opportunity of becoming aware of what has been happening in the various churches and organizations in our conference. I have appreciated that facet of conference. It has been good.

Another thrill I saw at annual conference was the time spent dreaming about the coming year and selecting leadership for the various committees. It was something special to recognize that here representatives from across our district were concentrating on the future. It has been good.

But I must admit that, over the years, conference has meant more than just reporting and planning for the next year. The highlight of conference for me has always been that which happens beyond the business sessions, that which happens beyond the devotional presentations, namely, the fellowship with fellow believers. I have been one who has found it difficult to keep from skipping out from some of the business sessions so that I could spend more time with persons on

Continued on A-3

Jesus is Lord of life

Freedom of the children of God

Christian involvement in corrections

It would be nice if we had a biblical text containing a direct injunction about corrections—a text that asked us to visit those in prison, or even one that said, "Blessed are those who undertake the work of corrections." But we don't, though Jesus did say, "When I was in prison you visited me"—in the form of the "least of these, my brethren."

Actually the Bible offers us something better than a single text. *The whole message of the Bible is about human liberation.* Usually references to physical liberation (for example, Luke 4:16-21 and its Old Testament background) pertain to war captives and political prisoners, though the Hebrew-Jewish social system also had its criminal code and system of detention. Liberation includes freedom from physical incarceration.

But in the Old Testament hope and the New Testament good news of its beginning, liberation embraces an inner freedom from fear, hate, greed, jealousy, self-interest, and despair—those evils that are the cause of most physical detention. And the fruits of liberation are joy, hope, peace, love, power, and righteousness.

The truth of this has been recognized by the minority groups' liberation movements in Canada and the U.S. Someone like Martin Luther King recognized that the black man's inner liberation from stereotypes of himself was more important than, and a precondition of, full liberation in the external sense, for example, freedom to sit anywhere on a bus.

Freedom in biblical thought is never absolute freedom, freedom the abstract. We are not free from the law of gravity, from dependence upon air, food, and water for life, from personal interdependence. Plant and animal life illustrates this. A beautiful lion or robin or spruce tree is one whose growth and life is unhindered by any interference (e.g., disease) that prevents its achieving its potential as an instance of its species.

Jesus came to bring this freedom to man. He sought to make men whole. This is included in his ministry outreach to offenders and it will also be true in ours. Heaven is the final description of the kind of life God desires for his creatures. In response therefore to the common claim that offenders deserve to be punished, our answer is that they deserve to be freed from all that would frustrate their humanity in order to enter their inheritance as children of God.

The Mennonite tradition offers a special urgency for involvement in such liberation. Nonresistance on the various levels of correction is a logical extension of pacifism with respect to war. In war we refuse to become inwardly bound by the enemy's hate and fear, seeking instead to free him from his spiritual bondage to such powers of evil. So also in corrections we seek to break the cycle of paranoia and hostility generated and reinforced by the cycle of antisocial behavior and retaliatory punishment (which is also in the profoundest sense antisocial behavior). We must show the way out of this cycle by modeling a truly human personal existence and social system, one that reflects the birthright of God's children.

In all of this we will still have problems, one of the chief of which, surely, is that many physically free people with no criminal records are not inwardly free. And our total social-political-economic system reflects some of these evils of jealousy, greed, fear, and hostility. That means the criteria for liberation cannot be simply the criminal codes and societal mores of the total community at large. The touchstone of liberation is Jesus of Nazareth, who even through death remains the ultimate model of freedom and who offers us all the liberty of the sons of God. *Marlin Jeschke*

Abortion may be a realistic alternative

A child will almost certainly be born deaf, blind and severely retarded. The mother had German measles during pregnancy.

A mother with five children whom she cannot adequately support finds herself pregnant again, although she does not want another child.

A young wife with professional aspirations and no desire to be a mother becomes pregnant.

Should abortions be performed?

Abortion laws in many states have been or are in the process of becoming liberalized. Technology and the medical profession are developing safer and easier methods of birth control and abortion.

While one can oppose liberalized laws and decry the use of science for these purposes, it is doubtful that these trends can be reversed. In the face of these changes, the moral decisions surrounding abortion are increasingly left to the individual and her doctor. And the abortion debate, what is right, what is wrong, how should one act, rages on. As Christians, how can we think clearly about and act responsibly on these questions? We might begin by examining some of the major arguments in the abortion debate.

1. Perhaps the main objection to abortion is that it is murder, the unjustified and intentional taking of innocent human life. Mennonites, traditionally pacifists, have long been convinced that killing in its various forms is wrong. It would therefore be logical to expect Mennonites to take an absolutist stand against abortion. There are complicating factors, however, which divide the ranks. One of these is the definition of the beginning of human life.

The argument that abortion is murder implies acceptance of the view that human life begins at conception (or shortly thereafter). Other common definitions of the beginning of life are birth, the time of viability (when the fetus can survive outside the uterus—about twenty weeks after conception), and the onset of brain activity—around the seventh week of pregnancy (a definition which is linked to trends toward defining death primarily as the cessation of brain activity). Obviously one who accepts one of the three latter definitions of the beginning of human life would not conceive of all abortions as murder.

2. Abortion is also opposed by those who argue that immediately after conception there is "potential" life which should be guarded as faithfully as if it were full life itself. While the notion of "potential" life recognizes that the fetus is neither just a piece of tissue nor human life in the full sense, but life in the process of becoming, the view that such "potential" life must be protected at all costs overlooks the fact that one may actually have a greater responsibility of existing human life than toward "potential" life. A classic example is the family of seven which lives in overcrowded, substandard housing, has no room for another child, and will not be able to take care of it. In this case the "potential" life may significantly lessen the quality of life of existing persons in the family. In addition, it is doubtful that the "potential" life would have much of a chance to develop as a whole person after birth.

3. A more theological objection to abortion is the assertion that it is an affront to God, that it interferes with the natural processes which God ordained and through which he acts. Carried to its logical extreme this position would be anticorrective glasses, antidoctors, antisurgery, and antibirth control pills. Certainly, an important theme in the Bible is God acting in history, as well as through nature. Perhaps technological developments are also acts of God through which he enables man to control his biological being more fully and thus make more possible community in which all are wanted and adequately cared for.

4. Some persons oppose abortion because they feel it undermines respect for all human life. For these persons the step between abortion and infanticide is not great. If killing a fetus is accepted the causal chain would be set in motion and justifying euthanasia, genocide, the killing of the mentally retarded, and others seen as not beneficial to society, would be easier. The logic of this argument, however, seems to depend on a view of the fetus as human life in the full sense, not simply as "potential" life. Just as most of us would argue that the use of contraceptives does not reduce respect for human life by preventing potential life from becoming actual, so the use of abortion does not necessarily lead to loss of respect for human life. In addition it may be asked whether respect for human life is most seriously endangered by abortion, or by the tragic effects of overpopulation and the births of the unwanted.

5. Many persons also cite the negative psychological effects on women who have had abortions as reasons for opposing abortion. Certainly more research needs to be done in this area. The American Friends Service *Who shall live? man's control over birth and death* states that statistics show "that the majority of women do not feel guilty afterward; that a relatively small percentage are haunted by self-reproach; that far from causing psychiatric illness, abortion is often a defense against it" (p. 34). How an individual woman might react to abortion, however, is unpredictable.

6. Sometimes the objection that the psychological side effects of abortion are damaging to a woman is coupled with the statement that abortions are selfish. Women who want abortions are seen as taking the life of another for their own personal goals and desires. Although this attitude may be applicable to some people, must abortions always be selfish? In addition to general concerns about overpopulation, a mother may be considering the quality of life of the rest of her children. And, in a time when the traditional roles of men and women are being reexamined, is it necessary for every woman to accept motherhood?

The abortion problem will not be solved in the immediate future. The development of "morning after" abortifacient pills will likely revolutionize the process of abortion, but the fact that human life or "potential" human life is being taken will remain. For the Christian who sees the spirit of God revealed in Jesus as agape love, the question, what does love mean in the case of abortion, is not simple. Life is a fragile and valuable gift. But, is it more loving for the mother who cannot afford and does not want a child, to have an abortion or not? Is it more loving for parents who know their child will be severely retarded to decide to have an abortion or not? Moral decisions would be easy if they were black and white as we often make them out to be. In areas where there is no clear right and wrong, or in which no option exists to choose an unambiguous good, decisions are most difficult. Yet they must be made and it appears that in certain cases abortion may be the lesser of two evils and thus the morally appropriate act.

The point of this article is not to contend that abortion is a positive moral good, but only that sometimes it may be the best realistic alternative. A better long-term solution in the vast majority of abortion cases is of course the development and distribution of simple, safe, and reliable contraceptives. Christians who are sensible to the complex of issues involved in abortion should certainly support the development and distribution of such contraceptives regardless of the side of the abortion debate on which they find themselves. *Gayle and Ted Koontz, reprinted from forum*

Conference from A-1

a one-to-one basis or in a small group, many times talking about some things that are unrelated to the business of conference. I am not recommending that anyone who is planning to attend the conference be encouraged to skip some of the meetings, but if you feel the need for that kind of personalized fellowship that seemingly can take place best outside of the structured program, feel free to at least skip one or two of the sessions.

One of the challenges that I see as we face this year's conference—there are many, but I will just lift out one—is the whole question of "How do we feel the Lord leading us as a district in this matter of church extension?" In the early years of our ministry in Markham there were a number of churches in our district who were seeking subsidy from the Central District missions committee. Markham was one of the congregations that was being heavily subsidized. The missions committee tried desperately to find some way in which churches that were on subsidy could be strongly encouraged to become self-supporting and in this way make it possible for new churches to be born who could again find some of their early support from the district. Most of the churches that were receiving subsidy ten to twelve years ago are no longer receiving subsidy from the district. Those who are yet receiving subsidies have greatly reduced the amounts requested in the last couple of years.

On the other hand, we have not been able somehow to discern the Spirit as to what we ought to be doing in the way of church extension in our district. Few new churches are being born. Further, when we look specifically at the church in the city, which has been the focus for new church starts, we have found it extremely difficult to begin new work which might one day flourish into a strong, dedicated congregation.

What is the thinking of the persons who make up the membership of Central District Conference on this matter of church extension in our district for the decade of the 1970s? *Lawrence Voth, conference president*

Offenders need restitution, to feel worthwhile

Keynoting a corrections seminar at Bluffton College Edgar Epp, the director of community resources for the Ontario Department of Corrections, said the offender should be allowed to make compensation for crimes he has committed.

"We should offer compensation rather than our own need to punish," stressed Mr. Epp.

According to Mr. Epp, it is an injustice not to give the offender a chance to make restitution. He said a basic need of an individual is to feel worthwhile and indicated that irresponsible behavior can be expected from people who don't feel worthwhile to themselves or to others.

If the offender is not allowed to compensate for his actions against society, he often feels worse and less worthwhile, explained Mr. Epp.

"Even if we are only concerned about our safety . . . we are contributing to our own self-destruction by the way we are handling offenders," said the former prison warden.

Mr. Epp said offenders are dehumanized in institutions, which makes them feel less worthwhile when leaving a prison than they did when they entered." The result is that the prisoner, once freed, will act more irresponsibly in society and show no sign of rehabilitation.

"I have concluded that if we don't treat the offender any better than he treated us, we have little reason to think he is any worse than we are," commented Mr. Epp.

Wendall Metz, assistant deputy director of program services for the Ohio Department of Corrections, said the question is whether society wants protection from offenders, punishment, rehabilitation, or treatment for them.

Concurring with Mr. Epp's opinion that prisons are failing to prepare offenders to live in society, Mr. Metz said that 70 percent of the prisoners in Ohio institutions have been there before.

He said the Ohio Department of Corrections is attempting to return offenders to society in a competitive type of way and is doing so by increasing its vocational and educational offerings for offenders.

According to Mr. Metz, society is moving away from the outdated idea that regimentation and hard work are ways to rehabilitation. He said society has historically attempted to solve its social problems through giant institutions and it's finally moving away from that concept.

Mr. Metz said in recent years society has been working to keep people out of the criminal justice system instead of working on improving the institutions and court system. He indicated that working toward improvement of penal institutions and the court system is a difficult task.

He said the basic weakness in Ohio's penal system is that it is more custody oriented than treatment oriented.

The seminar was the second of a two-part series sponsored by the Central District of the General Conference Mennonite Church and Region IV B of the Mennonite church. The first seminar was held in October 1972 at Goshen College.

Service assignment

Dean and Sandra Amstutz have begun a twenty-six-months-term of service with MCC in Belem, Brazil. Dean will work at the Wycliffe dairy farm and later in agriculture with the Amazon Indians. Sandra will be working in preventive health care with the Amazon Indians. The Amstutzes are members of the Pulaski Church, Pulaski, Iowa.

Rodney Eck, First Church, Newton, Kansas, will begin two years of voluntary service with the General Conference in March.

He will be involved in hospital work in Fort Wayne, Indiana.

Janene Elaine Hostetler, McPherson, Kansas, began at least one year under General Conference voluntary service on February 12.

She will serve as a day-care worker in the Markham, Illinois, voluntary service unit.

Ralph and Francis Sommer, Pandora, Ohio, have begun an eight-months term of service with Mennonite Central Committee. They are exploring possibilities for MCC and Mennonite Disaster Service action in the flood-stricken Buffalo Creek valley. The Sommers will also coordinate the work of a summer MCC voluntary service unit in the area.

The Sommers previously served with MCC in China and in Paraguay. They are members of the Grace Church, Pandora, Ohio.

HAPPENINGS

More Christian laymen should go to court

Our title does not mean to imply that we want to see more Christian laymen in court because of misdemeanors they have committed. It is the Christian's responsibility to become aware of what is happening in our courts today, to see and know what the problems of our youth are and why these problems exist. If your city or county has a court volunteer program, find out how it works and how you as a Christian layman can be a part of the rehabilitative process in the life of a youth who has become involved in misdemeanors and is developing a pattern that will lead to a life of crime. If your community has no such program, perhaps you might be instrumental in getting one started.

Jail sentences and fines and prolonged probation serve a valuable purpose, but are not the answer for many offenders. It is evident that in providing the offender with a special helper or friend (court volunteer), one to whom the offender can turn for counsel and advice and just to talk, often results in a new experience. Problems that were insurmountable become less frustrating, the help of a friend who cares brings a new dimension in the life of the offender.

The problem of many of today's youth is that they never had that adult person (parent or friend) they could relate to and feel at ease with to talk out their problems. Youth wants and needs discipline, counseling, and love.

Who is better able to help meet the need of the offender than the man or woman who has chosen as his leader the greatest of all volunteers? As Jesus Christ offers life, abundant life, and more abundant life, and ultimately eternal life to his followers, and as his followers enjoy this life, is it not reasonable then that as Christian laymen we ought to share these real values of life?

So when we suggest that more Christian layman go to court, we are inviting Christian laymen to express their faith in a living way by sharing it in a positive way by being a special friend to an offender. The offender you befriend can become a useful productive citizen of the community; if no one cares, he could become a life-termer in prison.

Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." How can we do less? *Virgil Oyer, director, Volunteers in Probation, Adrian, Michigan.*

Too late! you missed it!

The newlyweds, the grandparents, and the couples in between had a great time getting to know each other and sharing the things that tied them more closely to their spouses. It was the couples' retreat held March 9-11 at Camp Friedenswald that drew two couples for the second time and the others for the first time.

Isn't it interesting that the young couples thouhgt only young couples could find time to come, and the middle-aged thought only the middle-aged would be able to find time and make arrangements to get to the retreat? But no one was disappointed for they all thought the age span was tremendous in adding wider dimensions to the experiences. It was a retreat to remember, a retreat to add perspective to the days to come! Ray Keim did a capable job in leading the retreat. His experience as pastor and counselor guided the group into a thoughtful period of growth.

The couples were interested in making further contacts with each other and made the following list of names and addresses. Why not ask them about the weekend and plan to join the couples group next year? Plan early.

Attending were Bob and Fran Core, Bluffton, Ohio; Herb and Helen Fretz, Goshen, Indiana; Tim and Marybeth Hartzler, Pandora, Ohio; Ray Keim, Elkhart, Indiana; Carol and Berry Hoffman, Danvers, Illinois; Bob and Miriam Leichty, Berne, Indiana; Freeman and Carol Schrock, Goshen, Indiana; Roy and Carol Sprunger, Monroe, Indiana; and Seth and Ruth Stevens, Marion, Ohio.

Six-week program CLASS closed in Kidron, Ohio

Three Central District pastors and a professor of economics were on the staff of the annual Christian Life and Service Series (CLASS) which closed its six-week program recently at Central Christian high school in Kidron, Ohio. Held on Wednesday evenings, CLASS had an enrollment of about 300 and included twenty-six churches of the five-county area. The project is sponsored by the Wayne-Medina Mennonite Ministerial Fellowship.

Peter Wiebe led a group on "New patterns in worship"; Donald Steelberg taught "Last things first"—a study of the subject of Christian hope. Claude Boyer taught "A biblical study—Sermon on the Mount." Richard Reimer, professor at the College of Wooster, taught "Cross-cultural relations." These were four of twelve courses for spiritual enrichment. The sponsoring committee included Ben Rahn and Merl Lehman of the Salem Church in Kidron.

Other resource persons and teachers came from other Mennonite churches in the area. As in other years, it proved to be a stimulating cooperative venture in biblical studies.

Staff members of CLASS *from the Central District were Peter Wiebe (left) and Dr. Richard Reimer, Smithville; Don Steelberg, Wadsworth; and Claude Boyer, Sugarcreek. The sessions were attended by members of twenty-six central Ohio churches of the various conferences.*

COM publishes book for prayer

A book to encourage prayer for missionaries and national church workers was published in February by the Commission on Overseas Mission.

The 135-page booklet replaces prayer cards for individual missionaries and families and "Serve and bear witness," a discontinued yearly publication which listed missionaries beginning new terms that year.

The new booklet includes pictures of the approximately 180 missionaries working under COM as of January 1, descriptions of their work, their home churches, and the year in which they began COM work.

The booklet is available free of charge from the Commission on Overseas Mission, Box 347, Newton, Kansas 67114.

Carlock sets goals

A congregational goal for the coming year:

to have an effective system of identifying the needs in our community and meeting them with as great a congregational participation as possible, this to be called—Operation Help.

To help us arrive at the above goal in one year from now here is a short-term goal:

to have Operation Help functioning effectively with twenty participating members by May 1.

Can you *help*?

—by having chats with shut-ins by phone

—by taking an elderly person to the doctor's office

—by making a few visits

—by alerting us to some need

—by taking taped Sunday services to shut-ins.

—by seeing some new way to help?

Contact Cecil Holmes for information or for volunteering to be a helper. Phone 376-4491.

Carlock and Danvers unite in shared ministry

We wish to share some of the things two congregations, North Danvers and Carlock, are doing. The two churches are located three miles apart. The Carlock Church is located in a small town and North Danvers is in the country. We are involved in a shared ministry.

Last summer a series of outdoor Sunday evening services were held on the lawn of the North Danvers Church. The lawn is spacious. The church is located between the towns of Carlock and Danvers and thus these services drew people from both communities.

A summer fun-with-books hour was held at the Carlock Church. This weekly hour provided what the name implies—fun. It included the telling of Bible stories, refreshments, films, singing, and the reading of good books from the ample church library.

During the summer, in cooperation with the local Christian Church, we provided a Saturday evening service for campers at Hidden Hills Camp. The camp is located 4½ miles north of Carlock. These weekend campers miss their own church services and appreciate a meaningful outdoor service. Throughout the year we have also provided weekly services on Tuesday afternoon for the residents of Bloomington Manor. *Elmer Wall, Carlock-North Danvers.*

Mark and Jane Steinmetz

Camp has new program director

James Bertsche, chairman of Camp Friedenswald committee, has announced the appointment of Mark Steinmetz as program director. This is a full-time job to give leadership for year around programming beginning in June.

Mark is originally from Van Wert, Ohio. He graduated from Bluffton College in 1970 with a major in chemistry and a minor in physical education and is now teaching in the Perry Local Schools of Lima, Ohio.

Mark's wife, Jane Kingsley, grew up in Berne, Indiana, graduating from high school in Sylvania, Ohio. Jane is a graduate of Bluffton College in elementary education. She plans to teach in public schools near Camp Friedenswald. Mark and Jane are members of the First Mennonite Church of Bluffton, Ohio.

Jess and Vi Kauffman will continue in the roles they have filled the past several years. Jess is camp director giving administration leadership. Vi will be engaged in food service and accounting. Mark and Jess will share in the maintenance and custodial aspects of the camp with part-time local help as needed.

Missions takes the offensive

In an historic meeting the Central District missions committee launched a strategy for church planting and enlarged ministry and witness to youth.

President Ben Sprunger of Bluffton College is approaching the members of Central and Eastern District congregations to pledge support of a campus pastor. The missions committee is enthusiastic in its support of this plan and has designated $2,500 for the first year to launch this plan. This is a three-year launching support with reduced figures each year as churches assume larger responsibility.

Partly Dave, a coffeehouse in Elkhart which has established a significant ministry to youth over the past seven years, has purchased a downtown building to enlarge and stabilize its program. During this critical period of transition the missions committee is allocating $1,000 for 1973 and reduced amounts for 1974 and 1975 to support a seminary student working primarily with teen-aged youth involving truancy, runaways, juvenile offenders, and drugs. Dale Suderman is at present giving leadership in this area. Peter Stucky is full-time director of Partly Dave.

"Operation Paul" is a plan for church planting in areas anywhere within the Central District. David Whitermore, GC consultant for church extension, in cooperation with the conference minister, will visit major centers of population in the five-state area to determine interest and readiness for church planting. Students on university campuses and Mennonite people living in metropolitan areas will be consulted in this "First missionary journey." Plans will be laid in the summer for the major thrust during the fall months.

Cincinnati is one area the committee is agreed is ready for a launching. The committee has instructed the conference minister to move aggressively in securing an experienced pastor to move to Cincinnati and begin relating to various groups and needs as they now exist. MCC will assume part of this person's salary as director of the Cincinnati VS unit. The focus of this new church fellowship will be for professional and semiprofessional families now living in Cincinnati and university students. The pastor may also provide an assistant for the Bluffton College summer urban studies program in Cincinnati.

Student ministry is a significant aspect of the missions committee budget. Neil Avenue Church, Columbus, Ohio, and the Champaign, Illinois, Church, both give major attention to the needs of university students.

Will you pray for God's continued guidance as we seek to fulfill Christ's mission in the Central Midwest area of our country?

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

evangelism-that-cares

KEY 73

Living, active congregations

Year of fulfillment at Normal

Last year was a year of fulfillment for the First Mennonite Church of Normal. The "operation layman" plan which had been initiated late in 1971 when the church was left without a pastor was rewarding in activating and to a degree unifying the brotherhood in a joint effort to carry forward the work of the church. The new year found many church members contributing generously in a variety of ways and assuming responsibilities ordinarily done by a pastor. While guest ministers frequently filled the pulpit during the first half of 1972, opportunity was also given for some experimentation and introduction of lay personnel, both old and young, to the pulpit. Special efforts were made to increase the opportunities for fellowship and face-to-face communication. This led to better understanding of each other and to more open discussion of our differences as well as common purposes.

At the beginning of 1972 our congregation was without a pastor. Before the end of January, we extended a call to James H. Waltner and his family. They graciously accepted and became a part of our community in July 1972. It is evident that Brother Waltner has great "fulfillment potential" for our particular congregation, and is leading the way to a more mature servanthood role for all of us. We look forward to developing a new dimension in all our relationships, and to a broader outreach of service in the community and to other segments of society where we can minister to the needs of people.

Other fulfillment experiences include such cooperative activities with the Bloomington Mennonite Church as combined quarterly board meetings, Bible school, visitation training, and Sunday evening and choir programs. On the first Sunday of the new year, January 7, our congregation had its first "love feast" with a service of Holy Communion. This seemed a fitting celebration of God's infinite patience and love and of the work of his spirit in our midst. *Luella Regier*

A layman from Nappanee

I am thankful to God for all the members in my congregation (First Church, Nappanee, Indiana) who made our year successful financially. We took in more money than we had budgeted and it was probably our second best year in "giving," next to one of our years when we were working on a building program. I pray that the members will continue to seek God's help with their stewardship of all their goods.

I am also thankful to God for all the members who actively worshiped this past year. It takes perseverance and fortitude on their part to keep their worship active. To keep the congregation active, we must have worship.

For all members who take their time and talents to give help and leadership in the congregation, I am especially thankful. I pray that God will continue to lead members into these programs to make them effective.

About three years ago, three new families joined our congregation. I am thankful for all their contributions to this congregation. It brings a new spirit to all of our congregation.

Now we have a newly married young couple giving of their time to youth projects. I praise God for guiding them into this service, and bringing new energetic spirits to these young people.

One of the members of our new families has volunteered to teach a young married couples Sunday school class. I am thankful to God for this willingness to serve. We have needed leadership for the past several years to get interest in this group. I now urge all our members to pray for this new group. *Wendell Metzler*

Experimenting at Pekin

In 1972 we realized we needed somewhere to go. The workings of the past didn't seem adequate. We struggled with the Sunday school. The need for greater participation and involvement was evident. In 1972 we experimented with various class groupings. For experimentation in 1973 we are trying team teaching and a film series for a quarter involving both the junior and senior Sunday schools. Two teachers have laid aside the traditional quarterly and have designed their own lesson plans, objectives, and materials with feedback and evaluation from the students. So far some have found it confusing, but many have found it inspiring. *Grant Noll*

Ministry to elderly at Pulaski manor

As a part of our community outreach activities, our congregation engages in biweekly visitation at the local nursing home in Bloomfield, Iowa. Last fall during harvest and the first months after the arrival of a new pastor, these visits to the Bloomfield Manor were discontinued for some months. When our visits were finally resumed in November, we were surprised at how much our visits had been missed. In fact, one man knew exactly how many weeks it had been since the last visit of our congregation. As John Swartzendruver, our community outreach chairman, put it in his annual report, "It was humbly gratifying to see the heartfelt appreciation of both the members of the staff and the residents of Bloomfield Manor when our visits were resumed this fall. It was obvious that our efforts of the past two winters had become cherished experiences for the people on whom our congregation had been calling." *S. Roy Kaufman, pastor*

VITAL STATISTICS

DEATHS

Calvary, Washington, Ill.: Barbara Faubel, Feb. 25; Carl Unsicker, Feb. 23.

Carlock, Carlock, Ill.: Melody Hoffman Whitehouse, Feb. 26.

First, Berne, Ind.: Henry E. Lehman, Feb.; Rolandes Liechty, Feb. 20; Ora Merillat, Feb. 24; Alina Neuenschwander, Feb. 18; Lena Schiffler, February; Nora Soldner, Feb. 24; Elery Whitcomb, Feb.; Mrs. Chris Zurcher, February.

First, Normal, Ill.: Chester A. Miller, March 9; Aaron Salzman, Jan. 26.

First, Wadsworth, Ohio: Mabel Brenneman, Feb. 19.

United, Peoria, Ill.: Avery Weaver, Oct. 19.

ANNIVERSARIES

Bethel, Fortuna, Mo.: Mr. and Mrs. Bernie Aken, Mar. 4, 50th.

Ebenezer, Bluffton, Ohio: Mr. and Mrs. Homer E. Spallinger, Feb. 11, 50th.

First, Berne, Ind.: Mr. and Mrs. Edwin Newhauser, Mar. 3, 63rd; Mr. and Mrs. Jacob Stucky, Mar. 4, 53rd.

First, Bluffton, Ohio: Mr. and Mrs. Irvin Rodabaugh, Mar. 12, 60th.

First, Nappanee, Ind.: Mr. and Mrs. Russell Hostetter, Mar. 24; Mr. and Mrs. Stahly Weldy, Mar. 7.

Grace, Pandora, Ohio: Mr. and Mrs. Orrie E. Lugibihl, Feb. 25, 50th.

Salem, Kidron, Ohio: Mr. and Mrs. Menno Zuercher, Mar. 6, 52nd.

Silver Street, Goshen, Ind.: Mr. and Mrs. Alton Mckibbin, Mar. 6, 35th; Mr. and Mrs. Ralph Rensberger, Mar. 25, 57th; Mr. and Mrs. Jake Rink, Mar. 2, 67th; Mr. and Mrs. Clarence Schrock, Mar. 31, 50th; Mr. and Mrs. Rom Yoder, Feb. 20, 50th.

BIRTHS

Bethel, Fortuna, Mo.: to the Larry Beutches, Shawna Michelle, Feb. 9; to Dr. and Mrs. P. D. Hilty, Daniel Peter, Feb. 12.

Carlock, Ill.: to the Lynn Whitehouses, Jennifer Lynn, Feb. 25.

Eighth Street, Goshen, Ind.: to the Doyle Preheims, Elissa Joy, Feb. 3.

First, Berne, Ind.: to the Larry Dubachs, Tara Dianne, Mar. 3; to the James L. Garbodens, Jeffrey Allen, Feb. 10; to the John Kirckhofers, by adoption, Timothy James, Feb. 3; to the Harry Smiths, Amy Jo, Mar. 3.

First, Bluffton, Ohio: to the Philip Trauchts, Matthew Philip, Feb. 11; to the Baldemar Valesquezes, Satya Templin, Feb. 25.

First, Nappanee, Indiana: to the Dennis Kauffmans, Kari Ann, Jan. 23.

Grace, Pandora, Ohio: to the Dean Weltys, Salley Renee, Feb. 15.

United, Peoria, Illinois: to the Kevin Oswalds, Sean Douglas, Feb. 25; to the Jerry Weavers, Jennifer Marie, Feb. 1.

NEW MEMBERS

Congerville, Congerville, Ill.: Mr. and Mrs. Vern Blackford; Mr. and Mrs. John Carroll, Sr.; Lisa Carroll; Mr. and Mrs. Ralph McFall.

Ebenezer, Bluffton, Ohio: Jared and Charlene Burkholder; Terry Riegle; David and Carol Steiner.

MARRIAGES

First, Berne, Indiana: Sara Jo Biberstein and Randall Sprunger, Feb. 25.

First, Bluffton, Ohio: Susan Neuenschwander and Jack Cupples, Mar. 3.

United, Peoria, Illinois: Carla Unzicker and Paul Griffith, Mar. 10.

Workshop held at Bluffton on religion-philosophy

Der Hof at the Bluffton College farm was the site of the annual Bluffton-Goshen College religion-philosophy workshop Friday and Saturday (March 16-17).

The two Bluffton students whose papers were read are Robin Hostetter, senior philosophy major at Wadsworth, Ohio, and Beth Buist, a senior English major from Bluffton.

Professors and students from Goshen and Bluffton attended. The workshop has been hosted by the two schools interchangeably for several years.

New Bible school curriculum available

The new Herald Omnibus Bible Series is one of two vacation Bible school curricula which the Commission on Education is suggesting for use in General Conference congregations.

Cornelia Lehn, COE children's education director, said the Herald material was geared to minority groups and urban congregations, but middle-class and rural congregations could adapt it for their use. Minority groups were also involved in the planning of the curriculum.

. . . *"Bear one another's burden, and so fulfill the law of Christ." (Gal. 6:2)*

Normal women at work

The Normal Mennonite Church in Normal, Illinois, has two women's groups which meet regularly to learn more about missions and to work on projects which will further the mission of the church. Until recently a third group met and included interested women from other churches.

The largest of the above groups is known as the "Goodwill circle." It has a membership of forty-eight and has ten monthly meetings in a year. Probably one of the more interesting features of this group is the wide age span of its members. Working side by side for the same purpose are women between the ages of twenty-five and seventy-five.

Because of the wide age span, the talents and interests of the group are quite varied. With this in mind, the project committee plans several projects for each "work night." Along with the assigned projects, the circle prepares items for the Mennonite Relief Sale, for the Mennonite Hospital Bazaar, and for other non-Mennonite agencies, such as the American Cancer Society.

The Goodwill circle meetings are but a starting point for many of its members. Many are actively involved in the Mennonite Hospital auxiliary and volunteer program, in programs aiding the needy in the community, such as mobile meals and in conference activities.

We are fortunate to have as one of our members, Evelyn Bertsche, district advisor. The circle has three study programs in its year's program. At a recent "study night" she shared her experiences from the Council of Commission meetings held in February. She shared in depth about the work of the Commission on Home Ministries. This was an interesting and enlightening meeting for all. (Note: Your district advisor would be available to share with other women's groups and can be contacted by writing to her at 1404 N. Walnut St., Normal, Ill. 61761.)

News from Meadows' auxiliary

The annual meeting of the Meadows Mennonite Home women's auxiliary was held February 22. We were told of some interesting and exciting preliminary plans for expansion at the home.

Lotus Troyer, director of pastoral care and social services at the home, spoke briefly to the group. He stressed the importance of and thanked the women for being involved with the people at the home, as well as with buying "things."

The dates for the quarterly board meetings are as follows: March 15 at 1:30 P.M., June 21 following the annual picnic, September 20 at 1:30 P.M., and a decorating day in December (date to be set). Churches are encouraged to send a representative to the meetings so that local churches can be kept better informed.

Alice Reeser, house director, reported that some current needs of the home are as follows: Twin-sized bedspreads, lightweight quilts, fitted mattress covers (dacron-filled), medium weight bathtowels, hand towels, and washcloths (colored or white).

Ruth Miller spoke to the group and told of some new activities at the home. A shopping basket has been started and is taken to the residents so they can purchase needed items. A monthly paper written by the residents, called *The round robin,* is being enjoyed. A weekly bulletin of news and activities has been started. She stressed that volunteers can be used to read, write letters, or to visit and listen. Children's programs and travel pictures are always enjoyed.

Mrs. Delmer Augspurger from the Meadows Church was reelected to the auxiliary board and Mrs. Jerry Bright from the Grace Evangelical Church in Morton was newly elected to the board. A thank-you was expressed to Mrs. Clarence Amberg from the North Danvers Church for her five years of faithful service to the auxiliary.

The purchase of three pairs of draperies was chosen as the project for this year. Contributions may be mailed to the auxiliary treasurer, Mrs. Kenneth Folkers, R.R. 2, Minonk, Illinois 61760. Each of you is urged to participate by paying your $1 dues through your local church.

Plan to attend the fiftieth anniversary celebration to be held at the home on May 20. *Mrs. Gerald Nofsinger, secretary*

Take time

BE STILL AND KNOW THAT I AM GOD
BE STILL AND KNOW THAT I AM
BE STILL AND KNOW THAT
BE STILL AND KNOW
BE STILL AND
BE STILL
BE

TAKE TIME TO BE HOLY
TAKE TIME TO BE
TAKE TIME TO
TAKE TIME
TAKE

I

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MY PEACE
A
V
E
With You

As I wrote the above words from Psalm 46:10 and the one line of the tune running through my mind, I seemed almost to breathe in the calmness these thoughts proclaimed, promised, and in truth were delivering to me even as type sprang forth across the whiteness of the paper in my typewriter. "Thanks, God, I needed that!"

I had been muttering all day to myself, "I just must take time to call ....; I must take time to finish ...., I simply have to take time out and.........." But the hectic day continued to tumble about me in a dreadful conglomerate of demands, pressures, and needs and little or no progress. Then the final acknowledgment of a deeper need, a heavier pressure, a more urgent demand.

By the time most of you will be reading this our Central District Conference will either be just upon us or just completed. This will be my last word via the "yellow pages" to express to you all my deep appreciation for the privilege of learning to know the work of the Women's Missionary Association better, especially that of the Central District WMA, and to become better acquainted with many of you. My prayer will be that each of us may "Be still and know" the better thing that God has for each of us if we "take time" to be filled with his "peace." *Mary Troyer, President, Central District* WMA

Circle members with quilt made for Mennonite Relief Sale.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

Volunteer Kathy Bergen, right, speaks German with a resident at Sherbrooke Community Center in Saskatoon.

VS group helps start project in Saskatoon

A group of voluntary service workers recently spent three months in the Nutana Park Mennonite Church, Saskatoon, Saskatchewan. But even though the volunteers are no longer with the congregation, the programs they started are continuing with personnel from the local church.

The voluntary service workers were members of the Canadian Service Team, which is spending a year traveling across Canada helping five congregations get started in service projects.

In December, January, and February, the four—Norma Klassen, Kathy Bergen, Bob Neufeldt, and Norman Klassen—spent most of their time at Sherbrooke Community Center, an institution for he elderly, invalids, and others who cannot take care of themselves.

The service team did not try to take he place of employees at the center, but did the "extra" things: reading or writing letters, bringing ice water to the patients, engaging them in physical exercise (even wheelchair patients), helpng patients with lunch, or playing table games with patients who might otherwise it alone in their rooms.

The group reported to the congregaion that many a lonely person in the nstitution wants a friend outside. For xample, several persons of Mennonite background who do not know the Enlish language would like a visit with a Low German friend. Many of the people re shy and hesitant to join someone lse in the activity room. After the service team had visited a few times, these eople began to join small groups more enthusiastically. Couldn't the congregation find volunteers who could make regular visits or take the patients out of the institution for a short time? the group asked the congregation.

Response from the congregation was positive.

R. P. Penner, a church member, commented about the service team, "Their life is a good witness to Christian behavior, Christian service, and Christian love. We hope that their example in the congregation will bear good fruit."

The committee which the Nutana Park Church had set up to coordinate relationships between the congregation and the service team is continuing, although the voluntary service workers have gone. The church has named one of its members as coordinator of volunteers, and a number of people are visiting the center each week.

Judi Janzen, associate voluntary service director, reported that three women's groups alternate weeks visiting the center for group singing or arts and crafts with the patients.

The Canadian Service Team planned to spend March with First Mennonite Church in Saskatoon, developing a drop-in center for senior citizens in the church basement.

The next move will be to the Charleswood Mennonite Church in Winnipeg, where they will spend two weeks each on four projects, in such areas as prison ministries, housing projects, and the Crossroads Community Center.

June, July, and August will be spent with the Ottawa Mennonite Church.

Conference on Christian community planned May 3-6

The Mennonite Community Association, once active in sponsoring conferences from 1945 to the early 1960s, will again sponsor a Mennonite Conference on Christian Community May 3-6 at the St. Jacobs Mennonite Church, St. Jacobs, Ontario.

In response to the recent upsurge of interest in issues of Christian community, the association has decided to hold at least one more conference on the "Search for Christian community."

Speakers will include Willard Swartley on "The biblical basis," Frank Epp, Walter Klaassen, and Donovan Smucker on "Satan's seductions," Hubert Brown on "Christian community and my blackness," Menno Wiebe on "Christian community and my ethnic Mennonitism," a symposium on "Economic barriers/dilemmas/opportunities," and Ralph Lebold on "The local congregation."

The planning committee for the conference felt that, although Christian community has always been an issue in Anabaptist experience, some present developments have invited Mennonites to take an especially hard look at what the shapes of Christian community might be.

The committee noted the growing interest among Mennonites in intentional communities and other alternatives such as close-knit house-church fellowships, economic sharing, condominium living, and retirement villas.

Another factor in calling the conference was the growing cultural pluralism within the Mennonite brotherhood.

There was a concern for congregational renewal and the question of how Mennonites as brothers and sisters can form life's values and make decisions within the context of a local congregation of Jesus' followers, rather than taking their cues from North American culture.

The conference will also be an attempt to speak a prophetic word to North American Christianity and North American society in general on how human beings should live together.

The conference will begin at 7:30 P.M., Thursday, May 3, at the St. Jacobs Mennonite Church, five miles north of Waterloo, and continue through Sunday noon, May 6. There will be no registration fee, but an offering will be taken. Reservations for lodging in homes or at Conrad Grebel College may be made with Vernon Leis, 4 Herbert St., Elmira, Ontario.

Poverty grant buys egg incubator in Zaire

Fremont Regier, who prepared this report, is director of SEDA (Agricultural Development Service) in Nyanga, Zaire, under the auspices of Africa Inter-Mennonite Mission, a cooperative program of the General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Church. Mr. Regier's project is now administered through the budget of the Commission on Overseas Mission.

Sometime ago we received $2,000 through the Poverty Fund for an incubator project for SEDA (Agricultural Development Service) here at Nyanga. Ever since that time and before, we have been looking for the biggest and most advantageous kerosene-operated incubator we could find. After a number of tries in several different directions, we found that the biggest available were of 450-egg capacity. We have now four incubators with a capacity of 300 each. So 450 is not too great an improvement. And with kerosene-operated machines we get often rather poor hatches; it is time-consuming in relation to number of chicks hatched.

We have finally now purchased an electric incubator of 3,000-egg capacity with a standby generator to keep it going when the power goes off, as happens frequently out here. We plan to put this machine at Tshikapa where they have fairly good power service. Tshikapa is four hours from Nyanga by truck and eighteen minutes by MAF plane, which makes weekly trips there and back. So we will be able to get out eggs from the farm center here to the incubator and the chicks back here and to our outposts and other areas ordering chicks.

The total cost of this incubator and the standby generator will be approximately $3,600. We will use a special gift from a donor in Kansas to make up the difference.

Last evening at a special party at our house to celebrate the occasion, we invited all the SEDA men. We killed a crippled goose and had "musa" together. Several speeches were given and I announced the purchase of the incubator. We broke a case of cokes to toast the occasion, and the SEDA Zairian vet suggested that we all pause for two minutes to thank God for the incubator.

We are just now getting started with weekend seminars where a team consisting of an evangelist, a SEDA extension man, and a woman from the local church spends the weekend in the village at various regional centers. Evangelistic services, classes in livestock raising, health and nutrition, house-to-house visitation, and women's meetings are included in the activities. It is an effort to deepen relationships and services to communities and work cooperatively with the local church.

Yesterday the young marketing coop met to review the year's report. During 1972 the eleven members sold rabbits, ducks, chickens, and eggs valuing over $8,000 and now have almost $500 profits to be repaid as dividends or reinvested. We are at a critical time in the coop development as they now decide what to do with the profits.

"Godspell" on the screen

"Godspell," a popular off-Broadway play, has been made into a motion picture. Filmed on location in New York's streets and parks, the film projects a vast joy of life. Taking many of its lines from the Bible, "Godspell" portrays a Jesus figure coming to New York City for one day in which he magically entrances nine disciples, including, of course, a Judas who in the end betrays him. One of the most popular songs from the play's score is "Day by day," which sold more than a million copies as a single. Its lyrics are: "Oh dear Lord, three things I pray/ to see thee more clearly/ to love thee more dearly/ to follow thee more nearly/ day by day, day by day." Above, the Jesus character is surrounded by the loving hands of his devotees.

Meeting coming on black, brown, and white theology

A major "meeting of the minds" is scheduled to take place April 26-29 in Des Plaines, Illinois, among black, brown, and white members of the (Old) Mennonite Church. The cross-cultural theological consultation is being cosponsored by the Minority Ministries Council and the General Board of the Mennonite Church.

The fifty-five invited participants at the consultation will deal with the implications of Anabaptist theology and the theologies in the Spanish-speaking and black communities. How do these somewhat divergent theologies differ and where do they overlap?

According to John Powell, executive secretary for Minority Ministries Council and one of the planners for the consultation, emphasis will be placed on the "common ground" of the theologies, though major differences which should not be ignored will also be dealt with.

Medical corps proposed

A national medical corps to meet health needs of ghettos and sparsely populated rural areas was advanced by J. Lawrence Burkholder, president of Goshen College, at the opening session of the college's recent health care workshop.

Mr. Burkholder identified the major problem of health delivery as one of distribution of medical care so that all persons—rich and poor alike—may have at least their minimal needs met. His topic was "Ethical guidelines for decision making in health care services—a Christian perspective."

A national medical corps, Mr. Burkholder said, would appeal to the idealism of those youth who are motivated by service in the public interest as well as the seriousness and depth of the medical professions. It could be tailored along the lines of the Peace Corps, which has met with considerable success, and could be underwritten with government funds.

One respondent to Mr. Burkholder reported that under certain conditions, limited funds are available to medical students today if they agree to serve in areas with physician shortage after their schooling is completed.

In his forty-minute address Mr. Burkholder called attention to the insatiable demand—both in quantity and quality—for medical services in the past twenty years.

Some of this demand is due to Medicare and Medicaid programs. Part is due to society's requests for more and more amenities of life and for more privileges, including sophisticated medical care.

Although he had no answers, Mr. Burkholder acknowledged one of the great problems the medical profession faces: What is the responsibility to extend the length of human life? Doctors with their training in science and medicine are not sure what to do.

Philosophers, theologians, and specialists in ethics have no answers yet either, he said.

However, he said, "There is a kind of defiance in many persons who demand the impossible in medical care. I say this hesitatingly: there must be a point where one must acknowledge his humanity, finitude, suffering, and pain and accept an ethic of resignation."

Mr. Burkholder said every profession—whether medicine, law, education, or any other—has its built-in standards and an image to uphold to the public.

He warned, however, that unless there is imagination and courage to go forward, the professions can drift into a kind of rigidity and assume a kind of arrogance.

The Christian community can help young professionals who may not have the support of all their colleagues in their field, Mr. Burkholder said. The church can support and reinforce their attempt to launch something new, something that represents a constructive departure from the old ways.

Emergency funds released for southeast states

Twisters in Georgia and Alabama and heavy rains spreading from southern Virginia into eastern Arkansas and Louisiana forced the evacuation of more than a thousand families from their homes this past week. Rising mountain streams and creeks now include the Mississippi River.

At least one flood-related death has been reported. Most injuries are minor but property damage is severe.

"Congregational Mennonite Disaster Service units are working locally," reported Nelson Hostetter, MDS executive coordinator who is spending time in Huntsville, Alabama; Chattanooga, Tennessee; and Columbus, Mississippi. "Six state and local units are busy. Regional and three national units are assuming responsibility for the heavy population centers," Mr. Hostetter said.

Three thousand dollars has been released from the MDS emergency fund for southern states' flood relief.

Seminars on aging scheduled in two Western District towns

Two area seminars on aging are being planned by the Western District peace and social concerns committee in cooperation with the peace and social concerns office of the Commission on Home Ministries.

Representatives of Mennonite churches and churches of other denominations in the surrounding area will meet Friday evening, May 4, at the Herold Mennonite Church, Cordell, Oklahoma. Another seminar is planned Sunday afternoon, May 6, at the Northridge Manor community room, Moundridge, Kansas.

The two seminars are pilot projects and, if successful, will be repeated in other areas.

H. A. Fast, CHM resource person on aging, said the meetings would be unstructured with "no high-priced speakers, just talking in a family circle." The planners want older people, younger people, and church officers to talk about older people and tackle the concerns of aging on a practical basis, rather than being scared by big programs.

"One of our concerns is that most older people live in their own homes, not in institutions," said Harold Regier, CHM peace and social concerns secretary. "It is important that these people find ways to meet others' needs as well as having their needs be met."

Although General Conference and Western District people are planning the seminars, other Mennonite and non-Mennonite church groups are being invited to participate. Tilman Smith of Goshen, Indiana, director of studies and programs for aging for the Mennonite Board of Missions, will attend both meetings.

Words & deeds

The community self-help center in Altona, Manitoba, a project to turn contributed items into cash for the Mennonite Central Committee, celebrated its first anniversary in March. Since it opened its doors on March 17, 1972, it has remitted nearly $9,000 to MCC. Fifty volunteers staff the center. They meet once every three months to discuss plans and to share experiences.

At the recent baptisms of Ward Dallas and Collins Preston at the Bacavi (Arizona) Church, pastor Daniel Schirmer read, "If there be any present who have not yet made a public declaration of their faith, may this be a personal summons to their hearts." Unexpectedly, Emily Kewanimptewa, who had attended church for years, responded to the invitation and joined the baptismal group. Then the three plus Mr. Dallas's wife Laura testified to their decision to commit themselves publicly to Jesus Christ.

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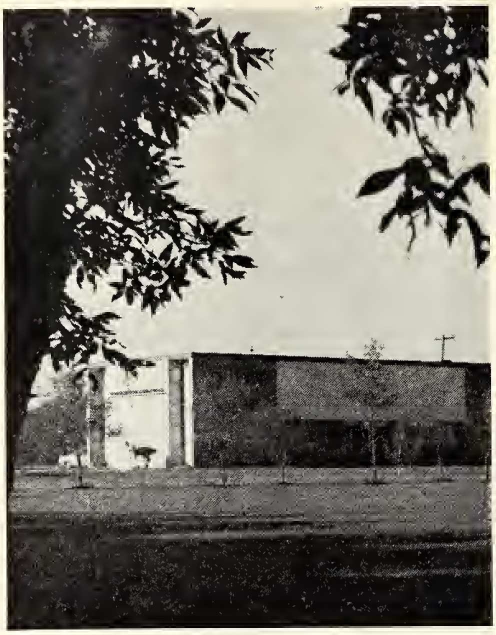

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LETTERS

Take stock of resources

Dear Larry: Having recently heard a lecture by Dennis and Donella Meadows, the authors of *The limits of growth,* I was reminded that I was going to write a letter of appreciation to you for the excellent material contained on a similar topic in your February 27 issue.

The point which the lecture made, and which was underlined by so many of the items in the February 27 issue, was that we will have to turn from a consumer society into a conserver society. The goal needs more to be "how much can I do without," rather than "how much do I think I need or want." It is not surprising that since this concept is in direct antithesis to most of what is going on in North American business and society, it is quite unpopular. We have the distorted notion that automatic defrost refrigerators, self-clean ovens, the largest automobile with the most extras, are all items to be desired. Some years ago when this trend was in the *take-off* stage, we heard much criticism of this kind of attitude from our pulpits. This criticism has ceased, probably because it was not effective in changing behavior. In the meantime, rampant consumer indulgence has become the order of the day, often in the name of such worn out clichés as the need to improve the "standard of living." Concurrently with this mindless pursuit, the quality of life has deteriorated rapidly.

The fact is that prosperity and a higher GNP are no longer sacrosanct economic principles. The environment and our resources will not be able to satisfy our greed forever. In fact, time limits, some within our lifetime, have been set, for some of the resources and commodities which we now use as if they will have no end. We cannot deny that in some countries where the per capita GNP is less than one-tenth of that in North America, there is no famine. So learning to do with less does not mean anyone will have to starve. And it may mean a much better quality of life in the fact that we will perhaps pursue lasting values rather than those which only satisfy the senses.

It is clear that to change our present trends, individual attitudes will have to shift drastically. The Meadowses in their presentation contended that this, not unilateral government action, was the answer to the economic dilemma. While many intellectuals are pursuing the goal of zero or stable economic growth from purely rational and survivalist motivation, it would seem that the Christian can bring an added dimension to this problem. We are supposed to know all about giving rather than getting (Matthew 5), about looking beyond ourselves and our present order for the meaning of life, and all the other Christian virtues which look at life more from the qualitative point of view than the quantitative. ("A man's life consists of more than the sum of the things he has.")

Too long we have thought that Anabaptist Christianity must not dabble in economics (all the while we have become very prosperous!) and that to do so means either to accept a socialist or capitalistic interpretation. Recent experience shows us that the lines between these two so-called extremes have become blurred. The fact is that to pursue our present path means annihilation, not for this generation, but certainly for our children and countless nameless brothers around the globe. We may indulge ourselves in the short run, but the long run spells disaster.

It behooves us all to take stock of our own attitude toward the resources and things of this life and place them in proper perspective. After all, "the earth is the Lord's," not ours! Let us see where we can pioneer in doing with less, in sharing, in repairing appliances, instead of throwing them away, in teaching our children to respect and conserve the environment. Let us also remember that human ethics will fail so long as they are merely human (Schweitzer). *Lorne R. Buhr, 309 Carleton Drive, Saskatoon, Sask. S7H 3P1.* March 23

Tell them we're rising

Dear Editor: Someone defined this life as a vale of character building, not just a pursuit of freedom and happiness. But through and after life's many years is it to be continued or cancelled? If we can't find the answer in our generation, then men's wisdom is cruel and indifferent.

As the song writer Griffith Jones writes:

"When Jesus came to Golgotha, they hanged him to a tree. They drove nails through hands and feet and made a Calvary. They crowned him with a crown of thorns; red were his wounds and deep, for those were cruel days and human flesh was *cheap.*

"When Jesus came to Birmingham (or Vietnam) they simply passed him by. They never hurt a hair of him. They only let him die. The men had grown more tender and they would not give him pain. They just passed by down the street and left him in the street. Still Jesus cried, 'forgive them,' and cried for Calvary."

One of Jesus' great words is in Luke 6:35: And your reward will be great and you will be sons of the Most High. Is the reward then in a quality of being? Or must the Most High become the most low in us by snuffing out his son or sons before they are mature?

After the U.S. Civil War, General Armstrong, a friend to blacks, asked those released from slavery what message he should give the North from the South. One answered, "Tell them we're rising."

A missionary in Formosa during the time when food was scarce expected to be asked for food. But first they asked, "Are there any Bibles in Christian America?" They too wanted to learn the meaning of love and grace. No man lives by bread alone.

There may not be first or last seats in heaven but everyone's cup will be full and some may be running over (Ps. 23). The words in Luke 12-13:9 or Hebrews 10:26-39 should cause us to go forth to the conflict, render loyal service, lift high the gospel banner and proudly let it wave, wearing sword and shield of our defender (Eph. 6). . . .

Some evangelists will remain popular by saying that collective killings (46,000 Americans and 1 million Viets) if ordered by high government authorities are not the same as if done by individuals. Yet, on the other hand, to soothe the conscience of a nation of Christians, they say that this was a judgment on America.

Our forefathers came here to have religious freedom and to escape wars, not to get into more and more. . . .

In Gethsemane Jesus made a decision by praying, "Thy will be done." We can also walk through the garden of the empty tomb into the garden of overcoming with the risen Lord. Tell them we're *rising,* but we need to repent of pride of race, face, place, and grace, and steadfastly abound in the work of the Lord (1 Cor. 15). Let us permit every kin or tribe on this terrestrial ball to hail the power of Jesus' name and crown him Lord of all! *Joe Eck, Route 2, Box 13, Sedgwick, Kans. 67135.* March 9

It's a man's world

Dear Editor: Undoubtedly your desk is now well covered by mail in response to the March issue on the position of women in society. As a clergyman and commissioned with the responsibility of expounding the Bible, I cannot refrain from responding to some of the ideas propounded therein.

When a person negates the Word of God and refuses to accept the Bible as the authority for Christian faith and conduct, then he has nothing left to fall back upon but human reason. Human reason is always in favor of the flesh and will make decisions that favor the desire and lust of the flesh. Without the Bible, a person will find reason for anything he or she desires. Such as abortion, divorce, anger, hate, war, and women's liberation. It is the latter to which I want to address myself.

I agree with Dorthy Nickel Friesen in her article under "Review" when she said: "A renewed look at the Bible without the old presuppositions will give new life to the church," but it won't be the God-directed life, the biblical life, nor the Christian life. There are some basic presuppositions set forth by the Bible that you cannot bypass and still expect to be in the will of God. The presupposition that the Bible has the answer is the only safe ground for making the proper decisions. Decisions made upon circumstances of convenience or personal desires are absolutely dangerous.

I am grieved that the author states that Billy Graham falls into a trap. The biblical authority is not a trap, but the humanistic fleshly desire to be "liberated" from the position that God has given to the woman is truly the trap and is a slap to the face of God. A defiant dirty slap that is further depicted in the article under the "Meditation" when the author proposes the heresy of addressing the Eternal God as, "Our heavenly Mother." A distortion that could only come after rejecting God, his word, and his will. It can be concluded that either some people do not know the biblical direction regarding the woman, marriage, and the home or willfully reject it in favor of personal, selfish ambitions regardless of the will of God.

God has given the woman a beautiful and beneficial position, and he in no way means to disparage or punish. Complete and perfect happiness can come by adhering to the plan God has outlined, but discontent is the sure result of rejection and rebellion—a fact that started in Eden and a result that has continued.

Let's establish some facts. As stated in the "Meditation," "Subordination comes as a result of the fall." True, and where in Scripture has this ever been changed? God did not create a monstrosity but, according to Ephesians 5:21-33, God has ordained a proper order for perfect happiness. Verses 22 and 23 set forth that unqualified submission has cut off all occasion for discord. Verse 24 unmistakably shows that *obedience* is the course God has ordained for the wife. Now the women can fuss all they want to about that, but he will not allow the church to disobey its head, Jesus Christ. In like manner, the wife's responsibility is to submit to the head of the marriage, her husband. In 1 Corinthians 11:7-12 he reinforces the position of headship and purpose. The woman was created for the man, not the man for the woman (9). Not a slave, not a tool, but for his completion. This text is not restricted to husband and wife relationships, but rather the general principle of man/woman. The apostle Paul says (16) if you want to argue about this we have no other way to suggest to you than the Scriptures.

Before some begin to scream, "Beast, tyrant, cruelty to poor women," look at the means of regulation that the Lord has set forth. The text of Ephesians 5 shows that the aim of Christ was the sanctification and glorification of the church. Everything he did was to promote her welfare and happiness. Thus "so (just so) ought men to love their wives as their own bodies." Christ's love for the church was sacrificial, costly, genuine, and constant. It would not be hard to love and obey a man like that, a man that does everything for her happiness and welfare. In turn, she would enjoy his protection and provision, and all of her basic needs would be met.

How does anyone find a man like that? Know your God-given role as given in the Scripture and plan your life through much prayer. If you are a mother, teach your children well and prepare them for the proper selection of a good husband. After marriage it is too late. The unequal yoke of Christian and non-Christian is clearly forbidden of God and is the first step to an unhappy and often disastrous life. Plan it well and enjoy it to the full according to God's direction (Tit. 2:3-5, 1 Pet. 3:1).

It seems to me that perhaps 10 percent of the women population in their rebellion and rejection will make it unbearable for the remaining 90 percent if the women's liberation movement is approved by our states. I'm sorry, ladies, but as far as leadership and responsibility, it's a man's world, and God is *not* "Our heavenly Mother"! *Dan U. Dalke, Route 2, Bluffton, Ohio 45817.* March 23

MEDITATION

The three crosses

Nineteen hundred forty years ago, a historical incident happened outside the city of Jerusalem which has tremendous significance for you and me. At that time, three criminally charged men were hung on posts, or crosses as they called them, to be executed. These men were exposed to the mocking crowds and the elements until they finally died of exposure and loss of blood. It was a hideously cruel way to die.

On the center cross was a man who was unjustly condemned to death because of the envy of the religious leaders. This man had lived a perfect life, and we will call his cross the cross of redemption for when he died he was not dying because of his own sins, but for all the sins of the people of the world. He hung on the criminals' cross not because of his own crimes, but because of the crimes of others. Isaiah tells us what he was really doing on that cross when he says, "He was wounded for our transgressions. . . . He was bruised for our iniquities . . . the Lord hath laid on him the iniquity of us all."

Although it appeared that he died an outwardly hideous and tragic death, his life did not end in tragedy. In his death he accomplished more than all of humanity has accomplished since the creation. In his death he paid the full price for all our sins and made it possible for all of us to be forgiven.

On the second cross hung a real criminal. His crimes according to his buddy in crime deserved the kind of death he was dying. He lived in sin and he died in sin.

He did not fear God, and he rejected God's plan of forgiveness for he did not think he needed forgiveness. Therefore, we call his cross the cross of rejection, and we read that he made fun of the Son of God while he was dying.

Although this criminal did not fear God, he did fear death, and he desperately wanted to escape being put to death. You see, he had no hope of eternal life. He had lived in sin, and that is bad enough, but to persist in sin is much worse for it leads to eternal damnation. At his death he mocked the Lord Jesus who was dying on the cross of redemption so that the criminal could be forgiven of his criminal deeds.

On the third cross was another criminal. He by his own confession said that he deserved the hideous death that the Romans were giving him. His conscience reminded him of the criminal deeds that he had committed against both God and man. He like his partner on the other cross had lived in sin, but unlike his partner he died to sin instead of in sin. We know that he died to sin instead of in sin, because during those long agonizing hours while he was hanging on the cross he publicly rebuked the other criminal for making fun of the Jesus Christ. He said, "Dost not thou fear God, seeing thou art in the same condemnation?" While on the cross he preached a short message to his criminal buddy about the wages of sin. He said, "We receive the due reward of our deeds." In other words he said, "We are getting what we deserved." He feared God and admitted that he was a sinner.

This second criminal recognized the man on the first cross as the Son of God and said in Luke 23:45, "Lord, remember me when thou comest into thy kingdom." There he accepted Jesus Christ as his personal Savior, and he rebuked the other criminal for placing the Son of God in the same class with criminals. He recognized that Jesus had lived a perfect life, and accepted him as his personal Savior. We call his cross the cross of reception because there he received Jesus Christ as his Savior.

In one of the most tremendous acts of faith that I know of, he asked the dying Lord Jesus to remember him when Jesus became king. In spite of the fact that Jesus' body was bloodstained, torn, and dying, he believed that Jesus would some day live again and reign as king. And so he spoke to Jesus and said, "Lord remember me when thou comest into thy kingdom."

Jesus' answer to this criminal was generous and gracious, for Jesus promised him heaven.

Maybe you are saying, of what significance is that to me? Jesus Christ was not only dying for the criminal offences of that criminal. He was dying so that you and I could have forgiveness for all the criminal deeds that we have committed against God in our thoughts and actions.

You and I are called upon by God to make a choice. Either we have to reject Christ as the first criminal did or else accept him as the second criminal did.

Bob Peters

Contents

Cantus 250
Mary's love-gift 252
Roses again 253
Cycle of life 253
News 254
Letters 261
The three crosses 262
The last word: life 264
Is service interest waning? 264

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The last word: life

When Jesus died on Golgotha, his cause died along with him. That was what everyone connected with the intense young carpenter from Nazareth thought when he was taken down from the cross and buried in a sealed vault. Jesus had given his followers hope that finally things would be different, but again the flickering of light was snuffed out before it could burst into flame and make God's people a great nation again. Death, as always, had the final word.

Even those who had been close friends of Jesus were certain that his fledgling movement was finished, dead before it really got started. His followers were deflated, overcome with shame, despair, and fear.

But Easter morning gave the world a new last word: Life! "The despair," wrote Ernest Marshall Howse in the *United Church observer,* "was changed to gladness, the shame was transformed to glory, the fear consumed in incandescent faith."

Jesus rose from the dead. The final triumph was God's (1 Cor. 15:26). The empty grave became the symbol of victory over death and fear. It radiated hope and demonstrated the breaking in of God's kingdom into the here-and-now.

The resurrection is a central theme of New Testament faith. Even though its importance is assumed in everything the church is doing, it is good for us to affirm in a special way each Easter that Christ is alive and that his Spirit is seeking to permeate the earth through us. We can shout for joy that we are living on the right side of Easter—on the side of life and hope. Christ is risen! He is risen indeed! LK

Is service interest waning?

No need to press the panic button yet, but the drastic drop in the number of applications for service in conference and Mennonite Central Committee programs this year should cause some head scratching.

One Mennonite college in the United States, which in recent years required as much as three days of the MCC recruiter's time for interviews with prospective volunteers, this year produced fewer than a dozen indications of interest. The downturn is not entirely due to the withdrawal of the Selective Service System's "helping hand." In one Canadian province, where there were eighty inquiries about service possibilities a year ago, there were only half that number this year. Conscription, of course, was not a factor here. So there must be other reasons for the abrupt downward trend.

The drop may only be a temporary phenomenon which will adjust itself next season. Meanwhile, however, many service openings are going begging.

If this downward trend continues, the conference and its member congregations will need to take a serious look at what the diminished interest in service says about the churches' strength and vitality. LK

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The Mennonite

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a declaration on amnesty

A statement adopted by the Mennonite Central Committee Peace Section, March 31.

As a major chapter in the Indochina war ends, it is important that the suffering and tragedy of the millions of war victims in Southeast Asia and North America not be forgotten. In a real sense everyone is a victim—those who promoted misguided policies as well as those who suffer from the terror of bombs and napalm and the thousands of civilians still imprisoned in South Vietnamese jails. Another group which continues to be victimized by the war, though they courageously refused to participate in it, are the thousands of fugitives from compulsory military service. It is for these persons that amnesty is needed.

1. *Canada and the United States* were once known by the nations of the world as lands of refuge for persons who opposed peacetime conscription or who refused to fight in wars. Among those who came for such reasons were some of our Mennonite and Brethren in Christ forebears. Many came as fugitives from compulsory military service. With the war in Indochina, this situation changed and the United States has now become a land from which men are fleeing. Canada, among other nations, has been the recipient of many of these fugitives of conscience.

Many Christians in Canada have rallied to aid those troubled, conscientious young men and their families; they have provided food, shelter and fellowship. These ministrations of mercy grew out of a deep sense of Christian obligation to help "the stranger within the gates." It was also a repayment, in many cases, for the hospitality and friendship given to those who earlier came to Canada as refugee-immigrants. We thank God for these demonstrations of love and compassion.

2. *As Mennonite and Brethren in Christ* Christians, we oppose all wars and believe that the refusal to participate in war is the Christian's duty. The Indochina war is no exception. Indeed this has been a particularly heinous war in the way it has been fought. It is our strong belief that Christ's message of peace and reconciliation is at the very heart of the gospel. From this perspective and with this concern we speak for amnesty, an action which we believe can help heal the wounds of the war.

Reconciliation and the restoration of civil rights can come through a general amnesty—an amnesty which will, as the word in its origin implies, forget the legal offenses because of a greater interest at hand. For us in this situation, amnesty is the law's ability to set aside its own power to indict and punish.

Many not faced with the life and death decisions of the draftee or a person in military service, see amnesty either as a generous act for youths who made a mistake or as forgiveness for those who broke the law. For Anabaptist Christians, the view is quite different. We join with many of these young men in believing that taking a stand against the immorality of the Vietnam War needs no forgiveness. The "premature awakening of conscience" should not cause the young men who early opposed participation in this immoral war to continue to be considered criminals. Indeed are these not a part of that creative minority who have helped to change American opinion from supporting war to the recognition that it was a fundamental mistake?

3. *Most Mennonite and Brethren in Christ* young men have refused military service for conscientious reasons and have accepted alternate service assignments. For some from our churches, however, the decision to refuse military service also led to questioning the validity of performing alternate service. This decision was usually the result of deep struggles of conscience and a serious attempt to be a faithful Christian disciple. These Mennonite young men, perhaps numbering several dozen, are part of the larger group of potential amnesty recipients.

4. *Several hundred thousand men* may be affected by a general amnesty. Some of these have never been in the military. A minority of this group chose not to cooperate with Selective Service or the military in any way. Most Mennonites who would be recipients of amnesty are in this group. A larger group of men, however, did attempt without success to gain conscientious objector classification. Despite their opposition to all war, some of these were denied conscientious objector status, often because of administrative mishandling by Selective Service. Others were not recognized as conscientious objectors because they felt participation in some wars may be right, even though they believed participation in the Vietnam War was wrong. These men accept the just war position which calls on persons to discriminate individually between just and unjust wars. Most Christian churches take this position officially; it is not recognized legally, however.

These potential recipients of amnesty who were not in the military generally find themselves in one of these situations. First, they may already be convicted of draft law violations and be in prison, or probation, or released after serving a sentence as a felon. Since 1964, 7,433[1] have been prosecuted and those convicted have lost some fundamental rights of citizenship. Another 17,200[2] are awaiting prosecution. Second, they may be living in Canada or other countries to

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escape military service and prosecution. Between 30,000 and 40,000[3] men are in this group. Third, they may be living "underground" in the United States or its territories and be liable for prosecution. No firm statistical evidence is available regarding the number of men in this group, but it is commonly estimated that this number is as large as that of the group which migrated.

5. *The largest group* of potential amnesty recipients did not initially claim conscientious objection to war. They were drafted or enlisted in military service and then discovered that their conscience would not permit them to continue performing such service. As a result, these men find themselves in one of three situations.

First there are those sentenced to military prisons after unsuccessful attempts to obtain discharges. Second there are those who were less optimistic about getting such discharges and deserted from the military; these men when apprehended are also subject to military prosecution for their actions. The third and largest group includes those who have received other than honorable military discharges for actions based on principled objection to war. These men face consequences somewhat less severe than a convicted felon, but carry a stigma as a result of the other-than-honorable discharge that may hinder future chances of employment or favorable character references.

6. *Amnesty is* in the best tradition of the United States; eleven presidents have granted amnesty following wars and rebellions. A general amnesty was granted to all following the United States Civil War—even to those found guilty of treason.

The time has come again to bind up the nation's wounds, wounds resulting this time from the Vietnam War. Amnesty will help reconcile the nation and a large group of its alienated sons.

7. *In light of the above* considerations, the Peace Section of the Mennonite Central Committee:

—Asks our congregations to welcome back those who because of conscience violated the Selective Service Act or military law to avoid military service.

—Urges our Mennonite and Brethren in Christ bodies to support a universal amnesty which without being punitive would restore all civil rights to those having refused military service for conscience' sake.

—Appeals to the United States Government to recognize the value of the witness of the men who opposed the war by restoring full civil rights with impunity to these men.

—Commends those governments such as Canada which admitted young men.

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1. Administrative Office of U.S. Courts.
2. Department of Justice 1972 draft violators, Selective Service 1973 draft violators.
3. National Interreligious Service Board for Conscientious Objectors.

RESPONSES TO amnesty

Copies of the working draft of the MCC Peace Section's amnesty statement were shared with a number of persons in the United States and Canada for their response. Their comments follow:

TWO SONS IN CANADA

As the Mennonite parents of two sons in Canada because of their inability, or refusal, to in any way cooperate with Selective Service, it is rather difficult to be helpful to those who, however good and noble their motivations and intentions may be, work for amnesty. During the months prior to our sons' decisions, we raised and discussed many questions. We never tried to dictate their decisions. We did challenge their reasons. We asked, "What are you trying to say? Why are you saying what you say? Are you prepared to live with your decision for the *rest of your life*?" The possibility of eventual amnesty was never considered as a basis for any decisions. We entered into their problem as being one of permanence. This we assumed as the only sound basis for making these kinds of decisions.

Having said that, we must hasten to say that there are thousands of young men who did not enjoy the luxury of this kind of basis for making their decisions. For many of them, the decision to go to Canada or some other country of political asylum was one of desperation. They had no one with whom to counsel or confide. They often received no support from family or associates. They received no counsel as to their legal rights from draft boards or military advisors, including chaplains.

The U.S. Government is so desperately on the defensive that it will not allow anything that will further bring into question the legitimacy of this war. It holds to a ridiculous minimum the number of men involved in evasion, and the fatal results if amnesty were granted which might set a precedent in future wars.

Until there is a full congressional investigation of many aspects of the Vietnam War, including Selective Service and military disregard for the legal implications of the draft, there is little hope for amnesty, or a sound basis for it. *Ralph and Frances Sommer, serving with MCC in Man, West Virginia*

U.S. SHOULD ADMIT FAILURE

In considering the statement on amnesty as prepared by the MCC Peace Section, I have come to the conclusion that it is one of the most important, and necessary, documents of our time. I say this because I can see, more and more, the freedoms of this country passing away before the people's eyes. At the same time I see people doing nothing about their losses. Are the American people too proud to admit it, or even worse, to know, when they are wrong?

It has been said that sometimes a noble failure serves the world as faithfully as a distinguished success. I definitely believe that the U.S. Government should reassess its position on amnesty. It might hurt the pride of the U.S. to admit that there is such a thing as a wrong U.S. policy, but I am convinced that we would be much better off in the long run.

We must now persuade others, by being earnest in ourselves, to work for universal amnesty. I urge all to take a stronger stand for amnesty. *Brent H. Sprunger, Goshen, Indiana (student)*

A MULTICOLORED PROBLEM

I AM NOT in favor of universal amnesty. The young men who belonged to the Mennonite and Brethren in Christ churches in the United States, and who for conscience' sake did not wish to become involved in military service were given the opportunity by our government to apply for conscientious objector status. By doing so they had the opportunity to work constructively within the confines of the United States or other approved areas. There was no need for any of them to flee to Canada. Those who did cross the borders to the north lost the opportunity to give a true peace witness from a Christian point of view. Had they stayed in this country they could have served in hospitals, in slums, ghettos, Goodwill Industries, etc. They could have given their Christian peace witness both by word and deed and in good conscience.

I believe that those who wish to return, now that the Vietnam War is over, should be willing to render some constructive service to this country, for a period of at least two years. If they disdain the United States so much that they do not want to assume the obligations of citizenship, then they had better stay in Canada and live in a country that they can respect.

The matter of conscience is a multicolored problem. Even though one should not go against one's conscience, there is such a thing as educating one's conscience within the Christian frame of reference so that it will conform to the New Testament pattern. If I understand the New Testament teaching concerning a Christian's relationship to civil government, it teaches that a Christian is to obey the laws of the country and respect it. If our government had made no provision for the conscientious objector to serve in a nonmilitary capacity, then my answer would be different. But since it allowed the objector to remain in his country and serve his country in a nonmilitary way that was in keeping with the Christian conscience of the Mennonite and Brethren in Christ churches, he should have used that opportunity to serve both his country and his Christ. If, at any time, a Christian for conscience' sake must move contrary to the laws of the country, he should be prepared to accept the penalties as well for conscience' sake. Otherwise we would have societal anarchy. *Nobel V. Sack, Portland, Oregon (pastor and chairman of the Pacific District home missions committee)*

ADJUSTMENT PROBLEMS CONTINUE

WE WISH TO COMMEND the work of the Peace Committee in preparing an excellent "working draft on amnesty." Especially important is the recognition that a universal amnesty will serve a greater interest—the unity and well-being of the nation.

Of equal importance is the recognition that amnesty must be extended to all categories of men victimized by the war, to both those who have and those who have not served in the military, either on grounds of conscience or the "just war" doctrine.

Recently, the Canadian Government has made it extremely difficult to obtain legal status here. The Winnipeg Committee to Assist War Objectors has responded by ministering to the immediate needs, both human and material, of those men who have thus been forced to live an underground existence. In addition, there are a number who, although enjoying a legal right to stay in Canada, have found difficulty in adjusting to life here. For these men, too, assistance is needed, and an immediate amnesty would resolve their problems.

Therefore, we again applaud the position taken by the Peace Section in encouraging a grant of universal amnesty. *Bruce Proctor and Pat Cook, Winnipeg (both are connected with the Winnipeg Committee to Assist War Objectors)*

RESISTERS DESERVE APOLOGY

I HESITATE to support efforts urging the granting of amnesty to draft violators, deserters, and those dishonorably discharged from the military.

Many men who would "benefit" from an amnesty cannot accept its basic intention. For it is a corrupt and unrepentantly militaristic government that would say, "We will forget what you have done." Regardless of whether we talk about "legal" as over against moral offences, from the point of view of the government, it would imply forgiveness. But the draft resisters have done nothing for which to be forgiven. If there is any talk of forgiveness, it ought to be the resisters' forgiving the U.S. Government.

Since the statement speaks about offenses—albeit only "legal"—on the part of the resisters, it ought at the same time to speak to guilt on the side of the U.S. Government and policy makers. The American people owe an apology to the draft resisters. It will not be made by a declaration of amnesty. It can only be done by a confession of guilt and request for forgiveness. *Walter Klaassen, Waterloo, Ontario (university teacher)*

AMNESTY'S BROADER IMPLICATIONS

PERHAPS AMNESTY, wiping out unjustifiable past actions, has a wider application than we suspect. Perhaps we should consider amnesty not only for those who went out of the country or into prison or underground but for all who were involved—or refused to become involved —in the nightmare. For men who raided draft boards and for those who felt the government's call to be equal to God's. For men who put on the uniform like holy armor; for the leaders who saw human beings as so many pieces in a game, units to be moved around, killed, counted, converted into statistics that no longer bled. For Lieutenant Calley, and for those who commanded him. For industries that created marvelous inventions to cut people into pieces or burn them up, and for their workers who also made a living from death. For politicians who cared more for their own pride than for the lives of soldiers or enemy children. For all of us who have learned not only to give and receive death, but to observe it without flinching.

For these thy children, Lord, grant amnesty. *Lois Rensberger, Middlebury, Indiana (writer, homemaker, and mother of a draft resister who was imprisoned)*

AKIN TO JESUS' SPIRIT

The spirit in which the statement is written is akin to the spirit of Jesus. The law is to be put aside in favor of love and mercy so people again can be reconciled. We think of those who stayed in our home. Jeff, who is studying to become a lawyer in Toronto, and Faye, who is playing viola in the symphony, may not want to go back. Ray ran from reformatory to reformatory and is still running. Tim, a social worker in Canada, is using his talents. Pat will not go back if amnesty means forgiveness, because he does not want to be forgiven for doing right.

Some will be happy to gain amnesty so they will again be able to see their friends. Others will care little what happens, and still others will refuse to accept amnesty. If amnesty means that paternal America now considers itself gracious in receiving them back, then acceptance of amnesty is a sellout. After World War II, the Germans disowned Hitler and repented. The greatest tragedy of the Vietnam War is that Americans are trying hard to believe that they won with honor. When there is no repentance, grace cannot abound and mercy is far away. *Leo and Darlene Driedger, Winnipeg (visiting research scholar this year at the University of California, Berkeley)*

NEWS

Manitoba Mennonites plan centenary

Leona Dyck

In 1873 the Mennonite settlements in Russia sent delegates to North America to spy out the land. The following year, the first group of these settlers left their Russian homes for Manitoba and Kansas.

Beginning this summer, the Manitoba Mennonite community will commemorate this centenary. Plans are already under way, under the auspices of the Manitoba Mennonite Historical Society's centennial committee, for activities which will cut across the denominational lines.

The first event, according to the society's chairman, J. J. Reimer, will be a bus safari to the site south of Niverville where the delegates from Russia first disembarked. There, said Mr. Reimer, a special commemorative service is planned. Then the participants will travel to the Hudson Bay store at Ste. Anne and climax the day with a visit to the Mennonite Village Museum grounds north of Steinbach.

Gerhard Lohrenz, chairman of the special centennial committee, says that plans for various public meetings throughout 1974 are now under way. These meetings will center on both the religious and ethnic aspects of Mennonite life. Special lecturers will prepare themselves to deliver presentations on the events of the past. Churches, said Mr. Lohrenz, will be "encouraged to invite these speakers." H. J. Gerbrandt of Winnipeg is in charge of arrangements.

Plans for these and other events were actually begun about fifteen years ago when the late P. J. Schaeffer of Gretna was asked to submit a paper to the historical society projecting ideas as to how the Mennonite community in Manitoba could celebrate its centennial in 1974. At that time he suggested mass rallies, special plays, and special television programs.

These ideas have strongly influenced plans, according to the centennial committee's secretary Gerhard Ens. Although he felt that suggesting television programs fifteen years ago showed a great deal of foresight, now he is sure this was a timely thing.

Plans are being made for a special memorial to be placed on the Manitoba legislative grounds. The purpose of this monument, according to Mr. Lohrenz, will be to "remind our own people of the past and to be a testimony to our cocitizens." He felt that in the past Mennonites have been too apologetic about the role they played in helping this province arrive at where it stands today. After all, he added, "we were the ones who dared to go live in the open prairie and demonstrated that it could be done."

Included in the projected plans is a special Sunday, probably in late July 1974, to commemorate the actual arrival of the first immigrants. It is likely, said Mr. Ens, that on this Sunday a large rally will be held in the Steinbach-Niverville area, where the first settlers arrived. Another Sunday will also be designated, on which local congregations will "do their own thing" to celebrate the centennial.

An anthology of the best things Mennonites have written over the past 100 years is also planned. Other people have the idea that perhaps a special opera or oratorio should be written. These plans, said Mr. Reimer, are being spearheaded by the younger men and are very costly. "At the moment," he added, "I don't know where I am going to get the money from." He felt that other plans might also not materialize due to lack of funds.

Mr. Reimer, who is also involved with the workings of the Village Museum, said that plans are under way to do some additional building there for this centennial. He said that excitement had been aroused with the arrival of the Hoeppner memorial there a few weeks ago. A hall of culture, for the display of Mennonite handicraft items is planned.

A special song to commemorate the centennial is already being worked on by Esther Wiebe. This song, according to Mr. Lohrenz, will be introduced at a large rally and then will be available for local congregations to use in their own celebrations.

The committee has also received the suggestion that a cross-cultural song festival be planned for the Centennial Concert Hall in Winnipeg.

Oklahoma town avoids another Wounded Knee

Hammon, Oklahoma, in February looked almost like Wounded Knee, South Dakota, in March. But there was a difference. Although the threat of violence was there, Indians and whites began working out their disagreements and put down their guns without firing a shot.

Hammon, population 600, is about half white, half Cheyenne. Bethel Mennonite Church, predominantly Indian, is there, as is a General Conference Mennonite voluntary service unit, which runs a Head Start program.

Exactly what began the dispute in Hammon is itself disputed. Indian families in the town, however, are split along the kinship and friendship lines drawn in disagreement last fall concerning which Indian woman was to have a teacher's aide position in the local public school.

But other issues began coming to the fore in late January: possible misuse of federal funds appropriated to the school district for Indian students, the alleged slapping of a third-grade Indian girl, demands to release four teachers, other accusations of discrimination against Indians by the school system.

Seven Indian families, in protest against racial discrimination, pulled their children out of the public school, and after getting no response to their grievances from the school board, called in representatives of the National Indian Youth Council. On February 12 they began a "survival school," an alternative school for Indian children boycotting the public school, a place where Indian students could learn more about Indian history and culture.

The protesting parents still got no response from the school board.

A week to ten days after the survival school opened, someone—reportedly a member of the National Indian Youth Council—called in the American Indian Movement.

The AIM members came to Hammon with guns, sticks, and chains and tried to get more guns from local Indians. An armed guard was stationed on the Indian center downtown where the survival school was being held.

Afraid of shooting and burning, some whites in Hammon panicked. The sheriff deputized 150 men. A white man with a gun was stationed on top of the grain elevator, overlooking the Indian center.

For about four days, tensions were high. Some people simply stayed out of the downtown area.

Finally, at the urging of some agents of the U.S. Department of Justice, Community Service branch, negotiations began between the Indians—boycotting and nonboycotting—and the school board. Some concessions were won from the school: a promise to offer evening classes in Indian language, for example. And the school board affirmed the right of the Indians to air their grievances.

The American Indian Movement representatives, apparently satisfied, left on March 3, reportedly for Wounded Knee.

The protesting families in Hammon, however, are still boycotting the public school and operating the survival school with about forty children from grade school to high school. The director of the school, Bernie Bush, and other teachers are there on a volunteer basis, living on $30 a week.

Mr. Bush and the board members for the survival school are seeking funds from church groups and other sources, determined to keep the school running.

Mr. Bush requested funds on recent visits to Hammon by Malcolm Wenger, General Conference secretary for Indian ministries, and Virgil Claassen, supervisor of the Mennonite Central Committee center in North Newton, Kansas. Support for the school would be given only on recommendation of the Bethel Church, Mr. Wenger said.

There are other problems to be worked out, too. All the grievances against the school board have not been settled. Neither have the differences been settled between the two Indian groups—those for and against the continuation of the survival school.

"Feelings among Indians are really high yet," said Bob Standingwater, chairman of the Bethel congregation. Members of the church have a variety of attitudes toward the survival school.

"I don't think anything has changed except that the American Indian Movement moved out," said Jake Unrau, Bethel pastor. "But I see the survival school as positive in that people are determined to make it go. I see it as a sign of hope, of self-determination. Maybe how it happened was too radical, but it has to happen."

Perhaps one small sign of progress in the situation is that people can laugh about the tensions occasionally. They are calling Hammon "Wounded Ankle."

Hutchinson churches expand city's cleanup month

When the mayor of Hutchinson, Kansas, wanted a "Clean-up-fix-up-paint-up" month, he called a meeting of some local building contractors—and some representatives of local Mennonite churches.

At the suggestion of the Mennonite representatives, the month of April will include more than just individual cleanup, as originally planned. Two Mennonite churches have promised the labor for major repair on one house and painting on two other houses where the owners are elderly or handicapped and not able to hire the work done.

Richard Ratzlaff, pastor of First Mennonite Church, Hutchinson, said volunteers from his congregation and the South Hutchinson Mennonite Church would begin the second week in April on the repair work. Scheduled for repair is a blind person's house, for which the city will get funds for repair, and two houses of elderly persons will be painted.

If successful, the Mennonite churches plan to continue the project beyond April.

"We see this as part of our mission for Key 73," said Mr. Ratzlaff. "We want to minister to people directly. David Whitermore (staff person for the Commission on Home Ministries) was in our congregation recently and talked about Mennonites' need to use their gifts. We took that seriously."

Mr. Ratzlaff said that the mayor met Mennonites about a year ago when a Sunday school class at First Church asked him to speak about the minimum housing code being debated in Hutchinson. At the class, the mayor learned of the Mennonite Disaster Service concept.

Youth groups and volunteers from other churches will be mobilized for the regular cleanup and painting jobs, Mr. Ratzlaff said.

Key 73 activities under way in conference

General Conference Mennonite congregations across North America are participating in Key 73 evangelism activities in a variety of ways.

—Elkhart, Indiana, churches, including the Hively Ave. Mennonite Church, distributed about 25,000 copies of the Gospel of Luke in March. On Good Friday the churches planned outreach in downtown Elkhart.

—The Boynton Mennonite Church, Hopedale, Illinois, has a Luke-Acts Bible study and several "share" groups. The Easter phase of Key 73 will be celebrated with dramas and a community chorus.

—The Maplewood Mennonite Church, Fort Wayne, Indiana, has started an adult inquiry class, Tuesday night visitation, and a congregational goals study.

—At the First Mennonite Church, Berne, Indiana, Bibles were distributed in March, and high school girls are giving out Scripture portions in restaurants and motels. Small groups meeting in homes are studying Luke.

—The First Mennonite Church, Upland, California, also helped with distribution of Scripture portions in March.

—Elim Fellowship Church, Selkirk, Manitoba, has planned joint services and some action of repentance toward minority groups during the Key 73 year.

—Glendale Mennonite Church, Lynden, Washington, planned home Bible study, visitation, and distribution of *Good news for modern man.*

—In Coaldale, Alberta, Mennonites participated in an interfaith service in March at St. Ambrose Catholic Church. The focus was on Key 73.

—The Salem Mennonite Church, Freeman, South Dakota, has made a special effort to get more people involved in Bible study. The congregation ordered Bible courses from the Mennonite Hour, and several small groups studied them in homes. Others took the course as a family project. On Sunday evenings the congregation studied the Book of Acts and on Wednesday evenings, *Communicating the good news by* David Augsburger. "These studies have given us new insights and a new zeal for Key 73," said Mrs. Herbert Waltner.

—United Mennonite Church, Mission City, British Columbia, is participating in an interdenominational project, starting Bible studies and discussions in homes weekly or biweekly. "This program reaches people who would never come to church to hear the good news, but will take part in discussions in a neighborhood home," said Elsie Rempel.

—Associated churches of Moundridge, Kansas, are sponsoring Bible study groups with at least twenty-five host homes and more than two hundred people taking part in the discussion. The Bible study guide is *Key to Luke*, Part 2, by Horace Weaver and Harold Fair. Besides church families others are taking part.

Peace groups examine development strategies

Ted Koontz

In spite of a blizzard in Ohio which prevented one group from attending and made travel hazardous for others, forty-five persons from as far as California gathered at the Church Center for the United Nations in New York for the annual Intercollegiate Peace Fellowship Conference, March 18-20.

IPF is an organization of peace groups from fifteen Mennonite and Brethren in Christ colleges and seminaries. This year's conference, focusing on "Third world development and exploitation," included ten persons studying at non-Mennonite schools.

Economist James Herod and the film, "Who invited US?", made clear that the exploitation of the *third world* has been an integral part of western history since the sixteenth century. The film documented the role of the United States in neocolonialism and imperialism.

The meaning of exploitation hit some participants during "Star power," a simulation game designed to give players an understanding of how "the rules of the game" can make it impossible for some persons or groups to get ahead. The game reflects in a rough way the relationships between rich and poor.

Due to an initial inequity in the distribution of valuable chips among the three participating groups and to the unequal bargaining position which resulted, the top group soon had most of the wealth concentrated in its hands and was allowed to make the rules for the rest of the game. They designed rules which succeeded in insuring their continued wealth and power, but finally ended the game by benevolently redistributing the wealth.

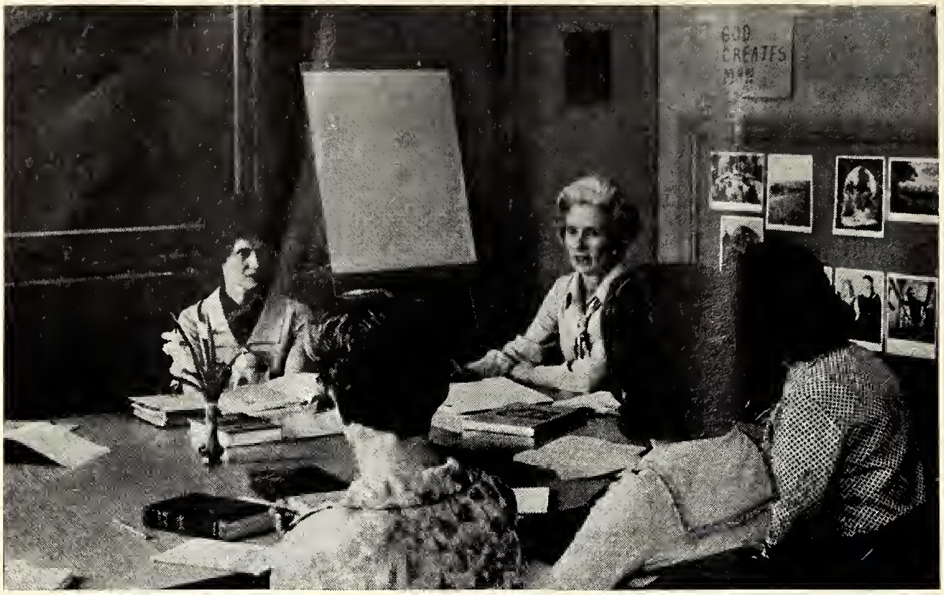
Discussion following the game showed that the "poor" groups resented the paternalism which the charity of the "rich" group reflected. "You didn't include us in any of your decision-making processes. We would have felt a lot better if you would have let us help set up rules which would have given all of us an equal chance. This way you kept us from having a feeling of control over our situation and a feeling of accomplishment. I feel degraded," one participant observed.

Some felt the benevolent action of the top group was typical of the charitable activity of white middle class North Americans and was motivated by guilt. "Somehow we felt a need to deal with the guilt caused by having such disproportionate wealth and power, but we either couldn't or wouldn't actually share power," one of the rich group noted.

The great gap in power affected the two poor groups in different ways. One group was beginning to think about revolution—physically forcing the wealthy group to redistribute wealth and power in complete disregard for the "rules of the game." A member of the other group reflected on its predominant mood. "Near the end we gave up and didn't care. We felt powerless to change things."

Much of the remainder of the conference centered in small group meetings with resource people on topics such as disarmament and development, rural development, the Chinese and Egyptian models of development, and bilateral, multilateral, corporate, and church development programs.

A number of themes emerged, several of which were expressed by Dick Meyers, former MCC worker in Botswana. There is great danger of educational programs only benefiting an elite few, Mr. Meyers said. In poor societies even a high school education gives one a great advantage over others, an advantage which often results in greater social stratification and inequality. Mr. Meyers stressed that "Education dare not simply be a ladder to privilege," but noted that designing educational programs which avoid this result is not easy.



Workshop provides resources for teachers

Mary Rempel, left, and Cornelia Lehn, center facing camera, lead a homeroom session for kindergarten teachers at "Project: Teach," jointly sponsored by the Commission on Education (General Conference Mennonite Church), Mennonite Publishing House (Mennonite Church), Bethel College, and Hesston College. Sessions for church school teachers of kindergarten through junior high school were held March 25-29 at Bethel College.

Ordination study revised

A study paper on ordination is being revised by the General Conference's committee on the ministry, and the revisions will be included in a second printing of the study guide on "Church leadership and ordination" in April.

Heinz Janzen, general secretary, and Erland Waltner, president of Mennonite Biblical Seminary, are working on a final draft, combining a 1968 statement on the ministry, approved by the General Conference, with some of the later study papers.

The committee on the ministry, meeting March 28-30 in Chicago, reaffirmed its basic position in earlier study papers that all believers are priests, but leadership in the congregation is a recognized function in the biblical records and in Anabaptist history. Ordination defines function rather than status, and age, race, and sex are not proper criteria for selection of a minister.

The revised study guide will be available to pastors and congregations who want to begin a study of ordination.

The committee also discussed procedures for placement of ministers. It said that ministers needing a congregation or congregations needing a minister should first contact their district minister, if there is one. Those in other districts should be encouraged to use the resources of the General Conference personnel office. The committee found that sometimes congregations are not sure to whom they should turn when a pastoral vacancy occurs.

Also under discussion was the problem of finding congregations for ministers who experience placement difficulties. The committee will give more attention to this issue at its fall meeting, September 20-21, when it will invite a consultant to report what other denominations are doing with a surplus of ministers. The committee suggested that some hard-to-place ministers might be referred to diagnostic and counseling agencies.

The committee asked the personnel office to get information on pastors' salaries across the conference and agreed that the seminary should continue to take primary responsibility in continuing education for pastors.

Slide set on war kept off TV despite youth's fund raising

Three Freeman, South Dakota, youth groups raised $950 to put the slide set "The automated air war" on local television. But so far they haven't been able to spend the money.

Youth at the Hutterthal, Salem, and Salem-Zion Mennonite churches easily raised enough money for the TV time by sponsoring a pig roast last year. Finding a television station that would agree to sell time for the program, on the increasing automation of U.S. bombings in Southeast Asia, proved more difficult.

Johnnie Hofer of Freeman said the youth first contacted KELO-TV in Sioux Falls, South Dakota. The station viewed the slides last fall, took the script to a lawyer, and promised to notify the youth when the managers reached a decision. Several months later, the youth still haven't heard what the decision is.

The youth next went to KORN-TV in Mitchell, South Dakota, wanting to buy time for the show before the November elections. The station said all time before the elections had been reserved for the candidates, and attempts to go through George McGovern's office to get time released were equally unsuccessful.

"After the election I talked to the new manager who seemed willing to show the slides or at least to present the issue to the people, especially after the Christmas bombing began," reported Mr. Hofer. "After consulting with his lawyer he said he couldn't air the program because of the implications of the content, things that seemingly linked the corporations represented (those manufacturing military hardware) directly with Vietnam—especially the implication that to buy something from a company that also produces war materials directly supports the war.

"Yet he seemed very willing to get involved in the issue and suggested giving us a free half hour in which we could present our views, especially in dialog with persons with opposing views. Well, that hasn't been done either."

Mr. Hofer said the money will probably be used for some peace project, such as CARE packages for Nicaragua or the peace television spot announcements.

The slide set, produced for the American Friends Service Committee, details the development of an automated bombing system by the U.S. military, which increasingly requires fewer personnel but more of the taxpayers' money.

Words & deeds

Theologian Martin Marty recently made the following observation about people's response to new movements: "Whenever we or someone else voices even mild appreciation for the new religious experiences—be they Johnny-come-latelys to the Jesus movements or neo-Pentecostals—people close to them, often bruised by the encounter, ask why it is that something of the spirit of Jesus or in the Spirit does not rub off on these advocates. True, these people treat each other nicely-nicely. But their impatience with their families, their home churches, old friends, employers, neighbors, and the like suggests that they have not heard that the fruits of the Spirit are 'love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control.' My spouse's question about the enthusiasts remains: 'They're all right, but would you want your daughter to marry one of them?' My question: Is your experience different? Are the 'freaks' missing something, or are we not seeing something they have but do not show?"

Scriptures in 1,500 tongues. Statistics compiled by the United Bible Societies show that since the invention of printing in the middle of the fifteenth century to the end of 1972, at least one complete book of the Bible has been printed, by various organizations, in 1,500 languages or dialects. The total reflects an increase of forty-three in the language count over the previous year. Ekajuk, the forty-third new language, is spoken in Nigeria and made its debut in the language count as a complete New Testament.

Paraguayan Mennonites build at home for the aged

Paraguayan Mennonites found a home for the aged near Asuncion where patients had to eat at tables under the trees, come sunshine, rain, or cold weather.

Through the Paraguayan missions committee a shelter is now being built for dining, and other service is planned for the future.

The home is the St. Francis of Assisi Home for the Aged, twelve miles east of Asuncion, a project of the Paraguayan police.

Living there, barracks fashion, are almost 200 older people without family connections or with families who do not want to care for them. The home is run by a corps of nurses paid by the police. But cooking, cleaning, and other tasks are done by delinquent girls sent there by the police for punishment. Police stand guard around the home to prevent the girls from running away.

Gerhard Goerzen, chairman of the Mennonite missions committee, had held religious services there occasionally and was welcomed by the administrators, but he saw that more was needed than periodic services.

The first project has been the building of a dining shelter.

Mr. Goerzen reported that fifteen young people from Paraguay and two from Brazil spent two weeks in January in construction. Another group of volunteers from Paraguay also spent two weeks working on the shelter. He wrote on March 7 that the work was now continuing with paid help.

The police, grateful for the building, contacted a film crew, and the building of the shelter by Mennonites was shown in Asuncion over nationwide television. Mr. Goerzen also had opportunity to speak on the television show.

About $1,100 (U.S.) for work at the home for the aged has been included in the Paraguayan missions committee budget this year. About half of this will be received from North America through the Commission on Overseas Mission.

Home Ministries Council will consider Probe 74

Evangelism strategies and the possibility of a Probe 74 will be discussed May 15-16 by the Home Ministries Council, a group of Mennonite, Brethren in Christ, and inter-Mennonite administrators involved in North American mission and service programs.

Palmer Becker, secretary of the council, said the denominational evangelism secretaries and the Probe 72 executive committee had been invited to the council's meeting in Chicago. A major block of time will be spent on a definition of evangelism, its relationships to mission and service programs, models of evangelism, and the possible need for another inter-Mennonite evangelism consultation similar to Probe 72, held in April 1972 in Minneapolis.

Other agenda items include offender ministries, the mentally retarded, the poor, Mennonite Disaster Service, congregational ministries, voluntary service, minority ministries, and inter-Mennonite cooperation in North America.

RECORD

Workers

Melvin Yoder has begun work as bookkeeper for the General Conference central offices in Newton, Kansas. He replaces Marie Dyck, who will continue part time as editor of *Missions today.* Mr. Yoder has previously worked as bookkeeper for the Vickers Petroleum Co. in Wichita and is a part-time farmer west of Newton. He is a member of the Whitestone Mennonite Church, Hesston, Kansas.

Yoder

Calendar

May 3-6—Mennonite Conference on Christian Community, Elmira, Ont.

May 4-5—Eastern District Conference, Bally, Pa.

Canadian

April 28-29—Canadian Mennonite Bible College's closing exercises, Winnipeg.

May 5—Women's missionary conference of Saskatchewan, Herbert.

Western

April 25-29—Special meetings at First Church, Pretty Prairie, Kans.; Harold Graber, speaker.

May 12—Topeka 1-W unit reunion, Wright Park, Dodge City, Kans.; Roy W. Regier, Meade, Kans., chairman.

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LETTERS

The foundation is important

Dear Editor: It appears as though Mr. Nixon and the adversary debated the peace we now have in Vietnam to the point where the requirements are so that a type of peace which is on paper has to be formed in search of a peace that "passeth understanding."

Therefore, we are involved in a search for peace where Jesus Christ, by the grace of God, is the groundwork. The law of nature is the groundwork of our earthly nature, of communism. . . . Now is the time to be converted. Are we of Jesus Christ? Or are we of Satan? *Ralph H. Goering, Cedar Rest Home, Peabody, Kans. 66866.* March 20

What an encore!

Dear Larry: Thanks for today's *The Mennonite* (March 20 issue), including the editorial by Lois. It's beautiful and very strengthening.

If you get a lot of flak from the who-was-created-first controversy, you might consider the possibility that God did indeed create man first. Then he stepped back to take a long look at his creation and slowly shook his head. "I can do better than that," he said.

And so God created woman. . . . *Lois Rensberger, R.R. 1, Box 99, Middlebury, Ind. 46540.* March 20

Selfhood and self-denial

Dear Editor: Your last issue of *The Mennonite* (March 20 issue) has a lot of perceptive material for both men and women. I hope male readers will respond responsibly.

One thing continues to puzzle me, however. How does all this effort to be equal correspond with Christ's humbling himself and his emphasis on servanthood and denial of one's rights, rather than clamboring for them? For it is in giving that we receive—in losing that we find.

Peggy Raines (wife of author Robert Raines) says, "Before I can deny myself, I've got to have a self to deny. Then I can give myself because I want to and not because I have to." That's good! But I'm not sure that my search for authentic selfhood is always prompted by a desire for greater self-denial.

I have long thought that the spiritual depth of woman saints is not the result of spiritual leadership given by men, but of their response to the constant need for self-denial. *LaVerna Klippenstein, Box 58, Gretna, Man.* March 30

Women make men great

Dear Editors: With all the articles on women (March 20 issue), I was disappointed not to have one by Ella May Miller. You still should because her articles are surely much more biblical and uplifting.

We don't need to be berated; we are free in Christ, yes, free to serve our husband and family, to love our husband and children, and to teach and live Christ to our children.

In their pursuit of equality with men, are our women surrendering superiority in character and function? There is truth in the statement that "the hand that rocks the cradle is the hand that rules the world."

At least one woman, usually two, have been responsible for whatever great deeds a man accomplishes.

Isn't it better to be superior in morals and character than to be merely equal with men? Can women exercise an upgrading influence on men if they are to be their equals?

Is any role superior to that of motherhood? In what other role can women exercise so much influence?

Aren't the rolling pin, the mop, etc., as important as the plow, the axe, and the hammer?

Looking forward to an article that uplifts motherhood, as does the Bible. *Mrs. Roland Epp, Lushton, Neb. 68383.* March 23

DOCTOR IN RAGS
Louise A. Vernon
Allan Eitzen, illustrator

This is the story of Paracelsus and the Hutterites as seen through the eyes of twelve-year-old Michael Byrne. Taking place in fifteenth-century Moravia, Michael becomes involved with a group of Hutterites encamped on the Byrne farm.

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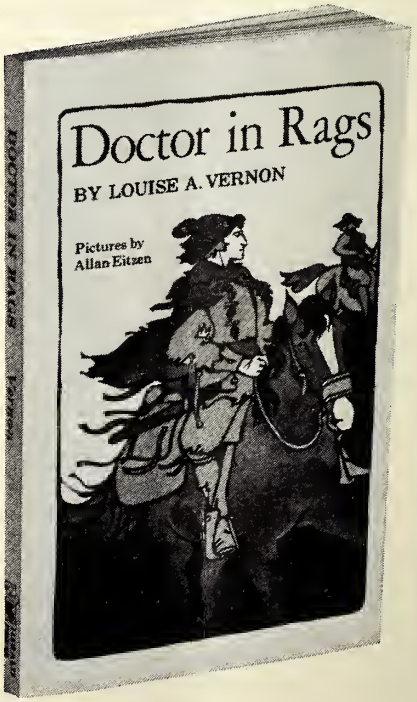

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Exceptions not the rule

Dear Editor: I am responding to the March 20 issue. It seems to me two extremes still exist in the Mennonite church. One group is holding to former traditions and is limiting the privileges of women. The other would like to see all barriers banned and grant privileges and responsibilities to women. I would like to stand with the majority of churches, those which have found a way to solve this problem in granting privileges, but limiting responsibilities.

The approach that is being used in some of the articles in the March 20 issue will not bring us closer together. If we want to help the people in the church, we cannot accuse them of shallow thinking. I, too, have met people who would not agree with me on some issues, but they were sincere and wanted the Bible to be respected as they understood it. If we reject the records of Genesis 2, then we also reject Paul's statement about these records. Some people object to Paul's statements about marriage and the role of women, because a bachelor has never understood women, they say. Paul's position is sound, when you study it in its right context.

In his message on the day of Pentecost, Peter revealed to his listeners that a new vision had come to him that both sexes would stand on equal ground in their relationship to Christ. This is the difference between the old and the new. This was actually what Paul was building on, as he organized the church.

Voting rights and floor privileges for women are not granted in some churches, but even in these churches the gifts of women are well accepted and they are involved in a number of activities. On the mission field we have them in the majority and they give an effective witness. 1 Corinthians 14:33-35 is not as simple to some of our people as is anicipated. It is true, Paul is saying the opposite to other churches because of different circumstances. Yes, the Gospels do not exclude women, but Christ's first ministry was redemption and to put men in charge of his church. I find it difficult to accept the interpretation of 1 Corinthians 11, as Paul suggesting that women should be called to the preaching ministry. Some people read into Scripture what they seem to miss. Genesis :16, Ephesians 5:22, 1 Timothy 2:11, or 1 Peter 3:1, 5, 9 cannot be ignored.

Should women be subordinated to men? That is not what the Bible teaches. A wife is much more than a servant to her husband, even though he is the head of the home. If husband and wife have become one body, they still remain two persons. The wife is in possession of her womanhood, her personal needs, and desires and special gifts, and this is what makes that union real and pleasant. Husbands who miss this discovery are losing out on the greatest joy of marriage.

It is not so obvious that Jesus selected his disciples from his own people. Salvation is of the Jews, he said in John 22, and let us remember that no Jew was selected to become a deacon. It was not only the racial tension that the disciples had to cope with, but to uplift women from their former lower position to the new standard that Jesus wanted them to be as well. The preaching ministry is not to be looked upon as a vocation, but rather a calling. There are some principles in nature that men will never change. God has some principles in his kingdom that men should never attempt to change.

In the home husband and wife have mutual responsibilities, but each plays his own role. As God created men and women they were to stand side by side, but not to represent the other. A father can never replace a mother and vice versa. But as husband and wife live and work together, they are able to fulfill the will of God in their lives and contribute to needs of this world.

If one church is calling a female pastor, that is their business. Exceptions are even recorded in the Bible, but that is not the normal thing. To make that exception the rule could create a turmoil such as we have never seen before. I am thankful for gifted women in the church who would have found their field of activity and are dedicated to God and his kingdom. As pastor, I would like to share my ministry with them as well as with men, but this is to be in line with Scripture and in agreement with the church. The spirit of the church is love and not legislation. We also need much grace and patience as well. Let us work together for a unification in the brotherhood and the fulfillment of the commission to the church. A great program is offered to us in Key 73. Let us get busy and do something about it. This is the area where our churches need help. Let's give it to them. *P. J. Froese, Box 720, Winkler, Man. R0G 2X0.* March 4

Gift of tongues

Dear Editor: In the article, "Helpers, healers, and people of mercy" (April 3 issue), it is encouraging to note that *tongues, the interpretation of tongues, miracles, and healing* (be they physical or mental) were mentioned among the gifts of the Spirit. While Mennonites as a whole are not associated with these, it is good to see some recognition of these gifts in a Mennonite publication, since these gifts do exist in our day. *Wayne Bergen, 14320 Taft St., Wichita, Kans. 67235.* April 3

Have you heard about the new Directory for Overseas Missions?

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The war is over — But. . .

War games

War games.
Sneak up; surprise
The make-believe enemy.
Small boys creep through grass,
Around trees.
Bang! Bang!
You're dead!
(Not really, though.)
Get the best toy gun,
Or an angled stick
Will do the job!
Bang! You're dead!
(But not really. It's just a game.)
Mothers smile.
So cute, our little boys play.

War games.
Uniformed, trained to hate.
Big boys now
Creep through grass, around trees.
Or better yet, mow the enemy down
In tanks, on wheels.
Bang! Bang!
You're dead!
(Really!)
Get the best guns taxes will buy.
They'll do the job.
The enemy is out there.
No games now.
Bang! You're dead!
(So are you; it works both ways.)
Mothers smile no more.
So cold, our boys lie.

Alice W. Lapp

The war is over. But the U.S. military recruitment budget is at an all-time high. A volunteer army is promised. How will we as individuals, parents, and citizens respond in the light of our Anabaptist heritage vision?

Material for this page provided by Women's Missionary Association.

MEDITATION

Unity within and between

JOHN 17:20-24. For three years Jesus had tried to teach his disciples to become a truly unified group. But there were many difficulties. Each disciple had his own opinion about how things should be run. And each one was careful to insure his own interests. James and John wanted to receive highly recognized positions in Christ's kingdom. Peter declared that he could be trusted to remain faithful even if all the other disciples became unfaithful (Mark 14:29). Judas had his own unique way of seeking personal gain. In their zeal for assisting Jesus in what they hoped would be the fulfillment of their dreams, they were ready to exterminate those who did not recognize them (Luke 9:55). At the close of his ministry Jesus once more teaches them to "love one another, even as I have loved you" (John 13:34).

All of us have discovered how difficult it is to achieve true unity. We have also experienced that some efforts at unity are superficial and easily broken. All about us there is fragmentation, evidence of conflict, lack of wholeness, and disunity. There is need for unity on so many levels, the level of personal relationships, of group relationships.

There is also need for unity within oneself. There are many conflicting forces within each one of us. There are many selves, each vying for attention at different times. There is a plurality within us which leaves us frustrated, fragmented, and often deeply perplexed. The Scriptures imply such conditions of internal conflict have always existed in men. Elijah confronted his people with the question, "How long will you go limping with two different opinions?" (1 Kings 18:21). A man who was asked by Jesus, "Who are you?" answered by saying, "Legion," implying a host of voices, of selves within him that tore his being into shreds. It was after having experienced the healing power of Jesus that the man became a whole person.

I want to believe that when Jesus prayed "that they may become perfectly one," he also had in mind the unity of one's own inner being. When all the inner forces can be brought under control so they serve to enhance the whole character and personality, then a person becomes whole, a unified being. This, I believe, is part of he *shalom*, the peace God gives.

But the unity, for which Jesus prayed, is certainly more than an inner spiritual unity. It concerns the oneness between people. Difficult as this may appear, unity is still the will of God. In Jesus, God reached out his hand to reconcile, to make at one hat which had been broken apart.

Jesus is not stating an impossible ideal. He says that the base of true unity has already been established. It lies in the person of Jesus who is one with God. And Jesus offers us this unity as a gift by offering us his Spirit (Eph. 4:3 NEB). This Spirit in turn leads us in some very practical efforts toward realizing and maintaining unity. Some of these practical expressions are listed in Ephesians 4:1-3. Be humble, gentle, and patient. Be forbearing and charitable.

Jesus implies that unity or oneness within and between people will be positive proof that God dwells among "his people." In our time, when the need for communication and sharing relationships are so great, this oneness in Christ can make he reality of Christ believable to an unbelieving world. I want to join Jesus in his prayer for unity, for perfect oneness, and to experience the joy, the strength of a rue community. But then I also want to do my share in answering that prayer by becoming what essentially we already are, one in Christ. Within the community of esus the direction of movement must always be toward greater unity. It is in unity hat Jesus is glorified.

Jake Harms

Happiness wanted

RECENTLY the following advertisement appeared in a central Illinois weekly: "Girl to share house. $35 per month. Phone 447-. . . . evenings. Prefer happy person." Since then I have been tempted to call and see if a happy person was found. Happiness is rare these days. We are either too busy or we have too many problems to be appy. The psalmist says, "Happy is he whose hope is in the Lord his God."

Ward W. Shelly

Contents

A Christian college: vision for peacemaking 266
A declaration on amnesty 268
Responses to amnesty 269
News 271
Record 275
Letters 276
War games 278
Unity within and between 279
Happiness wanted 279
Education for leadership and service 280

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Education for leadership and service

Bethel, Bluffton, cmbc, Conrad Grebel, and Freeman colleges are serving our churches well. An impressive number of congregational and conference leaders have received their training and inspiration in these institutions. They have also had a major part through the years in keeping the Anabaptist vision alive among us.

These schools are equipped to do even more for us if we give them the chance. They have outstanding leadership, as is demonstrated so well by Harold Schultz's article elsewhere in this issue and by the high caliber of men who lead the schools. The schools have conscientious, well-trained teachers, and they have a blossoming awareness of the importance of the church.

These persons who are devoting their lives to the training of our youth need our constructive participation in the educational process. They need our support as they take the risks of providing their students with a penetrating look at our world. As they take pains to examine the world from various points of view, including of course the Christian perspective, we must give them our understanding and trust.

We must also encourage the college communities to engage in conversations with people in the congregations more often, as did the Canadian Mennonite Bible College seniors with the Alberta churches in February (see March 27 issue). The Bible college's entire graduating class was invited to come to Alberta for a week. Two or three students were assigned to each congregation in the province to help lead discussions on Anabaptism and simply to become better acquainted with the members of the church they were visiting. Both the Alberta education committee, which initiated the idea, and cmbc acknowledge that a venture of this type involves some risks, but the trust which developed between the students and the host churches more than compensated for any apprehensions they may have had.

Our colleges must also be encouraged to become involved in educational processes which may not be fully appreciated in some academic circles. Goshen College's sponsorship of the festival of the Holy Spirit in 1972 and again this spring is an example of what I have in mind. Some people arched their eyebrows when the first festival was announced. The event didn't seem to fit their image of Goshen College. But the weekend experience helped many individuals and families to get a better understanding of a phenomenon about which they were uninformed and anxious. A further benefit was the inspiration which many people derived from the event.

Many themes recommend themselves for similar treatment: the occult, biblical prophecy, the second coming of Christ, Caesar worship (civil religion), the problem of prayer, etc. Our colleges would help both themselves and their supporting churches if they would arrange occasions from time to time at which a broad section of the conference or the community could delve into a religious theme of current interest.

The colleges also need strong support in their continuing efforts to become centers at which peacemaking and reconciliation are both taught and experienced.

Their resourcefulness in the face of the financial crises which they have been confronting in recent years is quite outstanding. Now that the *spirit* of our people again seems to be on the upswing, the schools need to be given a vote of confidence to move forward boldly and creatively in the important task of educating our young people and all the rest of us for leadership and service.

LK

The Mennonite

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MARK 9

Why couldn't we cast the demon out?

Jake Tilitzky

THE DAY BEGAN ordinarily enough for the disciples, but it soon became frustrating. As usual they took to the road to do the work of their master: to teach, to preach, to heal and to help, and to cast out demons that were plaguing so many people of their day. It was not unusual for a crowd to assemble around the disciples, for it seemed wherever the disciples were there was always some action. The curious, the critics, and the idle rabble-rousers were there, and so were the needy.

Among the latter was a father with his demon-possessed son, a pathetic sight. Try as they would, the disciples could not help him. They stood there, chagrined under the malicious gaze of the critics and the pleading voice of the father. Then their master came.

With heads bowed in shame, the disciples listened to the accusing report of the father: "Teacher, I brought my son to you, for he has an evil spirit. I asked your disciples to cast it out, but they were unable to do it."

With mixed feelings they watched as Jesus took hold of the situation. To the joy of the father and the amazement of the crowd, he restored the boy completely. Later that night, when they were alone with their master, the disciples' quiet question of conscience arose: "Why could not we cast it out?"

Perhaps we too are prone to pronounce judgment on these helpless disciples. But before we draw our accusing fingers from our warm pockets we should remember that we are in the same predicament as the disciples. We, too, as disciples in the twentieth century, have been bidden to face the world in all its areas of need. A needy world of the sick, the lonely, the addicted, the sinful, the perverted, the imprisoned, and the retarded, the poor, the suppressed, and on and on. We have tried to help. We have programmed, structured, and built. We have given of our time and talents and money. (Our conference met its budget this year!) We have preached, discussed, demonstrated, and witnessed. Yet in quiet moments such as this, where we find ourselves accountable, we realize the failure of our attempts to really help. And with the disciples we ask our master: "Why couldn't we?"

To the concerned and searching heart, the answer unfolds. Perhaps we could not help because, like the disciples, *we are part of the problem.* The father in the Mark account doubted the power of Jesus because of the helpless disciples: "Your disciples could not. . . . If you can do anything. . . ." The story is told of a quarreling, bickering congregation. After one of their stormy, fruitless sessions, one elderly wise man of God arose to say: "Brueder, das macht Unglaube!" ("Brothers, this creates unbelief.")

A helpless church compounds the frustrations of a needy world. Instead of creating faith in the power of God, it distracts from it. Were we unable to help because we were part of the problem?

The incidents preceding and following the story of the possessed boy and his father shed more light on the question at hand. They tell us a little about the attitudes of the disciples.

The three disciples of Jesus had just gone through a glowing experience. They witnessed the transfiguration of Jesus and heard the voice of God. They were so entranced with this sensation that Peter cried out, "It is well that we are here.

Let us build three booths!" This is also our dilemma. We want to build walls around our experience with Jesus. We want to institutionalize. And in doing so we become reluctant to leave the mountaintop to go down into the valleys of darkest need. We do need our mountaintop experience. But God gives us this experience so that we may carry some of this light down into the valleys below. Is this perhaps a problem of the Mennonite church? *Reluctance to leave the sanctuary of experience* to go out to meet the world where it really hurts?

Following the healing of the demon-possessed boy, Jesus went down the road with his disciples, telling them about the course of events to follow. He talked about suffering, a cross, and about death. This was his way. The disciples could not understand, and they didn't want to ask because they were afraid their master might mean exactly what he said. They evidently had hopes of a glorious, sensational road of success and power. They did not want to follow the way of Christ. Because they *misunderstood the will and the purpose of Jesus*, they were weak in facing their needy world.

It seems almost ironic, that after a moment of weakness, even when Jesus was pointing to the cross, the disciples should be arguing among themselves about which of them should be the greatest. I suppose Mohammed Ali was neither original nor unique when he loudly boasted: "I am the greatest!" The disciples of Jesus have been guilty of this for a long, long time. We are still doing it. Our desire for prestige, for place, and for prominence, and the energy we spend trying to achieve them, has left us weak and helpless in facing our world of need.

One more incident in Mark 9 is of significance here. The disciples came to Jesus and with an air of smugness and self-righteousness reported, "Master, we saw a man casting out demons in your name, and we forbade him, because he was not following us." *A glaring example of bigotry*. They were unable to help and now they forbade someone else, who was successful, to work.

I recall an anecdote about a fisherman who said to his companion: "All fishermen are liars except you and me, and sometimes I'm not so sure about you." Perhaps this has a parallel in Christianity! Our intolerance toward those that say things differently, do things differently, look different, wear a different label, that "aren't with us" has not only left us weak but has hindered the work of Christ.

Why can't we cast the demons out? Is it because our attitudes hinder us? The attitude of reluctance, of willful misunderstanding of Christ's purpose, the desire for greatness, and the display of bigotry?

The answer to our question comes directly from the mouth of Jesus: "All things are possible to him who believes." I firmly believe that the demonic power of Satan, which sought the total destruction of that possessed boy, is at work in the world today. I am equally convinced of the fact that our human resources, the best of attitudes, human ingenuity, and goodwill are inadequate to overcome this power at work in our needy world. We need the power of God! This does not mean that we do not need structures and human resources. But where these are a substitute for faith they cannot but utterly fail. Faith is God in action, and God in action can overcome the greatest needs that meet us.

Further, Jesus points to prayer as the power we need to meet the world. If faith is God in action, then prayer is faith in action. Through it we claim the resources of God. We are told that for centuries the oil-rich tar sands of Athabaska have lain there unclaimed. The natives used some of the tarry substance as a caulking compound for the cracks in their canoes. Only lately have we begun to tap these vast resources. Perhaps this is an illustration of our prayer life. We have used a little of this resource as a caulking compound to keep our own little life's canoe afloat. But have we really utilized this potential for the sake of a suffering world?

For us as a church and a conference of the twentieth century, the question is not whether we are to face the world or not. The big question is *how* do we face it. Shall we face it from a distance, from the safety of our inner church circle?

Last December our six-year-old niece in Vancouver was attacked by a strange man when she was on the way home from school. She screamed, scratched, kicked, wriggled, and finally managed to free herself and to run home. It was a horrifying experience for her and the family. The police later discovered that a number of persons had witnessed the tragedy from the safety of their living rooms and their backyards. Not one of them came to help.

Is this typical of a society that does not want to get involved? Could it be typical of the church? How do we face the world? Only in the power of human resources? Or will we face the world in the power of God through faith and prayer? May the latter be our resolution.

THREE FROM ZAIRE

Two veteran missionaries relate three stories about answered prayer in Zaire.

A Ntoka snakebite that wasn't fatal

Jeanne Zook

ALL THE MEDICAL books say: a bite by the Ntoka snake of central Africa is invariably fatal within fifteen to thirty minutes. After many years of seeing and treating snakebites, it was only recently that I saw my first victim of this snake. Most victims die too quickly to reach medical help.

Early one morning during our vacation, a mother ran onto the porch with her eleven-year-old son. He had a tourniquet on his forearm. I was just pouring breakfast coffee, which I never did get to drink. She breathlessly explained that the boy had been bitten by a Ntoka snake.

We calculated that five or six minutes had elapsed since the bite. The boy did not show any signs of failing respirations or even pain, but his finger was bloody, the fang mark evident.

I called to our neighbor who has had considerable experience identifying snakes, "Is it really a Ntoka?" It had just been killed by the boy's father. The neighbor called back, "It sure is, eight feet long and a black one at that." (These are reputed to be more poisonous than the lighter-skinned varieties, although there is no confirmation on this.) Poison dripped from the nearly severed head.

I quickly located the snakebite kit. Incising over the bite area, I attempted suction. But the apparatus would not fit the small surface of the finger. I began sucking on the wound, spitting the blood out. Suck, spit, suck, spit, for fifteen minutes. We tightened the tourniquet, but inwardly I was thinking, "This can't really save his life. All these heroics, and if this snake really bit him he can't make it." But at the same time I prayed, "Dear God, save him; dear Lord, help us to help him."

His condition remained the same, for twenty . . . thirty . . . forty-five minutes. It was so surprising that he was still alive and having no symptoms of collapse that we began to discuss the possibility that perhaps the snake bit him but did not inject poison.

A crowd had gathered. "Make them stay back and let the boy have air."

"What is your name?"

"Kabasuababo."

"How did the snake bite you?"

"I was digging a hole in the garden. I saw a small hole at the bottom of my hole, so I put a stick in it to see if it was a rat's nest. When I drew the stick out, the serpent's head followed, and he bit me."

Blood still dripped from the incisions. The tourniquet was still tightly bound around his forearm. Since we were on vacation, we did not have any antivenom injections, which must be refrigerated. So we had no medical help to give him. We prayed, counted the pulse and respirations, and tried to comfort the boy and the family. After such a long time with no real symptoms, we began to feel that it was time to loosen the tourniquet.

With trepidation I made the decision to take it off. Within five minutes the boy was writhing in pain. His respirations and pulse both jumped dramatically, and he showed signs of shock. He complained of a bitter taste in his mouth and began to spit to get rid of it.

After fifteen minutes of fearful agony by the boy, we were visited by a delegation of concerned folk who wanted to give him a purge to rid the body of the poison. We had to resist considerable local pressure to give this. We were given to understand that if the boy died after we rejected this "good advice," we might be held responsible.

Many curious folk gathered, and it was necessary to repeatedly ask them to move back to give the boy air. Prayer was being offered continuously in the house and on the porch.

A radio message went out late in the morning for the antivenom to be brought by the doctor that evening. At the end of three hours, the pain began to subside somewhat. Still his pulse raced at 120 and the respirations were rapid and shallow. We began to think that he might live.

At the end of four hours, Kabasuaba-

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bo made an attempt to sit up. He still was weak and shaky, but the pain had subsided. We had a praise service. One of the village men read the Scripture, "Let him have all your worries and cares, for he is always thinking about you, watching everything that concerns you. Be careful, watch out for attacks from Satan, your enemy. He prowls around like a hungry roaring lion looking for some victim to destroy. Stand firm when he attacks, trust the Lord, remember that other Christians around the world are going through these sufferings too" (1 Peter 5:7-9, *Living Bible).*

We reminded everyone that if the boy lived, it was not we who had healed him but the Lord God. During the entire morning the crowd which waited was reminded that God was working through their prayers and their faith.

During the hot hours of the afternoon the boy seemed weaker and his eyes were unable to focus. He was nauseated, but kept down a little cold drink. His pulse remained at 100. At times he seemed to sink. We wondered again if we had been premature in hoping for recovery.

At 6 o'clock that evening, the boy was still quite weak. The doctor arrived with the antivenom serum. He injected two ampuls. The youngster made a gradual recovery over the next two days, a testimony to answered prayer. We surmise that the dose of venom injected by the serpent was small, which is what saved him. Still we rejoice that a life was saved.

Slow ferrymen and a VW distributor from heaven

Peter W. Buller

Below are two scenes related by Peter Buller at the Congo Inland Mission's sixtieth anniversary celebration in 1972.

I WILL LEAVE it to the historians to point out the great events of CIM history (now the Africa Inter-Mennonite Mission). In speaking about exciting moments, I will simply lift out several scenes which were meaningful to me in a personal way. If every missionary were allowed the same apportunity to speak that I have here, such scenes could be multiplied a hundredfold.

Scene 1 took place at the Luange River ferry. I was returning to Nyanga from Mukedi, where I had gone to fetch the body of a man who had died at the Mukedi hospital. Just before I left Mukedi, Dr. Merle Schwartz asked me to take another passenger along. He was an elderly man who had incurable cancer and who wanted to go back to his village to die.

The Luange River ferry is God's training ground for impatient missionaries. But as we waited for the ferrymen to come, I had time to talk with my ailing passenger. There was only one possible topic of conversation, for although the ferrymen were slow in coming, the time for the two of us was short. We talked about Jesus. When I finally asked my friend if he would like to accept Jesus as Savior, the old man said, "Yes." He prayed a simple prayer of repentance and faith in Christ.

At last the ferrymen arrived and we crossed the treacherous river. Half an hour later we passed the home village of this special passenger. We stopped to unload him and his few possessions. There was a smile on his face as he waved goodbye.

Scene 2 occurred on a lonely Congo highway 200 sandy miles from the nearest town. We were returning inland with my new Volkswagen from the port city of Matadi. Traveling with me on another vehicle was Sam Entz, the capable mission mechanic.

The distributor on the VW conked out, and Sam spent four hours trying to get the car to run. Finally, he said, "I'm sorry, Pete, there's nothing I can do. It simply shorts out. We will have to let it sit here and hope you can get a spare distributor and hitch a ride back here."

Sam and I both knew that to abandon the car in the wilderness meant that it would be stripped by the first vehicle that chanced by.

It was noon, and time to eat. Before eating, I walked ahead to a bend in the road and prayed a simple but desperate prayer: "Lord, I can't abandon that car. Help. By your grace make it possible for my car to continue its trip."

I walked back to Sam, but even before I got there, I heard the sound of an approaching vehicle, the first one in six hours. Around the bend came a truck driven by a Catholic priest. On the bed of his truck stood a VW with its front end smashed in.

The unhappy priest said: "One of my workers took the car without permission and ran into a stone wall."

As he was talking, I was looking at the rear end of the VW on the truck. There was an unharmed motor with the most beautiful distributor that Sam and I had ever seen. The priest graciously gave it to us, and my redeemed VW drove all the way home to Mukedi without a misfire.

The lump of excitement and gratitude in my throat was almost big enough to choke me. That distributor couldn't have come any more from the hand of God had it fallen from heaven as a fiery meteor!

NEWS

Five denominations or one?

Lester Janzen

The five Mennonite and Brethren in Christ denominations participating in the Church Member Profile are more alike than they are different.

This is one of the major findings of researchers J. Howard Kauffman, head of the Department of Sociology, Goshen College, Goshen, Indiana, and Leland Harder, professor of practical theology at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. The Church Member Profile is a study of the beliefs, attitudes, and practices of members of five Mennonite and Brethren in Christ denominations.

In elaborating on the "five denominations or one?" question at a recent meeting of the CMP administrative committee meeting, Mr. Kauffman and Mr. Harder pointed out that these groups are more similar than dissimilar when compared to other North American denominations.

An example of their similarity is seen in a scale designed to measure doctrinal orthodoxy. In order of rank, from highest to lowest, they are: Mennonite Brethren Church, Mennonite Church and Brethren in Christ Church (same), General Conference Mennonite Church. and Evangelical Mennonite Church. However, when compared to similar studies in other Protestant denominations all five groups rank high. Moreover, each group usually had within it the entire spectrum of scores.

A number of important insights are emerging from the research data:

—Teaching on Anabaptism has a significant influence on present-day beliefs and practices. The direction of this influence, however, varies in relation to such factors as ecumenical attitudes or political behavior.

—Fundamentalism has had a negative influence on maintaining Anabaptism emphases, such as a peace witness and a concern for social compassion. That is, the higher Mennonites and Brethren in Christ rank in accepting the basic tenets of fundamentalism, the lower they rank in concerns such as nonresistance, race relations, and social witness, and the higher they rank in social and religious prejudice.

—Education has had an influence on our attitudes and practices in the area of social ethics. The more education a person has, the more likely he/she is to be personally involved not only in confronting social issues, but also in the work of the church.

The Church Member Profile will help to explode an old assumption that Mennonites and Brethren in Christ lose their faith when they move to the city. Apparently urban members have taken so much of their religious values with them and rural folks have become so urbanized, that the rural-urban variable has lost much of its significance as a factor influencing the faith of our people. The CMP provides data to determine whether residence is a factor in the way our members apply their faith to the issues of life and discipleship as well.

The idea of a Church Member Profile originated with the congregational literature division of the Mennonite Publishing House, Scottdale, Pennsylvania. Writers and editors of curriculum materials and other Christian literature face the constant need of knowing to whom they are writing. Comprehensive church member surveys by other denominations have yielded helpful demographic, religious, and social profiles of their members who sit in the pews of local congregations.

Application was made to the Fraternal Fund of Mennonite Mutual Aid for a grant to do a similar study in the Mennonite Church. Encouraged by MMA, an invitation to participate was extended to other Mennonite Central Committee constituent groups. Thus the project became a joint effort of the five groups that elected to participate: the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Brethren in Christ Church, and Evangelical Mennonite Church. Mennonite Mutual Aid has provided most of the funds and the participating denominations, smaller amounts.

Study directors were appointed and the study was launched in the spring of 1971. After consultations with church agency representatives in the summer of that year, a research instrument and the selection of sample congregations and sample members were completed by March 1, 1972. The questionnaires, consisting of 295 items plus short sections for each of the five groups, were administered from March through June 1972. Data processing began last summer.

The research findings will be published by Herald Press, Scottdale, Pennsylvania, in a book tentatively entitled, *Twentieth-century Anabaptists: patterns of faith and life in five Mennonite and Brethren in Christ denominations.* The target date for publication is tarly 1974. Because the study directors, J. Howard Kauffman and Leland Harder, were occupied nearly full time with teaching duties during the 1972-73 school year, writing of the report will not be completed until the end of this summer.

A major activity planned by this administrative committee is a seminar, possibly in the spring of 1974, for leaders of the five denominations to study the findings together in order to learn the implications for church programs.

J. Howard Kauffman, left, and Leland Harder discuss results of the Church Member Profile, a study of members of five denominations.

Keeney appointed peace missioner in Africa

William Keeney has resigned as chairman of the MCC Peace Section to accept a two-year assignment as peace missioner in South Africa. John A. Lapp, dean of Goshen College and former executive secretary of the Peace Section, will become the organization's third chairman. Harold S. Bender, who was chairman from 1942-62, and William Keeney have been the only other two chairmen.

Mr. Keeney, the son of a coal miner from southwestern Pennsylvania, discovered the Mennonites as a student at Bluffton College in the 1940s. Convinced of Christian pacifism, he served as a conscientious objector working in mental health institutions during World War II.

After two years of postwar service in Germany and the Netherlands, he completed his theological training at Mennonite Biblical Seminary. As a professor at Bluffton College in Ohio, he became division chairman in the Religion Department. In 1959 he received his PhD in historical theology from Hartford Theological Seminary. He served with MCC in Amsterdam as a representative to the Dutch Mennonite Church and as a European peace worker from 1961 to 1963.

Following his return from Europe in 1963, he was elected chairman of the MCC Peace Section and served in that capacity until accepting an assignment as peace missioner to South Africa in 1973. As a result of that assignment, he withdrew his name as a candidate for Peace Section chairman.

During all but the first year of William Keeney's tenure as chairman, the United States was at war in Vietnam. This brought strong pressures from many sides.

His new assignment with the Peace Section and the Council of Mission Board Secretaries will take him and his family to Johannesburg, South Africa, for two years. While in South Africa, Dr. Keeney will be on a leave of absence from Bethel College, where he is provost.

Others elected as officers of the Peace Section at a recent meeting were Victor Adrian, Toronto, Ontario, vice-chairman, and David Habegger, Elkhart, Indiana, recording secretary.

William Keeney, retiring chairman of the MCC Peace Section, is shown above with his eldest daughter, Lois, who serves on the Peace Section as Intercollegiate Peace Fellowship representative.

Government says yes, then no to Denver housing project

Denver area Mennonite churches had been planning to build a fifty-unit housing complex for low- and middle-income families with federal funds.

Funds were approved just before the freeze on federal housing projects January 8, but the project is in limbo now, since the Department on Housing and Urban Development decided to review all projects approved between December 15 and January 8.

Doug Jenner, president of the Mennonite Housing Development Corporation, said that because of a procedural error at the Federal Housing Administration level, HUD had withdrawn the project's letter of feasibility. The Denver group has appealed the decision and is hoping for a new letter of feasibility.

The four churches—First Mennonite, Glennon Heights Mennonite, Garden Park Mennonite Brethren, and Arvada Mennonite—had already started architectural and engineering work when the promise of funds was withdrawn.

In the planning stages are fifty apartments about two miles from the Arvada Church. When finished, the project would involve voluntary service workers to manage the apartments, help start a tenants' organization, coordinate recreation and youth services, provide family crisis services, and possibly start a child day-care center.

Mr. Jenner said that if the HUD decision is favorable, construction could start by late summer.

"I think the project could be helpful to the residents and provide an excellent focus to the voluntary service unit already in Arvada," he said.

Deeds alone are not enough, says theologian

Christian evangelism in the U.S. has gone through two phases in the last twenty years and is now entering a third, says theologian Gabriel J. Fackre.

Mr. Fackre, a professor at Andover Newton Theological Seminary, Newton Center, described the emerging phase as one of "word-in-deed."

In the 1960s, he said the emphasis was on social activism, while the 1950s were marked by a ministry of "peace of mind."

Mr. Fackre was the principal speaker at a Pastor's Study Conference sponsored recently by the division of evangelism of the United Church of Christ. He said that "peace of mind" ministry developed in the 1950s because it seemed then that the responsibility of the church was to give comfort to the individual.

By contrast, the 1960s featured "go into all the world" themes and Christians saw their evangelistic role in the quest for social justice.

The 1970s, Mr. Fackre said, promise to be a decade in which deeds of social action are no less important but there will be growing awareness that deeds alone are not enough. Christians need roots, he said, so the challenge of telling the gospel story is once again gripping leaders of the churches.

Financial revolution — an Indonesian miracle

Lawrence M. Yoder

The Evangelical (Mennonite) Church of Java, a conference of twenty-three congregations with 130 outpost congregations, has governed its own affairs for thirty years. Since the Japanese invasion, foreigners have not been involved in church government. Sometimes foreign personnel working under the call of the church are invited to conference board meetings to help work on specific issues, but those foreign personnel hold no conference offices. One can accurately say that the church is self-governing.

The church is alive. It has grown from a baptized membership of 2,000 in 1949 to 20,000 in 1972. Almost no foreign personnel were directly involved in the evangelistic work which resulted in this remarkable growth. The church is self-propagating.

But when we look at the questions about development toward self-support, the picture is different. The sobering fact is that less than 1 percent of the Evangelical Church of Java general conference budget comes from Indonesian churches. Ninety-nine percent comes from foreign sources — the European Mennonite Evangelism Committee and Mennonite Central Committee.

Of the church's institutions, which include ten parochial schools, a seminary, a religious teachers' training school, and a hospital, only the hospital does not receive heavy financial support from the general conference. The conference also pays the salaries of almost all of the local ministers and many of the Bible teachers. Local congregations may add varying amounts to the salaries. In the last number of years most congregations have made no contributions to the conference budget.

The leaders of the conference give various explanations for this state of affairs. Many of the new converts which flooded the churches in the last decade are said to be poor tenant farmers, and the rural areas where most of the churches are located are slow to develop economically. Conference leaders also say that during the days of the old mission everyone was accustomed to receiving from the church. To teach them something different is difficult.

But there is a new breeze blowing. The triennial general conference met in Tayu, August 1971, and enacted the One Rupiah Plan. Each month each member is to contribute one rupiah to the conference treasury. One rupiah, which equals about one-fourth of a United States cent, is about 1 percent of a day laborer's daily wages. The plan began to move slowly with mainly churches in the western district filling their monthly quotas. Unhappily, when financial reports were published in the conference magazine and it became clear that all districts were not participating, the western district decided to withhold their one rupiah support.

The Rev. Sutartono . . . starting stewardship fires in Indonesia.

But the bleeze did not stop blowing. After returning from the Asia Mennonite Conference in India in 1971, Mr. Sutartono, vice-chairman of the general conference and chairman of the western district, began to vocalize his feelings about the need to become self-supporting.

Mr. Sutartono started working. Revival meetings on stewardship were held in the western district. A Baptist missionary, Mr. Willis, was called to lead these meetings. He preached tithing in a simple and straightforward way. A special stewardship conference was called for the church board members of all the churches in that district. Lawrence Yoder of the seminary (AKWW) lectured on the biblical pattern for supporting religious institutions and preached on stewardship. A flame was lighted and the breeze fanned the flame. In a few months miraculous changes took place in the financial situation of several of the congregations in the western district. Two examples will suffice.

Jepara is an urban congregation. Many of its 120 members are government employees and teachers (which does not mean that they receive high salaries). The total giving of that congregation for the month of December 1971 was about five thousand rupiahs. But the year 1972 saw steady monthly increases at an amazing rate. That congregation had total contributions for December 1972 of about fifty-eight thousand rupiahs, almost a twelvefold increase in a period of twelve months! The congregation has several outposts. Since the church has greatly improved its financial situation, it can now fully support three ministers and provide half support for the fourth.

The Ngeling congregation of 200 members is in a poor rural area. The stewardship flame caught hold there, too. Ngeling Christians are farmers. In the last months of 1972 they experienced a bad drought. Many of their crops were damaged or destroyed. Remarkably, however, the congregation increased its giving threefold during those months of drought. They do not expect the increases to be temporary because they have called a full-time minister whose salary will depend on a higher rate of giving. And they have decided to ask no help from the conference in the payment of his salary.

The attitude of the district chairman, Mr. Sutartono, is of utmost importance in this financial revolution. He says, "There is nothing really wrong with our churches receiving some aid from our brethren in Europe and America, but I still feel happy when we can get along without it."

Last year one young congregation wanted to build a church building. They came to Mr. Sutartono to ask if they couldn't get help from MCC. Mr. Sutartono said, "If you get MCC money to build your church, you will have to call it 'The MCC Church.' " They got the point and now they have a new, simple church building constructed with their own resources.

For the most part the flame has caught hold only in congregations of the western district. But the point has been made. Even poor tenant farmers can give if challenged and if they think their offerings are needed.

MEDA goes nonprofit; Project status unaffected

Mennonite Economic Development Associates (MEDA) unanimously decided to apply for nonprofit status at its annual meeting, March 28-29. The organization, designed to help small businesses in underdeveloped countries, was set up on a profit basis because the members felt such a status would decrease the stigma of charity. MEDA aid was intended as a business proposition, not as relief.

The new nonprofit status will more adequately reflect the actual operations of MEDA; no profits have been made and distributed to shareholders. Most investors did not expect returns when they joined MEDA. They simply desired to share in an effective manner funds and business know-how with people overseas. When MEDA becomes nonprofit, supporters will receive tax credit for contributions.

Most members do not believe nonprofit status will negatively affect their relations with the overseas projects.

"We still expect our businesses to be profit making," explained Lloyd J. Fisher, executive director. "And going nonprofit does not mean we will not make a profit. It means we as MEDA members will not take profit.

Edgar Stoesz, Mennonite Central Committee Latin America director and major speaker for the meeting, shared his thoughts on the process of development.

"The object of development is people," Mr. Stoesz said, "and involves people in community. Much development planning does not recognize the importance of collective action. When one or several members of a small group are helped to achieve a standard of living beyond the reach of others, they are often rejected by the community. The solidarity of the group is weakened."

He also emphasized that development is a sequential process and that North Americans too often short-circuit the critical educational stage.

"Development is achieved through institution building," Mr. Stoesz noted. "Institutions aid in problem solving, are instruments for collective action, and add permanence and stability to a process. It is important to distinguish relief activity from institution building. Institutions help to establish an indigenous process which generates its own energy."

The initiative and responsibility for development activity must come from within the receiving system, Mr. Stoesz told MEDA members. "Untold damage has been done by well-intending workers who have suggested answers before they understood the questions."

Three new men take MEDA offices this year. Henry J. Pankratz, Mountain Lake, Minnesota, replaces Erie Sauder as chairman. Milo D. Shantz, Preston, Ontario, will serve as vice-chairman. Roy G. Snyder, Waterloo, Ontario, was elected member-at-large. These new officers will serve with Lloyd J. Fisher, Akron, Pennsylvania, secretary; Olen L. Britsch, Archbold, Ohio, treasurer; and Peter A. Enns, Dinuba, California, and John L. Weber, Ephrata, Pennsylvania, members-at-large.

Music most popular event at festival

Four thousand people came to the Polo Park shopping mall in Winnipeg Sunday, April 8, and not a single shop was open. The Women's Auxiliary of Westgate Mennonite Collegiate had taken over the entire mall for six hours to stage the second annual Mennonite festival of art and music.

About 100 artists and craftsmen, ten choral groups, a handful of Mennonite writers, and several Mennonite organizations came to exhibit their wares. To add to the carnival atmosphere about a dozen groups had set up refreshment booths offering hot dogs, coffee, and fresh-baked goods.

It is clear that when it comes to a choice of art forms the Mennonites still choose choral music over everything else. There was continuous music at the north end of the mall. There were always between 500 and 1,000 people seated and standing here. A new attraction on the stage this year was Reuben Epp giving readings in Low German.

"Plain people" refuse Good Neighbor award

For the twenty-third year, the Lion's Club of Lebanon, Pennsylvania, prepared its Good Neighbor Award, but this year the recipients refused to appear to accept it. The award was announced for the "plain people" who helped with relief work following a devastating flood in the wake of tropical storm Agnes in June 1973.

Representatives of the plain people said they had declined to attend the Lion's affair because they did not want to be honored for doing what they considered to be their Christian responsibility.

Bethel College introduces peace studies program

A new program in peace studies and conflict resolution has been approved by the Bethel College faculty. Courses leading to a major are to be introduced next year.

A peace studies program seeks to help people understand the multiple causes of destructive conflict, and the various means by which conflict can be prevented, according to Duane Friesen, who is director of peace studies at Bethel. It applies not only to problems of war and international conflict, but also to such problems as racial conflict, family tension, and tensions between small groups. It is neither aimed at peace activism and protest nor defense of the status quo.

In the program developed by a faculty-student committee at Bethel, persons desiring a major in peace studies will be advised to take a double major—in peace studies and in another academic discipline. Thus, peacemaking can be an integral part of many careers, such as teaching, social work, and law.

"There is hardly a department in the college which does not contribute to the understanding of the issues of human conflict and peace," Mr. Friesen explained. "For example, a person in teacher education might take a major also in peace studies, studying how to teach about issues of human conflict within, say, the social science curriculum of the public school."

Another feature of the peace studies program is an off-campus internship, or field experience, for at least one semester, for which the student would receive fourteen hours of credit.

Students will be placed in situations where they will learn from persons actually involved in the tasks of bringing about social change. This might involve an internship with a professional, such as a lawyer or politician, work with a voluntary association like the War Resisters' League or the Mennonite Central Committee, or involvement in an institution like a mental health center which works in family counseling and other human conflicts.

The program is seen as especially appropriate for freshmen and sophomores, though juniors may also enter if their program is carefully planned. Dr. Friesen also sees courses in the area as being of interest to older persons for personal enrichment even if not pursuing a degree.

Turkey Red wheat returns to Russia

Dave Link, a staff writer for the University daily Kansan, *prepared the following report for a recent issue of the University of Kansas newspaper.*

Without the help of a Russian immigrant by the name of Bernard Warkentin back in the fall of 1873, the United States might never have been able to complete its $600 million wheat deal with Russia last fall.

It was Mr. Warkentin and his band of Mennonites who introduced Turkey Red hard winter wheat to Kansas and the United States 100 years ago last fall.

Without red hard winter wheat, which is still the major variety grown in Kansas, Kansas could have never become the nation's leading wheat-producing state, contributing over 20 percent to the annual U.S. wheat crop.

The Kansas Legislature has given tentative approval to a resolution proclaiming 1974 as the centennial celebration year of the introduction of Turkey Red wheat into Kansas.

According to James C. Malin in his book, *Winter wheat,* Mr. Warkentin and his followers each brought a bushel of Turkey Red with them when they immigrated to Marion County, Kansas, from southern Russia.

Hard red winter wheat is now Kansas' major crop, producing almost 300 million bushels annually. Fifteen million bushels of Kansas wheat were exported to Russia last fall, which could be called a return to the womb for Turkey Red hard winter wheat.

Mr. Warkentin, by the way, was forced out of the farming business by the locust plague which hit Kansas in August 1874 and went on to become a leader in the milling industry of Kansas in the 1880s.

HELP WANTED

COMMUNITY PROGRAM DEVELOPERS

One director of Jefferson County Action Center, Arvada, Colorado. One developer of new programs in public housing projects, Oklahoma City, Oklahoma. One person to do community research to develop a referral network for Seattle Crisis Center, Seattle, Washington. One coordinator of emergency, summer, and long-term programs for Church Community Services, Elkhart, Indiana. College degree preferred. Voluntary Service support: room, board, travel expenses, and $25 a month provided. Write: Personnel Office, Box 347, Newton, Kansas 67114.

Church families ski at Jasper

Six families from the Nutana Park Mennonite Church in Saskatoon used the spring school break in March to go to Jasper Park in Alberta to do some skiing on real mountains. Many families in Saskatoon have taken up skiing since 1971, when their city built an artificial mountain, called Mount Blackstrap, for that year's Canadian Winter Games. One of the Nutana Park members who went to Jasper said that the opportunity to get away from telephones and the routine of city life and to get together with family and church members for an extended period of time in a beautiful setting made the experience so worthwhile that next year many other families would likely join them.

Distress line helps callers in Edmonton

A "distress line" is part of the outreach of members of the First Mennonite Church, Edmonton, Alberta.

Mary Johnston reported that several volunteers from the congregation help staff the distress line, a telephone number which anyone can call concerning financial problems, personal problems, suicide, drugs, venereal disease, other illness, or legal services. Callers may then be referred to an appropriate agency or to counseling.

The distress line, begun in October 1972, is a project of AID Service (Advice, Information, and Direction), started by the Edmonton Social Planning Council to provide a central information and referral service about social service programs available in Edmonton.

During office hours, 8:30 A.M. to 4:30 P.M., AID staff members answer such calls for help. Volunteers work from 4:30 to midnight Monday through Friday and 8:30 A.M. to midnight Saturday and Sunday. There is an answering service after midnight, but AID hopes to operate the distress line twenty-four hours a day by summer.

Don Sawatzky, a member of First Mennonite Church and professor in educational psychology, helped organize the distress line and recruit and train volunteers. Volunteers were trained at two all-day sessions with lectures, film, and role playing.

Each volunteer works with one other person for a four-hour period.

Adapted radio spots ready for local distribution

Two sets of radio spots—one with a Key 73 emphasis and the other adapted from the new family life television spots—are being distributed to pastors by Mennonite Radio and Television, Winnipeg, and Mennonite Media Services, Harrisonburg, Virginia.

The first record, available now, contains eight 60-second messages compiled from spots previously produced by Mennonite Broadcasts. These spot announcements present the Good News as good news in true-to-life happenings.

The other disc, produced for release in May, has four spots adapted for radio from the sound tracks of the television spots "You're OK" and "You're loved."

This is the first time a series of radio announcements has been produced from the sound track of the TV spots.

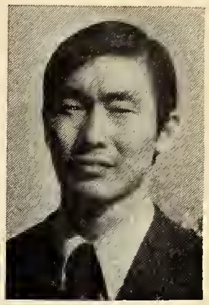
RECORD

Ministers

Gentry

Helmuth

Robinson


Nomura

Bill Anderson, now at Grace Bible Institute, Omaha, Neb., will become minister of Christian education at East Swamp Church, Quakertown, Pa., in August. *Stephen Strunk* will be summer assistant pastor there.

Eugene Gentry, Bill Helmuth, and *Helen Robinson* have been providing pastoral leadership as a team at Bethesda Mennonite Church, St. Louis, Mo., since November 1972, when they were licensed by the South Central Mennonite Conference. Each has different responsibilities in the congregation, although all three have taken their turns leading the Sunday morning service. Mr. Gentry, a laborer at Veterans' Hospital in St. Louis, is director of activities for evening programs. Mr. Helmuth, a teacher of retarded children, keeps official records for the church, does legal chores, and brings to the task abilities in teaching and theology. Ms. Robinson, a crisis worker for Northside Team Ministry, carries administrative responsibility and makes pastoral visits. She had formerly served as church secretary. The Bethesda team ministry will be evaluated after a year.

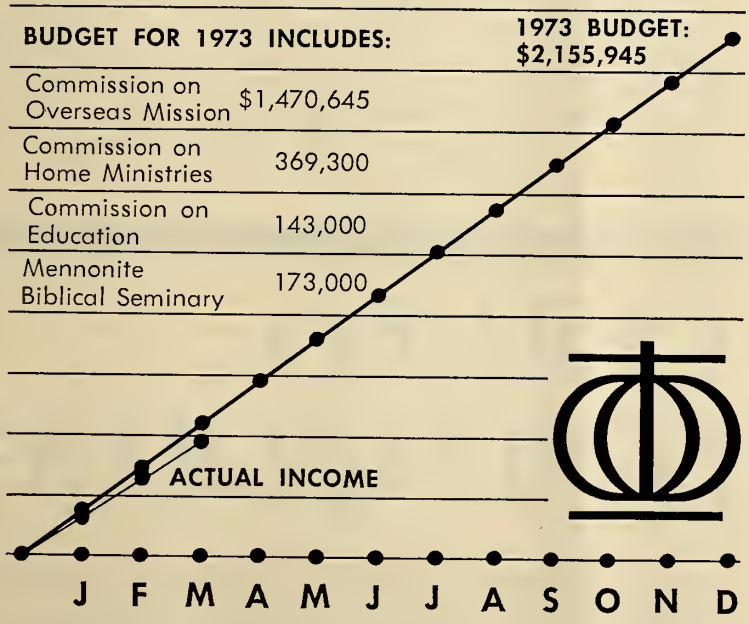
Ardean Goertzen, assistant pastor of the Bethel Church, Mountain Lake, Minn., was ordained Feb. 18 at Mountain Lake. He is a graduate of Mennonite Biblical Seminary, Elkhart, Ind., and began work with the Bethel Church in June 1972.

Takeiji Nomura was installed March 25 as pastor of the Baba Cho Church in Kobe, Japan. He graduated on the same day from Osaka Biblical Seminary. Mr. Nomura first came to the Mennonite church in Kobe 7½ years ago and was baptized in September 1966.

Erick Sawatzky, who will receive the master of divinity degree from Mennonite Biblical Seminary, Elkhart, Ind., this spring, will begin as pastor of Trinity Church, Hillsboro, Kans., in September. He attended Canadian Mennonite Bible College, Winnipeg, and holds a BA degree from the University of Saskatchewan.

John Howard Yoder, president of Goshen Biblical Seminary, Elkhart, Ind., will be ordained as "teacher of the Word" May 6 at the Oak Grove Church, Smithville, Ohio.

Conference budget



BUDGET FOR 1973 INCLUDES:	
Commission on Overseas Mission	$1,470,645
Commission on Home Ministries	369,300
Commission on Education	143,000
Mennonite Biblical Seminary	173,000

The first quarter of the year is again history. There is always much to be thankful or as one looks back. Right now I am thankful for the support experienced by the onference in these first few months. While there is support of various kinds, it is lways easiest to measure financial support. Over-all we have received $475,000 or 2 percent of the budget. This compares with $398,000 or 19.9 percent of budget ast year during the first quarter.

We have also written a number of gift annuity contracts this year. Write for information if you are interested, giving your age or ages. At age eighty-six and over, the ate of return is 10 percent. *Wm. L. Friesen, conference treasurer*

Calendar

July 7-11—Annual sessions of Conference of Mennonites in Canada, Edmonton, Alta.

Central

May 11-13—Festival of the Holy Spirit, Goshen College, Goshen, Ind.

Eastern

May 19—Bible school workshop, Zion Church, Souderton, Pa.

Western

May 6—Junior choir festival, North Newton, Kans.

May 20—Bethel College commencement, North Newton, Kans.

May 25-28—Mennonite Camping Association conference, Deer Creek Christian Camp, Pine, Colo.

Phase 1 of retirement community is being built

Six Mennonite churches and one Apostolic Christian church in the Phoenix, Arizona, area have organized to build cooperatively a retirement community in Glendale, Arizona.

Construction has begun on thirty garden apartments, and Leland Bachman, director of the project, said the first occupants will probably be able to move in during early summer.

When the retirement community, called Glencroft, is finished, it will include 240 apartments with kitchens, a residential living building with apartments without kitchens, and a building for more extensive nursing care.

The churches—General Conference Mennonite, (Old) Mennonite, Conservative Mennonite, and non-conference related—organized as Friendship Retirement Corporation in 1970 and began planning and raising funds for the project.

Much of the labor has been on a voluntary basis. Some have come on a two-year basis, others only during the winter months. Eugene Stuber of the Apostolic Christian Church is general contractor. Owen Slabaugh, Grace Mennonite, is plumbing contractor. Dan Stoll, Trinity Mennonite, is electrical contractor. Two members of Paradise Valley Mennonite and Sunnyslope Mennonite have taken on the masonry work.

Mr. Bachman said that the churches had decided on the project because they felt Phoenix had the ideal climate for retirement living. Most of the churches are small and could not have embarked on such a project without banding together. He said this was the first time this group of churches had worked so extensively together.

Saskatoon choir makes weekend trip to Alberta

The choir from the Mayfair Mennonite Church, Saskatoon, visited the Rosemary and Foothills (Calgary) Mennonite congregations in Alberta on a recent weekend.

One participant said after the experience, "I think as Christians we not only need to fellowship with believers in our own congregation but with people in other churches in our city and even out-of-province churches."

Award for Mother Teresa

Mother Teresa of Calcutta, founder of the Order of Missionaries of Charity, is the recipient of the 1973 Templeton Foundation's "Prize for progress in religion." The award carries a stipend of eighty-eight thousand dollars, which will be presented to the Yugoslavian-born nun by Prince Philip, the Duke of Edinburgh. Mother Teresa, widely hailed for her work among the destitute and dying, was chosen from 2,000 nominees by an international panel of judges. The award was established by the Templeton Foundation last year to attempt to do in religion what other prizes have done for science and culture.

call to faithfulness

essays in canadian mennonite studies

EDITED BY HENRY POETTCKER AND RUDY A. REGEHR

A 25TH ANNIVERSARY PUBLICATION OF
CANADIAN MENNONITE BIBLE COLLEGE

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REVIEW

Festschrift: Call to faithfulness

Call to faithfulness, essays in Canadian Mennonite studies, edited by Henry Poettcker and Rudy Regehr (Canadian Mennonite Bible College, Winnipeg, 1972, 222 pp.) is reviewed by Heinz Janzen, general secretary of the General Conference.

"I'M STRONGLY in favor of rediscovering the genius of Mennonitism and discovering what it is that Mennonites need to inject into the unchristian world about them," says Menno Wiebe in perhaps the most valuable essay in *Call to faithfulness.* These articles celebrate both the silver anniversary of the Canadian Mennonite Bible College and the contributions made by Mr. and Mrs. J. J. Thiessen of Saskatoon to the Conference of Mennonites in Canada.

The authors are primarily faculty or alumni of CMBC, who seek to help rank-and-file conference members see their origins and their pioneer efforts in Canada and to interpret the rapid changes taking place in their churches.

A separate article on the J. J. Thiessens would have enriched the collection. He incarnates Menno Wiebe's advice, "For the professionally trained minister, there is a crucial hurdle to overcome, namely to move from a stance of analytical description to a stance of visceral appreciation of the people he is serving."

The twenty essays fall into three major areas: Roots of faithfulness, Experience of faithfulness, and Challenges to faithfulness. Biblical roots are discussed in articles by five of the Bible college faculty. It is refreshing amidst the incessant calls to activism to read of a God who disclosed himself to the Hebrews, supremely in Jesus Christ, and still discloses himself to men today in order to save them from sin. Yet man's faith response is not mere intellectual assent, but trust, commitment, and obedience to God's purposes revealed in Jesus Christ. David Schroeder is helpful in distinguishing four levels of obedience and pointing out the difficulty of making God's will specific. Helmut Harder notes, "The Christian . . . offers his life as a sign that the promise is hastening to fulfillment. The ultimate fulfillment will be given by God." Waldemar Janzen, in "Sign and belief," discusses the hiddenness of God and the signs which he gives to disclose himself.

"To deny that God led men in the past may deny that he can lead us in the present," asserts John Friesen in an article on the relation of past, present, and future. Another Anabaptist emphasis, "The church as community" reiterates the importance of the Christian brotherhood in ethical decision making, applying the Scriptures to the issues of today.

Four chapters outline aspects of the history of the Conference of Mennonites in Canada. Originally a union of the Bergthaler cluster in Manitoba and the Rosenorters of Saskatchewan, it later incorporated the immigrant waves of the 1920s and 1940s from South Russia and Germany.

"Forms of ministry," by Herman Enns, speaks to one of the major issues facing all North American Mennonites. A new synthesis of the once despised multiple ministry with the well-trained seminary professional is struggling for birth. Yet, "where there is a faithful minister there will be an authentic ministry together with God's people."

The remarkable proliferation of Christian schools in the 1930s and 1940s by churches of the conference comes as a surprise to the U.S. reader. However, financial stress is forcing consolidation in recent years, most happily in the Columbia Bible Institute, Clearbrook, British Columbia.

Five chapters describe social changes in the life of Canadian Mennonites. Cultural isolation is ending. Families must find new ways of togetherness with the end of chores and the growing alienation in our society, according to Bernie Wiebe. Leo Driedger documents the rapid urbanization of Mennonites. Roy Vogt gives a helpful critique of two recent approaches to Mennonite involvement in Canadian economic life.

The final section, "Challenges to faithfulness," is quite stimulating in giving North American Mennonites clues to faithfulness in the present and future. Menno Wiebe affirms both the legitimacy of Mennonite culture and the need for an updated ideology.

Some of the earlier articles are too one-sided in their criticism of evangelical fundamentalism, attacking its weaknesses while discounting its appeal and strengths. Some almost make pacifism a savior.

Yet C. J. Dyck can assert, "Some of the best things Mennonites affirm have been borrowed or recovered from others, for example, mission concern. Historically, new life has often come to them from outside of their own ranks."

Regardless of his view of CMBC, no Canadian Mennonite can afford to be ignorant of the value input and output of this nerve center of conference life. One could justify forcing U.S. readers to read *Call to faithfulness* as penance for years of neglecting Anabaptist life north of the border.

This reviewer found the book fascinating and stimulating. The authors endeavor to uphold the Anabaptist flag, but they are creative enough to disagree with each other. Henry Poettcker and Rudy A. Regehr deserve our commendation for conceiving this *Festschrift* and bringing it to birth.

Filmstrip gives Cheyenne interpretation of Jesus

Artists who paint Jesus usually paint him as if he were one of their own people. When the artist is a Cheyenne Indian the pictures are strikingly different from those with which most people are familiar.

Dick West, Cheyenne artist, has painted a series of pictures of Jesus in Indian American idiom and settings. The scenes include the annunciation. the nativity, the Last Supper, the crucifixion, and the ascension.

Close-ups of these pictures along with others of Dick West's paintings and sculptures have been made into an eighty-one-frame filmstrip entitled "Another face of Jesus." It can help audiences from intermediate grades through adults understand that Jesus came for all peoples and not just those of white skin.

The filmstrip is available with a record from the Audiovisual Library, Box 347, Newton, Kansas 67114, for a service charge of $2.00.

LETTERS

Thanks for Project Teach

DEAR EDITOR: We would like to express our appreciation to the Commission on Education for "Project Teach" (April 24 issue, page 274).

Besides providing us with a variety of new teaching techniques, we received a better insight into our Anabaptist heritage and a deeper understanding of the book of Matthew. For many of us a highlight was the worship experience that was held each evening. It was meaningful because of the group participation and interaction. Perhaps most important of all was our interaction with fellow Sunday school teachers, staff, and resource persons.

If another project like this should be initiated, we would like to urge as many others as possible to attend. *Gladys Dyck, Louise Friesen, and Martha Wolfe, Saskatoon, Sask.* April 2

Withstanding the "powers"

DEAR LARRY: During this Easter season, our minds are brought back to the basic message which we as Mennonite Christians proclaim, that of God's reconciliation through his son, Jesus. Would we be wise, also, to apply it to ourselves?

The war issue . . . needs to be reexamined in the clear light of God's redeeming love. Those of us who feel it is impossible to take part in the killing even if our government commands it—have we always lived up to the high standard we proclaimed? Or have there been times in our CPS and voluntary service experiences where we failed miserably in supporting the local church, or where our personal lives were less than clean?

And those of us who feel we must support our leaders, regardless of what they ask, because of the biblical injunction of being loyal to those "who rule over you"—have we always remembered the other words of Scripture, "We must obey God, rather than men"? Have we seen in Mussolini and Hitler the work of the Antichrist and not seen what they were actually proclaiming? Have we been afraid of the Communists and all they stand for and forgotten to see the greater pattern they all fit into, along with all other dictatorships? Isn't it true that the defunct and discredited dictators of the past years, and also those of the present, are basically operating under their own narrow nationalism and militarism? Isn't this the great power that is demanding every knee to bow? Isn't this the thing that Paul and John, and Jesus himself, warned about? The Roman Empire was the established government of that day—and our Savior asked us to pay our tribute where it was due—but also to give to God the things which were his, our basic lives and personalities. Paul and John both spoke of being good citizens and without blame, but when it came to the final clincher, they had to say no to the establishment.

We are probably living "in the last times," and becoming blinded to the ever increasing demands for tax money for the military program. And our leaders are frightened to death when anyone so much as asks why. Isn't this evergrowing power of an all-encompassing nationalism and militarism actually the great "beast" which is demanding "every knee to bow"? It is worldwide, and it is frightening.

So, somehow, through all of the pressures that come from above and also from below, we as Mennonite Christians have the privilege of seeing trends and warning our beloved nation. Have we been a part of the picture that sees the enemy attacking our women and children, and in our anxiety and frustration, found that the only way to solve it was to attack their women and children?

We have an important message to share with those who aren't yet in "the way" of reconciliation that the person of Jesus, our Lord, experienced and dem-

MEDITATION

Psalms and prayers

The following psalms and prayers were written by Sunday school students in the Leamington (Ontario) United Mennonite Church and the Charleswood (Manitoba) Mennonite Church.

Jesus.
Is he alive
Or is he dead?
Or is it all just in our head?
Please will you tell me.
I don't understand.

Is it true about Christmas Day?
Is it or isn't it, who can say?
Did he rise on Easter Sunday?
Please will you tell me.
I don't understand.

What about the Easter eggs
and the Christmas presents?
Why do we do this if it's his life to remember?
Please will you tell me.
I don't understand.

Barb Dyck, 10, Winnipeg

Psalm 2. Thank you, God, for giving me a mother and father who take care of me when I am in need of help. Thank you for giving me a place to stay during this part of my life. The place we stay is in a big white house. We have a gray barn and a gray garage. We have one mother cat and five kittens. Thank you for everything. *Rollie Driedger, 11, Leamington*

Psalm 3. Thank you God for giving me parents who care for my needs. Thank you for giving me a good public school where I can learn. . . . Thank you for my brother who helps me in times of need. *Eddie Taves, 11, Leamington* onstrated in his sacrificial life and death, and life again. The great contribution the Mennonite church can make today, when many other denominations are also taking up the renewed interest in interfaith and international understanding, is to say, "Yes, we have the faith to see it through." . . .

We have the task of recognizing our true identity—not just belonging to a single group—but to the eternal power that comes only from God. And we can be a part of his great reconciliation when other so-called "powers" make their feverish demands on our love and loyalty. *Harold Thiessen, 1412 Third St., Snohomish, Wash. 98290.* April 5

Self-love and Christ's love

DEAR JOYCE: I read "The sermon I never heard" (March 27 issue) and I loved you, not as you loved yourself, but as Jesus loved the rich young ruler (Matt. 19, Luke 18, Mark 10). He mistakenly thought he had kept the commandment of love. It turned out that he loved himself and his riches more than the gift of discipleship that Jesus offered him in its place. He walked away with a heavy heart. Please don't follow his example.

Your article appears to reflect a basic Nietzschean resentment to Christian love, and there are those who would say that your description of self-love was certainly not intended by Jesus. But if you would like to read the best positive analysis of self-love with very precise usage and definitions, read Joseph Butler's (1692-1752) *Fifteen sermons.* You would likely find them in most good university libraries. If not, look for them n books of ethical readings, e.g., A. I. Melden; W. T. Jones, *Approaches to ethics,* which will at least have selections from them.

If you read German, I would refer you to Hans Denck's "Von der waren ieb etc." Possibly *The Mennonite* would consider publishing a part of it. Denck says, "Thus love hates itself, because it desires only what serves the interest and welfare of the other person and not itself."

Can you honestly bypass Jesus' call or self-denial (Luke 9:23)? Bonhoeffer ays, "To deny oneself is to be aware only of Christ and no more of self, to ee only him who goes before and no more the road which is too hard for us" *The cost of discipleship,* Chapter 4). Why does Paul lament in Phil. 2:19 ff. that all but Timothy are "bent on their own ends, not on the cause of Christ"?

Do you not jump from *self-acceptance* in the goodness of God's creation to the self-acceptance of the fallen person overlooking the fact that the meaning of the term changes with the context?

Do you not wrongly separate being and doing? Love is a matter of the will and the deed. According to Kierkegaard, you can only speak of works of love.

Are you not confusing the being of a sinner (unlovable) whom God loves in spite of sin, with lovable and likable? To make "lovable" a condition of God's love could only lead to despair.

Are you not setting "freedom to love" against Paul's freedom to be a fool for Christ? (Cf. J. Pelikan, *Fools for Christ.*)

If you examine your use of "self-love," "interests," and "needs" in their different contexts, are you not aware of their changing meanings?

Are you not favoring human desires and emotions against conscience? (Cf. Butler.) Or confusing actual feelings with *authentic* feelings?

Are you right in grounding Christian love in your own self-acceptance rather than in Christ who first loved us? (Cf. Alan Richardson, *A theological word book of the Bible,* article on "Love." Note the repeated emphasis on "dependent on the prior love of God.")

Are you sure that self-love will take away your misery? Joseph Butler says, "Happiness does not consist in self-love. The desire of happiness is no more the thing itself than the desire of riches is the possession or enjoyment of them. People may love themselves with the most entire and unbounded affection, and yet be extremely miserable" (Sermon 11). Butler would say that you are not properly distinguishing between self-love and benevolence when you say, "The Samaritan came along and saw *himself* in the wounded man."

I appreciate your thoughtful reflection, but please don't sit back as one who has reached a final answer. My purpose is to help you to a further thoughtful reexamination of your position. May God bless your search! *David Janzen, Niagara-on-the-Lake, Ont.* April 6

ABOUT LETTERS: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

Contents

Mark 9 282
Three from Zaire 284
News 286
Record 291
Call to faithfulness 293
Letters 294
Psalms and prayers 294
Taking our feet out of the trough ... 296

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Taking our feet out of the trough

Barbara Ward

If we admit, with President Nixon, that inflation is a most dangerously unjust and destabilizing force in society—rewarding the affluent and the speculators, pushing the already handicapped further to the wall—we have to ask whether it invites any specifically Christian response or responsibility. Are there any actions or policies which Christian citizens can pursue in the hope of lessening the evil of steadily rising prices and steadily increasing pressure on the poorest sections of the population?

One point which more and more economists are coming to underline is the impossibility of any society offering steadily rising incomes to everybody without inflation following as an unavoidable consequence. At present America with some 200 million citizens represents about 6 percent of the world's total population. But it consumes 40 percent of the world's income. If, as some projections suggest, the average per capita income of the over 300 million North Americans who may have arrived by the year 2000 will have gone up to between $20,000 to $30,000 a year, North Americans alone would then be trying to consume eight times the present total income of the entire planet.

It is obvious, therefore, that at some point incomes have to stop rising. If claims do not become more moderate, there simply will not be energy and raw materials to go around—unless nearly all the other inhabitants of Planet Earth were to keep their demands to a minimum in order to help North Americans to go on getting richer.

This possibility is so unlikely that I think it is quite safe to say that if our present course continues, then sometime in the next decade we risk running into any one of three disastrous alternatives. The first is that wages, salary, and dividend claims will spiral into an uncontrollable "cost-push" inflation. The second is that the hectically rising demand for more goods will push up the prices of increasingly scarce goods into an uncontrollable "demand-pull" inflation. The third is a depression of 1929 proportions, with a general collapse of incomes, production, welfare and everything else.

Economists can, of course, suggest a number of technical ways of avoiding these risks. One I have discussed already—a higher proportion of present earnings paid in the shape of high, guaranteed, inflation-proof incomes after sixty as old age comes on.

Another is a graduated tax on all firms whose payouts — wages, salaries, dividends — exceed a "norm" which the government fixes as the upper possible limit for payments in any one year. This is a flexible kind of income control since firms responding to rising demands or showing higher productivity can afford the tax and will still grow, while those which cannot will not be able to join in any general cost-push.

Another possibility is for firms to take a fresh look at profit sharing so that the mass of the workers have a greater direct interest in true profitability and productivity. . . . In short, there are a number of possible answers or a combination of answers. But few citizens want to take their own feet out of the trough.

It is at this point that we have to ask whether there is any particular Christian responsibility. Surely, one of our Lord's most persistent reminders was of the danger of wanting too much and becoming caught in the snare of what we call "high consumption."

Whenever the Christian community has begun to renew itself, some of its saints and prophets have made a new effort to fight against the enormous temptations of wanting too much. As Rome collapsed, the monks went into the desert. As the barbarians took over Europe, St. Benedict set up his monasteries where all was simplicity, work, and prayer. As the first wave of high bourgeois prosperity broke over medieval Europe, St. Francis of Assisi made Lady Poverty his bride. At the beginnings of the commercial and industrial revolution in England, the Quakers rejected all luxury in dress or manner.

Not all Christians feel called to this total self-giving. But is there not a place for the renewal of the idea of a "third order" of Christian people who, voluntarily, cut back their consumption, abandon the dream of ever-rising prosperity, and begin seriously sharing their income with those who are in the greatest need? Can we be sure that such an example, joyfully made and explained, might not set social tides moving away from the greedy collective pressures which feed first inflation and then disaster?

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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FOCUS ON THE FAMILY ○ FOCUS ON THE FAMILY ○ MEETINGHOUSE 4 ○

a joint issue with GOSPEL HERALD

THE STATE OF THE MENNONITE FAMILY

Howard Kauffman

Of all the myriad types of social organizations and institutions that mankind has devised, none is more universal or more persistent than the family. It seems to survive all onslaughts of war, pestilence, famine, poverty, and national disasters. It even survives the blows of radicals who hammer away at the philosophical and moral underpinnings of family idealism.

The survival of the family as an institution, however, says little about the well-being of specific families. In many ways, the North American family system has fallen on hard times. The system may survive the current storms, but particular families and individuals are getting badly battered.

The toll of heartbreak, disappointment, and bitterness from broken marriages and family relationships seems to be steadily mounting. Currently nearly a third of all American marriages are ending in divorce. Among those who marry before the age of twenty, nearly one-half are showing up in the divorce court. The rising rate of crime and delinquency also reflects the weakness of our modern family system.

Mennonite families in the United States and Canada also partake in the rising tide of family problems. We may have built some protective cultural fences around our family and kinship groups, but we have no immunity to the destructive forces that threaten the family system. The fact that our divorce and delinquency rates are relatively low must not soothe us into a somnolent complacency.

What is the state of the Mennonite family? It all depends on what kind of a bench mark we use for making judgments. If we compare ourselves with the "average American family" we may look pretty good. If we have in mind a hoped-for "ideal family" type, we've got a lot of trouble. If "husbands love your wives," "children obey your parents," and "provoke not your children to wrath" be our measuring sticks, who among us does not have some things to confess?

Mennonite families have a low divorce rate. According to a recent survey of 3,591 members in five Mennonite and Brethren in Christ denominations (Church Member Profile, 1972), only 1 percent of the members have experienced divorce or separation. Half of these have remarried.

We can assume that additional divorces have occurred among those who formerly were members of Mennonite churches but who withdrew in the face of strong attitudes disfavoring divorce. Is it more difficult to show love than to show criticism and condemnation toward those caught in the web of marital failure?

One piece of research indicated that at least 10 percent of Mennonite couples are relatively unhappy with their marriages. What resources does the church have to help these persons in difficulty?

There are plenty of "generation gap" problems. The North American "youth culture" of the 1960s has made an impact on Mennonite youth that is difficult to evaluate. The demands for freedom from social restraints, the experimentation with new sets of values, the readiness of youth to take physical, social, and moral risks all serve to create great anxieties on the part of parents for the welfare of their children.

Some parents and youth are poles apart in their music tastes, views on cloth-

Religion continues to be an important part of Mennonite family life. Grace at meals is regularly observed in all but 3 or 4 percent of families. Above, a family starts off a meal during a camping trip by praying audibly.

ing and hair styles, attitudes on use of leisure, use of money, use of language, etc. It's not that the new youth values are always wrong—they are *different.* And the differences sometimes cause tensions that weaken parent-youth relationships. In more serious cases the gap leads parents and their children to "write each other off." There is enough informal evidence to suggest that many Mennonite families suffer these "generation gap" difficulties.

Mennonite families share in the general economic affluence. Evidence from several studies indicate that the Mennonite family income distribution in the U.S. is similar to that of the nation as a whole. On the basis of Church Member Profile data, the average Mennonite family in 1971 had an income of about $10,400, which is very close to the national family average. However, Mennonite families appear to have somewhat smaller proportions in the very poor and the very rich categories. About 80 percent of all Mennonite families own their own homes, which is well above a national average of around 60 percent.

Religion in family life. Mennonite families attend church more regularly than families in most Protestant denominations. Seventy percent of church members report attending worship services at church at least once a week. Another 23 percent attend "almost every week." Forty-five percent of families indicated that they "have a family or group worship, other than grace at meals." In additional households, family members have private worship and Bible study. Grace at meals is regularly observed in all but 3 or 4 percent of families. In about three-fourths of the homes, grace is always or usually said audibly; in the remainder it is usually given silently.

Seventy-three percent of married church members reported the spouse belonged to the same denomination at the time of their wedding. In those cases of marriage across denominational lines, there is a strong tendency to adjust membership one way or another so that, following marriage, both spouses belong to the same church. Only 6 percent of the church members reported that they and their spouses presently belong to different denominations. No doubt many of these are young married persons who will later join the same church.

Mennonite young people apparently do not begin dating and do not enter marriage as early as is true for the national population. On the basis of limited data, it appears that both dating and marriage among Mennonites begins at least two years later on the average. The typical age for beginning dating is fifteen, and the average age of marriage for Mennonite men and women is about twenty-four and twenty-two respectively.

Family size is declining. Like the nation as a whole, American Mennonites have a declining birth rate. This is probably associated with increasing urbanization, employment of women outside the home, increased knowledge and use of birth control, and the desire to bestow family resources more abundantly upon fewer children.

Mennonites reflected the long-time decline in birth rates into the 1930s. The post-World War II peak in birth rates was reached by Mennonites about 1953, according to a 1963 census of families in the Mennonite Church. The national peak did not come until 1957. Following the 1950s both national and Mennonite rates have declined to an all-time low at present. The number of children born to Mennonite families, however, tends to be roughly 50 percent greater than the national average.

The status of women. There is a lot of discussion these days over questions of women's rights and women's roles in society. In respect to employment of women outside the home, Mennonite women keep up with the nation. According to the 1970 U.S. Census, 39.6 percent of all women were employed (part time or full time) outside the home. The figure for Mennonite women is 45.1 percent. Counting only Mennonite housewives, 38 percent are employed at least part time. Only 14 percent, however, were employed full time. Even among families living on farms, nearly one-fourth of the wives are supplementing the family income by working away from home at least part of the time.

What about discrimination against women? Church members were asked, "Do you believe that women in Canadian and American societies are being discriminated against and denied certain basic rights?" Eighteen percent of the males and 14 percent of the females answered yes.

An unusually large percentage of Mennonite women never marry. Among church members thirty-five years of age and over, 21.2 percent of females and 3.6 percent of males have never married. Although a few will marry beyond this age, it appears that about one-fifth of Mennonite women will never marry, compared to only about 7 percent of all American women. The discrepancy between male and female marriage rates among Mennonites is apparently due to much larger numbers of males leaving the Mennonite church or bringing wives into the Mennonite church from other backgrounds.

Finally, Mennonites are becoming increasingly urbanized. We are increasingly in communication with, and participating in, the activities and forces shaping the urban, industrial, technological, and commercial society. Time was when most Mennonites lived in the more slowly paced, relaxed farm situation. Today only one-fourth of Mennonite males over twenty years of age have farming as their chief occupation. Thirty-five percent of families are living in towns and cities.

Farming is a "family affair" and facilitates family interaction and common activities. Urban families need to work hard at the job of achieving meaningful interaction and shared activities between siblings and between parents and children. And whether urban or rural, the real cement that binds persons together is a Christian faith that gives meaning, purpose, and spiritual strength to meet the stresses and strains of living in today's world. Let's be glad for the strengths reflected in Mennonite family life. Let's have courage and concern to work at the many problem situations that our families encounter.

Would you say that again?

Bernie Wiebe

THERE ARE over sixty million households in the United States. Less than 75 percent are husband-wife households and over 20 percent have female heads. In 1973, about one million children will be involved in divorce-proceedings. The legitimate birth rate is drastically declining, but the illegitimate birth rate continues to climb very sharply.[1]

Paul Popenoe, director of the American Institute of Family Relations, says: "Throughout recorded history, one civilization after another has ended in deterioration and downfall. It has started with a strong virtually monogamous family life; it has ended with deterioration and decadence of the family."[2]

Contemporary family pressures. There is a general frustration abroad today about the family. People are feeling disillusioned enough to experiment with open marriages, contract marriages, communal living in regular as well as extended families, and with nonmarriage. What are the reasons?

Leo Tolstoi says in *Anna Karenina*: "Happy families are all alike . . . every unhappy family is unhappy in its own way."[3] It is impossible to analyze *all* the pressures upon today's family. But we can see some major issues.

Our time is a time of the *feelings* revolution. In a work-oriented, pioneering period, people need all their energies to make a living. In an age of affluence, leisure, and mechanization, we suddenly find ourselves with an abundance of energies left over. At first, when this came upon us, we directed these excess emotional and physical energies to a reckless pursuit of boating, golfing, and traveling. They are all fun but of themselves do not fill the vacancies of the human emotional structure. Man was created for fellowship with his fellowman. As human alienation and meaninglessness increased, people began to realize the need for human interaction. Groups have sprung up all over the continent and in every sphere of life. People "let it all hang out." They admit their loneliness and find eager response from others who are equally lonely. Feelings are explored and expressed at the "gut level."

This is new and it is threatening. There is scarcely a family that isn't "hurting" in this area.

Our families are experiencing the *failures of scientism.* Ever since the industrial revolution, our culture has largely been shaped by its scientific impetus. We weighed the pros and cons and made our decisions. Often we confused spirituality with "what is best" in pragmatic terms. There were prophets like Sigmund Freud who warned us of this fallacy. Freud said: "In minor decisions, weigh the pros and cons. . . . In vital matters, decisions should be governed by the deep inner needs of our nature."[4] Perhaps it sounded too much like a charismatic talking for us to be able to hear.

Today we can't miss it in our families. The rules of logic and the principles of reasoning do not provide us with a productive approach to family living and communication. The marital context more and more finds itself regulated by affective or nonrational sentiments. This is a clear challenge not only to western scientism but also to much of Christianity which has prided itself in being largely rational.

That leads us to the third pressure. Today's generation feels general *disillusionment with the accepted philosophies and religions.* My own children wonder out loud why and how we can live in a "Christian," "democratic" country and still have so much internal crime, violence, injustice, and poverty in our own country; not to mention our unwillingness and inability to share our affluence with the third world. We are the product of 2,000 years of Christianity and humanitarian philosophies. Must our families look to the ancient religions and the eastern philosophers for a new sense of direction and purpose?

Signs of hope. Ever since the Garden of Eden there has been a persistent, though uninformed suspicion in most of us that we can solve our own problems and be the masters of our own destiny. The fact of the matter is that by ourselves we can only be consumed by our problems. Harry Stack Sullivan, one of the more eminent psychiatrists of this century, propounded the theory that all personal growth, all personal damage and regression, as well as all personal healing, comes through our relationships with others. "What I am, at any given moment in the process of my becoming a person, will be determined by my relationships with those who love me or refuse to love me, with those whom I love or refuse to love."[5]

We are convinced today that in an ever-shrinking world, interpersonal relationships based not only on utility, but also on the emotional and spiritual dimensions, are absolutely essential. And society has the natural setting for this: *the family.* And there are hopeful signs.

A critical beginning for the contemporary Christian family is to cultivate the art of *listening.* James said it long ago: "Each of you must be *quick to listen, slow to speak,* and *slow to be angry* (1:19 NEB)." A careful analysis of this text shows us that James advocates this

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as a basic general principle. Our practice has too much been the opposite. Even when we listen to each other, we often don't do it in order to hear. We do it only so we have time to prepare our next barrage of words.

In 1957 Ralph Nichols described his book, *Are you listening?*, as "the first close analysis ever made of the oldest, most used, and most important element of interpersonal communication — *listening*."[6] Books and the electronic media are relative newcomers to man. Listening has often been our sole medium of learning throughout history. In our schools, churches, and families, we put the greatest emphasis on speaking and reading. A person cannot comprehend nearly all the communications that bombard us from every direction. This forces us to become *sensitive listeners*. We need to hear each other both verbally and nonverbally. So much of what happens in the family is never spoken, but it certainly is communicated! Elton Mayo says: "One friend, one person who is truly understanding, who takes the trouble to listen to us as we consider our problems, can change our whole outlook on the world."[7]

A second critical approach for today's Christian family is to exercise *more affection* and a little *less protection*. Many families try to "give" their children everything but themselves. We buy the best toys and provide cars and high allowances because we want our children to have better opportunities in life than we had. We had to work hard and earn our own way through school, but they shall not have to do that. We want to protect our families from *Knocks College* because we know how difficult it sometimes got to be. But that is a delusion! We are what we are, believe what we believe, feel what we feel, in good measure because of our experiences. There is no good substitute to the school of real life. And more and more youth and adults are opting out of our "well paved, highly oiled" life style to strike out on their own.

Loving relationships, says Bernie Wiebe, are a family's best protection against the challenges of the world.

We as families have much to offer here. There is no person who does not have a need to be loved. Somehow God created man with that innate craving. Our families need to be centers of love and affection. People who feel loved tend to want to identify with such a group. This is the best gift any family can provide. Loving relationships are the best protection for facing the real world. This is so amply demonstrated again and again in the life and ministry of Jesus. The heavenly Father allows his son to be tempted in every way as we are, but he remains true to the Father. God's love sustains him even to a victorious death on the cross.

The Mennonite family. We as Mennonites stand in the position of potentially making a tremendous contribution to Christian family living. Our history is one of togetherness, practical discipleship, and nonresistance or nonviolent ways of dealing with conflict. The popular song says: "What the world needs now is love, sweet love." The Mennonite church stands in the unique position of having a history and a theology that are relevant to the contemporary family. Our families have not escaped the pressures of our time, but we have a built-in direction. The challenge to Mennonite families today is to be truly Anabaptist-Mennonite as first taught by our predecessors. The Jesus way is a way of peace and love. It is also the Mennonite way. It is the way to cope with today's family pressures.

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REFLECTIONS ON THE MEANING OF MARRIAGE

Abraham Schmitt

As I REFLECT upon the flow of clients through my office I am left with numerous poignant impressions about the state of the marriage union today. The editor thought it would be helpful to share some of the predominant themes that keep reappearing and have made a lasting impression on me.

"Let's find out whose fault it is!"

Many people think of the problem within marriage as being someone's fault. This would indeed be simple if that were the case. It also implies that someone is doing something very destructive to his spouse deliberately and willfully. The so-called "problem" in a marriage is much more subtle than that, and almost always has more to do with something other than what couples are saying. It is my impression that what really hurts in marriages is that two people are not growing, and the marriage is not moving anywhere, if not actually deteriorating. Most couples begin counseling with the hope that I will quickly pinpoint the guilty party.

"It's your fault!"

Since spouses in conflicting marriages are unable to see the real problem, at least not within themselves, they quickly conclude that it must be the spouse's fault. The initial intake interview is usually a time for listing the hurts of the marriage and then subtly (and sometimes not so subtly) blaming the spouse for causing the marital pain. It is true that *it really feels* like the agony is caused by the spouse. "If he only would love me as I love him, then we would not be here!" It is my task then to move from simple fault finding, to looking at the marriage as a whole, in terms of the interplay of two people from the moment they met until the present. Why has the interplay failed to bring the dividends that two people need from a marriage? It also means looking toward the future in terms of "Where do people want to go in life?" For Christians their marriage is central to this accomplishment and they know it.

"Then it's my fault!"

People who have been so accustomed to find the culprit cannot stop once they realize that the spouse will not be made the scapegoat in the counselor's office. The next move is to quickly turn upon themselves and blame themselves. The haunting notion that they are guilty is often just below the surface. This can erupt quickly once we begin exploring each person's part in the whole system.

"We long to be made whole!"

Early in the counseling process I hear a voiceless voice calling for two people in the marriage. The voice simply says, "We are longing for the wholeness that this marriage ought to provide but does not." For me to articulate in concrete form this hope for the marriage quickly brings relief to two suffering persons.

It is my distinct belief that marriage as a permanent arrangement between the sexes was intentionally done by the Creator not only for the purpose of creating offspring, but also for the purpose of creating more God-like persons in every sphere of human existence. The real agony of conflicting marriages is not what people do to each other, but rather what two people prevent from happening in each of their lives, as well as in the most sacred relationship on earth.

"I need to be me!"

"You are exactly right, you need to be you." That is the place to begin reversing the destructive cycle. I believe that only as a person is capable of knowing himself, of enjoying being himself, and of actually loving himself is he capable of loving someone else. "The love a man gives his wife is the extending of his love for himself to enfold her." Ephesians 5:28 (Phillips)

Low self-esteem has been far too long equated with humility and thus godliness. I believe we have assumed that when we despise our wrong acts this also means we ought to despise ourselves as being. The real truth is that one can fully recognize one's imperfect behavior in a repentant way and yet highly esteem oneself as the only self he will ever be. "I am a very special piece of God's creation that is given to me to be and someday present to him in gratitude for allowing me to have existed."

"And you must be you!"

Acceptance of your own distinctiveness as a person depends to a large degree on someone else who also values that distinctiveness. The next major task in counseling is to help two people accept each other's uniqueness—that which makes each a special part in the whole, no matter how different. Difference really adds breadth and beauty to any relationship. In a union where great variation is freely accepted, a great span of territory exists in which children can grow.

"We need to touch each other."

As the process of the destructive cycle spins on, two people weave a larger and larger web around themselves which neither one can penetrate. I often measure the distance in inches that partners sit from each other in the office, and even that may be a forced closeness. Man needs intimacy. If the marriage fails, it fails here and each is sent wandering, a lonely, hollow man in a cold, impersonal world.

There is a miracle in touch. There is a special nurturing that comes from being physically touched by another person. To be invited into an intimate relationship such as marriage enriches a person even more.

In the course of "wholeness counseling" two people suddenly remove the zone around themselves and reach out to the one they need the most on earth. In a special way they know and love themselves and now they long to touch the uniqueness of the other also. The surprising discovery is that the other is starving for that healing hand just as he does and the balm in intimacy is returned. They are made emotionally whole.

"We always have and always shall belong to each other!"

In amazement two people sit in the same office only one-half year later marveling at the grace of the benevolent God who, even while they appeared so naive, had a hand in bringing them together. He was already at work, with a great plan in mind, while they in their childish ignorance were only playing around. It was he, too, that watched over them as they went through the valley of the shadow of death.

There was a time when it appeared so wrong that they ever met, least of all became married to each other. Then when the fire of the purifying process began to die down, he reached out and touched them again. And now they know that their destiny from the beginning to the end must be in and for each other, and there will never be anyone else. A "unity of destiny" ceremony with the fellowship rejoicing would be the only fitting response to so beautiful a closure.

"And they lived more wholly ever after!"

I then breathe a prayer of gratitude for having been permitted to be a part of this sacred healing process, for I, too, have been healed.

Marriage is a partnership

Jacob W. Elias

I AM MARRIED to a minister's wife. Wives of ministers constitute a very small minority of the world population, so I count myself very fortunate to have found one.

There might be some who assume that a ministerial wedlock is in some sense other-worldly. To them it would come as a surprise to learn that there is no magic ingredient which places a pastor and his wife in a world apart.

Nothing supernatural happened to our five-year-old marriage when in October 1968 I was ordained to the ministry. The garbage still has to be carried out, the children still get into each other's hair, and the steak is sometimes tough. We are beset by all the temptations which are common to man except perhaps those temptations which come with affluence.

I know from intimate personal experience that ministers and their wives are human. Lillian, my wife, enjoys quoting James on this point: "Elias was a man subject to like passions as we are" (5:17, KJV).

Having insisted that a ministerial marriage is in no sense other-worldly, I admit that the pressures and frustrations of the pastoral ministry are unique. This, however, is true of the doctor, or the carpenter, or the long-distance trucker as well. Each vocation imposes certain limitations on marital togetherness and family life. The success or the failure of any marriage depends in large measure on how the marital partnership expresses itself within these limits.

Marriage is a partnership. Lillian and I have not concerned ourselves with the question of rank: Are we equal partners, or is one subordinate to the other? We have found that if we are agreed on our goals there is no conflict of roles. If there is oneness of purpose the partnership works.

Our dating years are fondly recalled, not because we went to many flashy social events, but because right from the beginning we discussed matters related to our life purpose. Both of us were preparing ourselves for a teaching career, but beyond this unity of vocational choice was a oneness in Christ. I recall vividly the commitment service which concluded a mission rally in Saskatoon. When the invitation was given for us to express publicly our willingness to go wherever the Lord would lead, Lillian and I simultaneously, but independently, rose to our feet.

In August 1963, when Lillian and I were united in marriage, there were several decisions which we had made concerning our future. The most significant one perhaps was that after a year or two of teaching we would enroll for studies at seminary.

Our first home as a married couple was Thompson, Manitoba. Our partnership developed at several levels during those two honeymoon years in the northland. Professionally, we were both teaching. Domestically, we were both in the dishwater. And we were both intimately involved in the life and ministry of the United Mennonite Church.

There was some specialization, of course. For example, Lillian did the baking, while I did the laundry. And when it came to giving birth to our firstborn, I was little more than a passive onlooker. By and large, however, we were equal partners in what was proving to be an exciting enterprise.

In autumn 1965 we arrived in Elkhart. Even though the process of uprooting ourselves from the security of the teaching profession was somewhat sobering, we soon adjusted to new circumstances and challenges as members of the seminary family. During our three Elkhart years, our partnership as a husband-wife team again expressed itself at several different levels.

We were both studying. Lillian took her final year at Goshen College, graduating at the end of our second year in Indiana. Secondly, we were both working. For two years I had a part-time job as Christian education director in a church in South Bend. Lillian had a half-time job as kindergarten teacher during our last year. Thirdly, we both took responsibility in the home and with the children. I vividly recall reading Barth's *Dogmatics* and exegeting the Scriptures while tending two babies, one having just graduated to panties, the other still very much dependent on diapers.

The next chapter in our partnership story—one that is still being written—has British Columbia as its setting. We moved to Vancouver in response to a call from the Vancouver Mennonite Mission Church (now the Mountainview Mennonite Church) inviting me to serve as their pastor. In these new circumstances we again found ourselves working as a team.

However, we are not a "two for the price of one" ministering team, in which the pastor's wife doubles as church secretary, or organist, or choir director, or Sunday school superintendent, or president of the sewing circle, or any combination of these positions. Our partnership as a ministering couple expresses itself in other less tangible ways. In fact, there are few differences between our partnership and that of any "lay" ministering couple in the church.

Often it is in the agonizing process of dealing with differences and confronting problems that a marriage partnership matures, or breaks. As I reflect on the years of our more settled existence following the seminary years, I realize that we have dealt with a number of thorny issues. For example, Lillian and I had differences in our thinking about stewardship and finances.

In our postseminary state of depressed finances, we found it necessary to do some careful budgeting. We had debts to pay, a house to furnish, and the car was on its last wheels. I worried too much, and therefore I tended to question Lillian too closely regarding her purchases. We had a number of heart-to-heart talks on this matter. By facing up to our differences we are becoming partners in seeking first the kingdom of God.

The stewardship of our time has been another topic of frequent discussion, especially in trying to establish how much time should be devoted to the family. Shortly after our arrival in Vancouver, the tension between the demands of the ministry and the expectations of the family came to a dramatic head.

A family in our church experienced the tragic death of their son in a plane crash. I found myself emotionally involved with this grieving family. The dimension of the pastoral ministry that I had feared most was that of ministering to the dying and the bereaved. Because of my feelings of inadequacy, I probably became overly involved in this, my first grief ministry situation. This happened to be exactly at the time of Lillian's birthday and our anniversary, and so I was torn between ministry to the bereaved family and spending time with my family.

The most significant dimension of our marriage partnership, and also the one that still needs to be cultivated the most, is our partnership in prayer. During our dating years we often prayed together. As a married couple we have sometimes hit dry spots, during which we prayed together only infrequently.

My need for intimate prayer fellowship is often met in other contexts, in Bible study groups or ministerial fellowships, and so I tend to become insensitive to Lillian's spiritual needs. We have recently experienced anew the joy of intimate prayer fellowship, especially as we pray together conversationally. A Christian growth group has also helped us in experiencing more fully the dynamic power of prayer partnership.

Marriage, we have found, is an exciting partnership, especially as we together seek to serve the same Lord. We praise God for his leading. We feel that the most important asset in any marriage is the unity of purpose which comes from being one in Jesus Christ.

BLESS THIS HOME

Bless, O Lord, this home.

Fill each room with your presence.

Teach us anew how to live here without hurting each other by
harsh words or unkind actions.

Deepen our trust in one another so that we can honestly
accept each other as we are.

Show us that here we do not have to impress.

In such fellowship—help us to know you better so that we in
turn may be unafraid to know ourselves.

And as we go back into the world—help us to go forth
with your confidence.

Amen.

Blaise Levai

NEWS

India mission properties transferred

Twenty major properties, primarily hospitals, schools, and missionary dwellings of the General Conference Mennonite Mission in India, were transferred to the Evangelical Trust Association of North India (ETANI) on March 30.

The action transferred legal ownership from the Board of Trustees of the General Conference Mennonite Church, Newton, Kansas. The decision to transfer had been made jointly by nationals and missionaries last October and culminated nearly twenty years of planning.

Missionaries from several groups began planning in the early 1950s for a trust association in central India. But because of the withdrawal of some of the major members, this attempt had to be abandoned. In the 1960s another attempt resulted in the formation of ETANI, which now has about twenty member denominations which have transferred or are planning to transfer property.

Missions were spurred to more immediate action in August 1972, when the Foreign Exchange Regulation bill was introduced in the Indian Parliament. One provision of the bill prohibits the holding of property by a foreign-based organization.

At the urgent request of mission leaders, the Commission on Overseas Mission sent Lubin Jantzen, COM candidate secretary and former missionary in India, to India in December. He was familiar with land papers and legal procedures from his previous assignment in India and gave full time for about four months this winter to preparing the necessary documents.

Mr. Jantzen said that the transfer "means that the lands which were bought by missionaries in India down through the years and the buildings which were built by dedicated funds donated by many local supporters of General Conference missions will continue to serve the purpose for which they were bought and built."

In addition, all church buildings, parsonages, and cemeteries still owned in North America were transferred to the church conference in India.

The Evangelical Trust Association of North India was organized specifically for the purpose of holding legal title to properties and ensuring that each property will be used for the Christian purpose for which it was originally obtained.

COM staff said that examples abound in India and other countries where properties formerly owned by missions have been used by individuals or small groups for personal gain or where they have become the source of power struggles.

Officers of ETANI are M. K. Hanbarhatty, chairman, a retired judge and Christian leader near Bombay; I. Ben Wati, vice-chairman, executive secretary of the Evangelical Fellowship of India; and B. N. Banerjee, secretary, a lawyer who has had previous experience with the Ford Foundation in New Delhi.

COM staff said that the transfer of property should not be interpreted as a step toward phasing out COM involvement in India.

At its February meeting, COM affirmed a continuing missionary presence in India as long as doors remain open. The staff said the transfer was also in harmony with the Goals-Priorities-Strategy statement of June 1972, in which priority three calls for "transfer of administrative authority, responsibility, and accountability to national leadership, practicing an active brotherhood during and beyond transition."

To further develop brotherhood relationships with the church in India, a delegation representing the commission will visit India in August and September.

The delegation will include Elmer Neufeld, commission chairman; Howard Habegger, COM executive secretary; Verney Unruh, secretary for Asia; and Robert Ramseyer, director of the Overseas Mission Training Center in Elkhart, Indiana.

The General Conference mission was the second to complete the transfer of its properties to ETANI, Mr. Jantzen said.

Tribe's needs being overlooked

The news media in many cases are not discussing the real issues behind the occupation of Wounded Knee, South Dakota, by members of the American Indian Movement (AIM), according to an American Baptist Indian leader who was there.

James L. West, a member of AIM and chairman of the American Baptist Churches' Indian Caucus, moved freely through roadblocks set up by both AIM and the Justice Department in an effort to serve as a communications link between the two factions.

But Mr. West cautioned that there is a third party in the dispute that is not getting adequate attention—the tribe.

"One of AIM's primary issues," he said in an interview, "is tribal sovereignty, which was a key issue of the Treaty of 1868. AIM was brought to Wounded Knee as representatives of the Oglala Sioux people to talk about the issues involved in the Treaty of 1868. To talk about the treaty's tribal issues, you've got to involve the tribe. This can't really be dealt with unless the tribe is part of it."

Nevertheless, Mr. West pointed out, "Everybody ignores the tribe. AIM ignores the tribe. The Justice Department ignores the tribe. Even the National Council of Churches, when it came to Wounded Knee, ignored the tribe."

Mr. West conceded that the question "had to be raised" whether the tribal council, headed by Richard A. Wilson, was responsive to the will of the people. He supported the idea of a tribal referendum to settle the question of tribal leadership.

One thousand books given to Hopi Mission School

An entire library of 1,000 children's books has been donated to Hopi Mission School, Oraibi, Arizona, by the Polacca (Arizona) Baptist Church.

The Polacca Church, a Hopi congregation in the American Baptist Convention, has been considering closer cooperation with the Mennonite Hopi congregations in directing and supporting the work of the Hopi Mission School.

International team assists at Vietnam clinic

Vietnamese student nurses work with an eye patient at the Nhatrang evangelical clinic. Seven international MCC volunteers assist with the work at the clinic.

A Japanese nurse, an Indian lab technician, and a North American doctor, maintenance worker, and nursing instructor are working with Vietnamese employees at the Evangelical Clinic in Nhatrang, South Vietnam. The clinic serves the city's civilian population of 100,000.

The clinic, founded by the Evangelical Protestant Church of Vietnam and MCC in 1960, offers outpatient and inpatient care, eye surgery, and hospitalization for patients with active tuberculosis. All seven of the foreign professional staff are presently sponsored by MCC.

The clinic began with a six-bed capacity and expanded to a 120-bed hospital, including a sixty-bed tuberculosis ward. The wards are sparsely equipped with hard board beds covered with mats. The patients' meals are prepared by their relatives in an assigned building. Patients who are unable to afford hospitalization are allowed free hospital care.

The clinic's public health program includes an immunization clinic. A Vietnamese employee immunizes patients against polio, cholera, diphtheria, tetanus, typhoid, and smallpox without expense to the patient.

Jean Hershey, R.N., trains student nurses in a growing educational program. Mcc has financed an assistant nurse school at Nhatrang since 1968. Ninety-two percent of the Nhatrang nursing staff are trained at the school. The hospital administrator, Pastor Tuyen, intends to expand student enrollment so the hospital can send graduates to work elsewhere as well.

Dr. Norman Blair takes special interest in the clinic's ophthalmology program. Although he had not had ophthalmological training before he went to Vietnam, he has learned a great deal at Nhatrang about eye diseases and surgery. n five months of surgery, Dr. Blair exracted 100 cataracts, and handled thirty glaucoma procedures and over fifteen other eye surgical cases.

"Due to the prevalence of eye disase and the unavailability of care, our hospital has provided eye care to the poor ivilian population in our area since 965," Dr. Blair reported.

One new service is providing eye glasss. "Not only are glasses the definitive treatment for many of our patients, but t is helpful to know how much of a atient's visual impairment can be corected by lenses and how much is due to other diseases. In addition, all cataract patients need to wear glasses," Dr. Blair said.

The clinic is attempting to expand public health aspects of eye care, too.

An Indian lab technician, Dev Devadoss, and his family arrived in Vietnam March 31. For the past two and a half years Dev has been serving as a lab technician at the Shyamnagar Christian Hospital, operated by the Mennonite Christian Service Fellowship of India medical board.

Ann Noel Ewert, a nurse in language study in Vietnam, will join the Nhatrang staff soon.

Manitoba offender ministry expanded

Mcc (Manitoba) will be enlarging its ministry to offenders this summer. It recently approved two appointments to head up the expanded program.

C. N. Friesen, who has been director of Grosvenor Place here since its beginning in 1971, will become director of a person-to-person type of program which will match up volunteers with men in the province's jails. This new arm of MCC's offender ministry will also provide job training and placement services for released prisoners.

Henry Dueck has been named to succeed C. N. Friesen as director of Grosvenor Place. Mr. Dueck and his wife, Marie, have been houseparents at the probation hostel since it was opened two years ago.

COM is looking for teacher for missionaries' children

An experienced teacher for missionaries' children in Taiwan is needed by September, according to the Commission on Overseas Mission.

The assignment calls for two to three years teaching at the Hwalien Christian School, Hwalien, Taiwan. Applicants with two to three years' experience may contact the Commission on Overseas Mission, Box 347, Newton, Kansas.

Cave and well found at Germantown site

Volunteer workers at the Germantown project in Philadelphia recently were rewarded with some exciting discoveries. For over four years, men and women have been working on Saturday to renovate the apartment house. On February 17 it was decided to investigate a strange passageway leading from the basement.

Eleven men from Indian Valley, Grace, Plains, and Germantown Mennonite churches removed about twenty tons of ashes and debris from an underground room. Over 300 old bottles, pots, earthenware, and miscellaneous items were found in the refuse. The floor of the hidden room was found lined with bricks. In the far corner was a well full of ashes and debris.

Called to the scene was John Cotter of the University of Pennsylvania faculty. He and his archaeology class came to evaluate the discovery and advise on the remaining excavations to be done. Mr. Cotter recommended that workers proceed to excavate the well, carefully saving all the bits of glass and other objects.

It was determined that the cave and well were from a previous dwelling located on this site. The ashes and debris appear to be at least 100 years old.

Plans are under way to keep the collection intact and to exhibit the items at the Germantown center. Meanwhile the collection will be given further study in an effort not only to date the earlier dwellings, but to learn more about the history of early Germantown.

Administrators of the center are Roman and Marianna Stutzman. The project's information center at 6117 Germantown Ave. in Philadelphia is active and is open to tourists and visitors. It is the location of the first Mennonite meetinghouse in North America.

Switzerland will allow alternative service option

After a fifty-six-year debate, the Swiss Government has finally agreed to allow conscientious objectors an alternative to military service.

Persons who object to the draft on the grounds of "religious or personal conscience" may work as civilians in the public interest for an equivalent period of time.

Until now, anyone refusing military service had to serve a mandatory jail sentence.

Interreligious film awards given

The emigrants, *a film about a Swedish family in the U.S., and* Sounder, *the story of a black sharecropper family during the depression, have received the 1972 Interreligious Film Awards. The citations are presented by the National Council of Churches, the U.S. Catholic Conferences, and the Synagogue Council of America.* The emigrants, *directed and photographed by Jan Troell, was honored for telling its story of nineteenth-century emigrants "with consummate artistry and luminous grace." In a scene from the film at top, actress Liv Ullmann and actor Max von Sydow and their screen family land in New York after an Atlantic crossing from Sweden.* Sounder, *produced by Robert B. Radnitz and directed by Martin Ritt, was praised for its portrayal of the "forging of a youngster's self-image of dignity through the strength of a father's love and his family's support in the midst of external hardships and poverty." Below, in a light moment from the movie, are actors Paul Whitfield, Yvonne Jarrell, Eric Hooks, Cicely Tyson, Kevin Hooks, and Taj Mahal.*

Peace Section puts women's items on agenda

Following a major presentation on women and the church by several women members of the MCC Peace Section and others present, the Section at its spring meeting in Ottawa took the following action:

"Moved that the MCC Peace Section express its appreciation to the women members and participants in this session. We are grateful that they have sensitized the male members to faulty use of language, distorted values, inadequate biblical interpretation, and discrimination against women in church and societal structures.

"The Peace Section accepts the challenge to place women's interests on its continuing agenda and supports bringing these concerns to the attention of the church via a variety of forms and offers its resources for such. The Peace Section appoints a subcommittee of the women members of the Section along with Luann Habegger and Ted Koontz as staff persons to pursue the suggested goals."

The decision to work on women's concerns was seen as natural in light of the Section's related mandates. Ferne Umble, Peace Section member representing the Women's Mission and Service Commission of the Mennonite Church, and Luann Habegger, of the Peace Section Washington Office staff, pointed out that Peace Section has long worked to overcome discrimination in its various forms and that discrimination based on sex should also be addressed. Since the Peace Section has sought to call persons to follow Christ by freeing others from cultural barriers which make full human life impossible, it should deal with the barriers set up along sexual lines which restrict the life options of women.

"The domination of one person or group by another is at the base of war, racism, and sexism," Ms. Habegger noted. "Ending domination by men in relations between the sexes is one way to work at the root causes of war and racism."

A central biblical theme is the liberation of persons, Dorothy Nyce contended in her presentation to the Section entitled, "Male and female he created them." Surveying the biblical material, Ms. Nyce concluded that Jesus is the liberator of persons, including women, and that many of the restrictions placed on women in our society are based on cultural patterns, not the teachings of Jesus. Just as Peace Section calls on persons to follow the cross rather than the flag, it should in this case help the church listen to the voice of God rather than the voice of culture.

Ferne Umble presented several proposals for action which the Peace Section committee on women will explore. Among them were suggestions to assist in establishing a communications link among persons interested in women's concerns, to develop a series of essays on women and the Mennonite church, to help get more women on church committees and boards, and to have at least one woman give a major address on women's concerns at the next Peace Section Assembly.

The feeling of those at the Peace Section meeting is well summarized in this observation made by Ms. Habegger: "Women are being freed with a new self-respect and are calling on the church to allow us to develop and use our full potential." To this the church must surely respond.

HELP WANTED

MENTAL RETARDATION AIDES

Bus driver/maintenance worker, vocational rehabilitation aide, and group home couple in program sponsored by Elkhart County Association for the Retarded in Elkhart, Indiana. Aide therapist at Wheat Ridge State Home and Training School in Arvada, Colorado. Variety of aide positions at Pacific State Hospital in Upland, California. All positions open in summer or fall. Some college preferred. No experience necessary. Voluntary Service support of room, board, travel, and $25 a month provided. Write: Personnel Office, Box 347, Newton, Kansas 67114.

COM names new publication Mary Rempel will be editor

Encompass, a new overseas mission publication, will appear for the first time next September under the editorship of Mary Rempel.

The eight-page quarterly magazine will replace the papers formerly published by missionaries in Japan, Taiwan, India, and Colombia and will be inserted in *The Mennonite* and *Der Bote,* the official publications of the General Conference Mennonite Church.

Other copies will go free of charge to churches not members of the Every Home Plan for *The Mennonite* or *Der Bote,* subscribers to *Missions today* who do not receive another conference publication, and other individuals not members of General Conference churches. Circulation will be about 30,000.

Howard Habegger, executive secretary of the Commission on Overseas Mission, said *Encompass* would be a COM publication to share, inform, and report overseas mission and church news in all ten countries in which COM works. It will not be a mission journal or be used for fund raising.

COM will underwrite all costs of the new publication, which will be evaluated after two years.

The new editor, Mary Rempel of Hesston, Kansas, was to begin her part-time duties May 1.

Ms. Rempel has edited the *Leaders' resource manual for Young Mission Workers,* was editor of *Unser Missionsblatt* for three years, and has been editorial assistant for *Bibel Studien* for ten years.

Three denominations will publish joint curriculum

Three groups have agreed to be publishing partners in the new Anabaptist curriculum for use in children's classes in the church.

Participating in the publishing council for the curriculum will be the General Conference Mennonite Church, represented by Frank Ward and Dick Rempel of the Commission on Education; Mennonite Church, represented by Paul Lederach and Ben Cutrell of Mennonite Publishing House; and Brethren in Christ Church, represented by Erwin Thomas and Don Shafer.

The Church of the Brethren will not be a publishing partner, but will be a "participating user" with a member on the editorial council.

Other believers' church groups which discussed the possibility of the curriculum have said no. The U.S. Mennonite Brethren will not participate, and the Canadian Mennonite Brethren have not yet made their final decision.

The publishing council will have an organizational meeting May 21-22 to plan administration, appoint an executive director of the project, and discuss the makeup of the editorial council, which will be directly responsible for the production of material.

REVIEW

Growing old — a family affair

Growing old is a family affair, by Dorothey Bertolet Fritz (John Knox Press, Richmond, Virginia, 1972, 96 pp., $2.50) is reviewed by Elizabeth Enns, St. Catharines, Ontario, who is a nurse, homemaker, and pastor's wife.

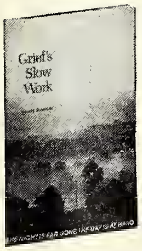
THIS BOOK is stimulating and informative. It is directed at middle-aged people who are or ought to be preparing for old age. I approach book reviews with some fear because, as many other readers, I often hear what possibly was not said or meant by the author.

Last evening, while on hospital duty, I answered a call bell and found a deeply distressed lady. “I'm all shook up. The doctor says I must leave my home and enter a nursing home and maybe live in a semiprivate room for the rest of my life. I am just not pliable anymore. I love solitude. O God! I'm all shook up!” These and similar problems, familiar to many of us, are discussed in the book.

Dorothy Fritz tells how she too was “shook up” when at sixty-five she retired and realized that now she, together with her ninety-year-old mother, belonged to a class of people known as geriatrics! Not only that, they had become part of a serious social problem of our day, old age.

The author dispels some myths about aging. Seventy percent of people over sixty-five do not live alone. Only 3 to 4 percent live alone, and these are mainly women. People up to seventy years of age are relatively healthy. Less than 1 percent are really senile and less than 10 percent have hardening of the arteries and their brain continues to remain active.

When I first began to read the book, I received a depressing impression that somehow, unless people cultivate the art of being “nice,” they might as well forget about being worthwhile. I was bothered by comments such as, “For every elderly person who is unnecessarily shabby, out of fashion, poorly groomed, there is the erect, immaculate, charming, distinguished one. Smart clothes are designed for older people. . . .”



Two New Visitation Pamphlets

Both pamphlets have a beautiful full-color illustration on the glossy cover.

JUST IN FOR TESTS
by Robert W. Rae

"I'm just in for tests," a common explanation offered by hospitalized patients. This nothing-to-worry-about attitude may be only a mask of confidence camouflaging a fear-filled mind. This pamphlet provides comfort and assurance for such persons. 16 pages. 40¢ each.

GRIEF'S SLOW WORK
by Harold E. Bauman

The author gives insights into the psychological process of grief, factors affecting grief's work, and resources for meeting bereavement when it comes. A difficult subject discussed helpfully in layman's language. 16 pages. 40¢ each.

Order from Faith and Life Bookstore
Newton, Kansas or Berne, Indiana

Another quotation is, “Youth admires competence, ability, and achievement. . . .”

Many young people I know lay greater value on caring, honesty, sincerity, and simplicity. In our country, people from other cultures draw smiles because of their dress, but they are tremendous folks to know nevertheless. I know and love an older lame man who walked many long blocks of city streets and climbed stairs with excruciating arthritic pains, because someone sick or lonely in the hospital needed him. He forgot himself and cared. I maintain that the intense beauty of these people far exceeds an erect gait.

I asked my family (with a bit of secret dread), “Do you think I'll grow into a sweet, soft-spoken, sophisticated old lady?” A gale of laughter confirmed my suspicion, “We'll love you anyhow!”

I was comforted when I read that a child raised in a tidy home is unlikely to turn into a sloppy old person. I visualized my son neatly folding away his patched and frayed jeans and trimming his locks as a well-groomed old man. Humor aside, the author is right in asserting that we must begin now to cultivate courtesy, good habits, responsibility, spiritual values, and goals for the years that lie ahead.

A statement worth reflecting on is made when the author says, “There is nothing more unbecoming to old age than bitterness, nothing apt to make old people more unhappy and unpopular.”

We are quick to say that bitterness in a child or in a marriage partner may be due to a great unfulfilled need. Why should aged people be barred from expressing themselves? Might they not be bitter because in their retirement loneliness *they* need the ear of a compassionate listener? Do we not tend to isolate them from all responsibilities and meaningful interaction?

Such thoughts haunt me, yet I was cheered by the understanding feelings that my teen-ager had stuck on her bulletin board in the form of a poem entitled, “Lament for old men.” Some lines read: “Solitary, abandoned by the world . . . lost in some vacuum of time.

MEDITATION

Love is forever

A PART of most weddings is the signing of the wedding certificate. On the wedding certificate there is no statement saying what the two persons will do if the marriage doesn't work out. The certificate assumes, I guess, that love is forever.

But is love forever? For some people we know that love is not forever. Would it not be better if the certificate would not assume that love is forever? Some people have suggested that perhaps the certificate should write in the terms of divorce in case it might be needed. That would be a modern marriage, twentieth century.

Today we have some marriage certificates from approximately the twentieth century before Jesus, from the very time of Abraham. And these old marriage certificates include the terms of divorce in case the marriage does not turn out well. What we thought was a modern twentieth-century idea turns out to go back in one big circle to the twentieth century B.C., when also love was not forever.

Where and when did someone get the idea that love is forever? The idea didn't come from a law, for even the law of Moses provided for divorce. It came rather from the experience of a prophet who lived 800 years before Christ. This prophet loved his wife, but his marriage was in trouble. He was about to divorce her. But then he realized that just as he loved his wife and his marriage was in trouble, so God loved his people, and his relationship with his people was in trouble. But God did not divorce his people. For with God, love is forever.

Then Hosea knew what he had to do. If with God love is forever, then with Hosea love would be forever. This is where the idea started that love is forever. It did not start from a law. And woe to you, Matthew and Kathy, if to hold your marriage together you have only a law. It started when a man experienced that the love of God is forever.

The New Testament says that husbands and wives are to love each other as Christ loved the church. As a representative of the church, I with this assembly have heard the commitments which you, Matthew and Kathy, have made to each other. What God has united together no one can separate.

And now: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may he fulfill his blessing in you: that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns with God forever and ever." Amen. *Millard Lind*

. . . Everyday a slap across the face, proffered by some innocent young man, hoping to be respectful, but asking nothing of the old man's mind. . . . Defeated, ignored, his dignity stepped on by time, he passes soon . . . lucky to go at night . . . alone."

My husband and I treasure the years spent in a congregation with many older people. The many simple homes with the Bible verse wall mottoes corresponded well with the lives and faith expressions of these people.

In closing, the author lists these universal needs of the aging which ought o be given consideration and taken care of at least by middle age: good health, inancial security, companionship and affection, interpersonal relationships, and he development of creative activities. She lists various ways in which continued usefulness can be cultivated and a philosophy of life and church closeness strengthened.

As to rewards available in old age, she lists the finding of serenity and courage, and the knowledge of having touched some other life for good. She quotes an old gentleman who said, "You can be absolutely sure that you are right and you don't care whether anyone agrees. . . ." You have convictions and heaven help us if no one has any anymore.

In the closing chapters the author is shown as one who tenderly cares for her mother, who is ailing mentally and physically. It is here that her deeds speak most eloquently for her contention that growing old can be a family affair.

Contents

The state of the Mennonite family 298
Would you say that again? 300
Reflections on the meaning of marriage 302
Marriage is a partnership 304
Bless this home 305
News 306
Growing old—a family affair 310
Love is forever 311
Acceptance and work 312
Meetinghouse: time to evaluate 312

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Acceptance and work

In her book, *The snake has all the lines,* Jean Kerr comments, "Marrying a man is like buying something you have been admiring a long time in a shop window. You may love it when you get it home, but it does not always go with everything else in the house." Someone else said, "Getting married is like buying a phonograph record; to get what is on one side you got to take what is on the other side also." And sometimes the other side is very unromantic.

Without a doubt, the chief hindrance to happiness in marriage and the home is the desire to change the other person. If we could remember our job is not to change others but to accept them, to love them, and to make them happy, nearly all the sadness would suddenly disappear. The wedding vows are realistic, "Do you take this ——— ——— for better or for worse?" And each of us has the "worse" as well as the "better."

But after the wedding we seek to change the other into our likeness. Rather than complementing one another as different persons, we demand the dullness of sameness. And desiring to change the other into our likeness we divide and destroy relationships. We marry the one we love and the one whom we think is the most wonderful person in the world. It is peculiar then how hard we seek to change the other after marriage.

That's the first part of this editorial. If a marriage or home is to be happy, we must stop trying to change the other person.

A second hindrance to happiness is in the home in the search for a single magic solution rather than a daily struggle side by side. An old fable pictures a peasant on his deathbed. He tells his sons that a treasure is buried in the field. After the father's death, the sons dig everywhere to discover the treasure. They do not find it, but their constant digging improves the soil so much it secures a good living for all of them. The treasure was not in one big precious or sudden find but in a continuing search.

The family, like no other institution in the world, provides the greatest potential for growth and maturity. But it involves love and hard work. Meaningful relationships and true happiness depend, not on one magic key, but on the continuing search to discover each other and to help each other become the best possible persons.

John M. Drescher

Meetinghouse — time to evaluate

This week's issues of *Gospel herald* and *The Mennonite* have again been planned jointly by the editors of these two publications. It is the fourth *Meetinghouse* since September 26, 1972, when a cooperative issue on Key 73 was produced. The themes of the other two *Meetinghouse* issues prior to this one were the state of inter-Mennonite cooperation (November 21, 1972) and the problems of affluence (February 27). In this final issue of the first year's cycle we are focusing on the family, the institution which we consider to be one of the major cornerstones of society and the church.

A grant from the Schowalter Foundation has enabled the editors of *The Mennonite* and *Gospel herald* to get together to plan these joint issues. A substantial amount of advance work has already been done in developing the second year's series of issues. Among the themes which are on the docket for treatment are the Mennonite identity question, a critique of the public education system in the United States and Canada, and the centennial of the Russian Mennonites' coming to North America.

The purpose of these joint issues, as stated at one of our initial meetings, is to provide a place for Mennonites from various conferences to meet each other and to meet God and to discern his will in a new way. Hence the name *Meetinghouse.* A practical benefit has been the opportunity to draw writing skills from a much larger reservoir.

Other Mennonite publications have been and will continue to be invited to join this cooperative undertaking. They will have the freedom to use as much or as little of the jointly solicited materials as they wish. All the materials from the first four issues of *Meetinghouse* were shared with them free of charge.

Readers are encouraged to help evaluate the *Meetinghouse* concept. Should it be continued? Should it be labeled more visibly as an inter-Mennonite endeavor? Should we step up the number of joint issues per year somewhat? Which are some of the themes to which *Meetinghouse* should be addressing itself? The readers' counsel on these and other questions concerning this cooperative approach will be received with appreciation.

Larry Kehler

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:20 MAY 15, 1973

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Lydia Janzen

Which is the real India?

Thousands filled the shore at the confluence of three rivers—the Ganges, the Jamuna, and the Saraswati—in Prayag, India, during the Hindu festival of Ardh Kumbh recently. The confluence is the site of two major festivals. Every twelve years, the Kumbh Mela festival is held at four holy places in India, where, according to legend, four drops of the elixir of life accidentally fell to the earth during a battle between the gods. During the sixth year between these festivals, the Ardh Kumbh celebrations are held. At Prayag, which is near the city of Allahabad, and is one of the four holy places, an estimated five million worshipers took part in the most recent Ardh Kumbh festival. Bathing in the confluence is considered one of the most sacred actions in the Hindu faith. So many make the pilgrimage to the Ganges that during the recent celebration, as many as seven thousand policemen and five thousand social service volunteers were on duty to control the crowds. Tent cities were set up to house the pilgrims and special trains brought them in and out of Allahabad.

The writer spent several years working in a Lutheran mission hospital in India under the Canadian University Students Overseas (CUSO). *Below, using an interview-style format, she attempts to allow India to speak for itself. Ms. Janzen shared these reflections recently with her home congregation, the Rosthern Mennonite Church.*

What and where is the real India?

No matter what you have seen or where you have been, someone is certain to tell you it is not the real India. It is always someplace else—a smaller village, a bigger temple, or a muddier river. Anyone who has come in contact with me has had a glimpse of the real India.

India, what do you consider your greatest problems?

I am a country of great contrast. You can say one thing about me and then say exactly the opposite, and be right both times. For example, I am a poor country. Millions of families live on less than an average Canadian teenager spends on stereo records. Yet, my wealthy jewelers think nothing of displaying a set of ivory chessman costing more than a factory worker earns in an entire year.

I have a population problem. Although I am only one-third the size of the United States, 550 million people occupy that area. Life becomes cheap and death is only a transition.

I must contend with the caste system. Although the Untouchability Offenses Act guaranteed equal social rights to all, a Brahman still goes through the entire cleansing ritual when the shadow of a Harijan falls on his pathway.

I am the birthplace and homeland of Hinduism, but I have more Muslims than the Arab Middle East and more Christians than all of Scandinavia. Hinduism, which claims to be the world's oldest religion, is as much a way of organizing ife and society as it is an organized faith. There is little general agreement among Hindus as to what they believe, with two exceptions: these are a belief n a destiny determined before birth and reincarnation. Both are fundamental in shaping my society.

The cow is not worshiped. It is honored, perhaps even considered sacred, as a symbolic mother of the country and he people.

There are many religions within my borders, and they are the cause of many quarrels and disputes.

I suffer from more than just bilingualism. My people speak twenty-four different languages and 200 dialects. The result is a bitter babble which sometimes threatens to tear me apart. The last time my parliament tried to discuss this matter, I was plunged into chaos for days. Trains with English signs were derailed. Schools using English were forced to close. Hindi books were burned, and government offices were stoned. This stress on regional languages is seriously eroding the standards of English, which is the only common language among the educated people.

I try to please the many who desire to be literate. More schools are being built so that more students can study. But the more students we have, the less intense individual instruction is possible. Therefore, student unrest results.

Are you making progress, India?

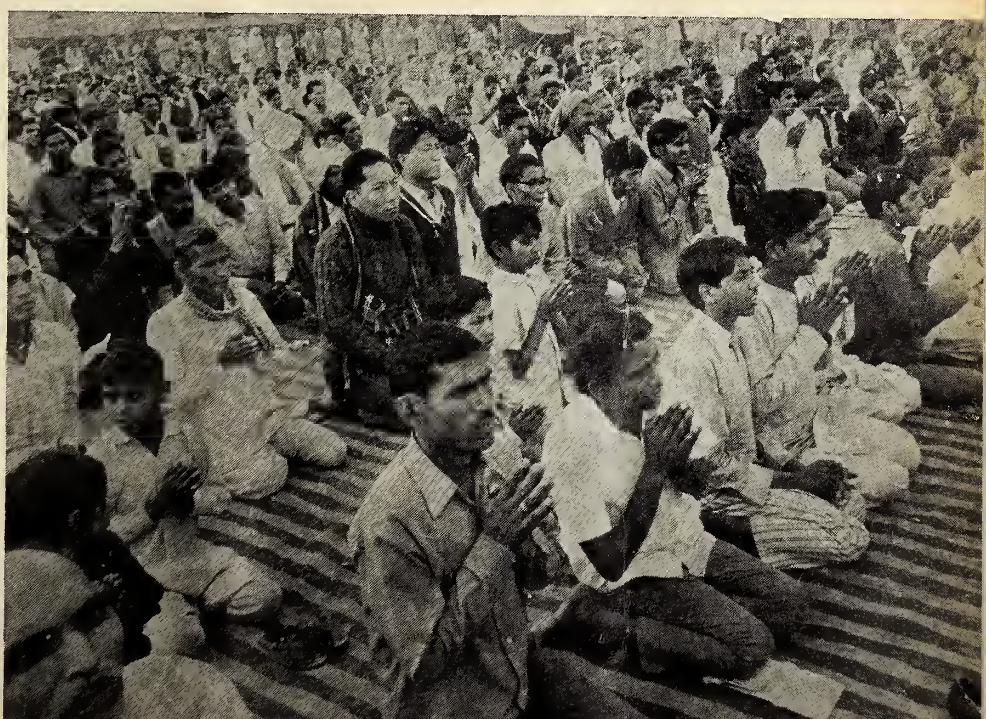
Yes. But not in western terms. My villages are changing. Tractors are being used as well as hybrid seeds and fertilizer. Radios are readily available and television is no longer a dream. Electricity is reaching even remote villages.

What do you think of foreigners coming to your shores?

If they come with arms outstretched, ready to help, can I turn them down? If I exist on foreign aid, can I refuse it? No amount of assistance will ever get me to where the western nations are. It is something I must do on my own, with my people, and I will! Just give me time. Besides, when I observe the life of foreigners, I question their values. Rushing around in a materialistic glass box is not what I want to offer to my people. My people cannot have what they want, but they do want what they have and are much happier with it no matter how meager. Some foreigners become walking cultural indiscretions and insult my people. It is with hesitation that I allow them to move freely across my boundaries.

It is the foreigner who becomes involved with my people whom I value, one who can sit cross-legged on a dirt floor and communicate even to the leper outside the door. It is that person who begins to break down barriers and to give hope. That is the kind of person I need to restore our great Mahatma Gandhi's belief of love and nonviolence in my people.

Sitting on the ground, their hands folded, hundreds of India's Hindu untouchables chant in solemn unison: "I shall not steal. I shall not lie. I shall not take liquor. I shall abide by the ideal of wisdom, morality, and compassion. I hereby forsake the Hindu religion. I believe that I am reborn into a new way of life." Thus 2,500 untouchables shed the religion of their birth and embraced Buddhism in a New Delhi ceremoney conducted by the Dalai Lama of Tibet. In all, as many as two million of the lowest members of India's caste system have embraced Buddhism in India, the land of the religion's birth.



two churches, one faith

Ruth Unrau

THERE IS an increasing interest in the genealogies of families. We read the genealogy of Jesus in Matthew and try to reconcile it with a historian's zeal with that of Luke. Have you ever thought of what the genealogy of the church would look like? What a family tree that would make as the churches branch out to show the spread of Christianity in the world.

Near the line of the descendants of the church as it has branched out in India are two congregations that we visited during our winter vacation. Their wide differences remind us once again of the cliché that India is a land of contrasts.

We work in North India, but during our holiday we visited our mission friends in Madhya Pradesh. We attended the Champa church, a congregation of over 400 members. The architecture of the church is simple, patterned after the old meetinghouse. It has clean lines and a feeling of spaciousness. The only decorations were Christmas pennants of blue, yellow, and red which were strung from the rafters.

The church was full. A few benches at the back and along each side served those of us who preferred not to sit on the floor. Most of the floor space was covered with a layer of rice straw and filled with women and children. Mothers sat with babies in their laps. A toddler amused other children by tossing straw over himself. During the rather long service there was good order. No one paid any attention to the birds that flew in and out except those of us who don't often see birds in church.

The congregation sang with enthusiasm, some using the Hindi hymnbook, others singing from memory. Most of the songs had familiar gospel tunes.

The service was in Hindi and included the consecration of a child, the reception of a member from another church, and the dismissal of a church member for dishonest conduct. We didn't know enough Hindi to follow the sermon, preached by the Indian pastor, but we could participate in the communion service. The adults formed a large semicircle at the front to receive the elements, which consisted of a piece of chappati (unleavened Indian bread) and raisin juice. The pastor was assisted by a woman from the congregation. Four large groups were served in this way.

A few weeks later, back home in Mussoorie, we visited Christ Church, a former Anglican congregation, now a part of the union known as the Church of North India. Built in the middle 1800s, it served the English community with all the symbolism and liturgy of the mother Church of England.

Vestiges of beauty abound in its furnishings. The pulpit and the carvings across the front are of white Belgium marble. At the reader's lectern, the enormous Bible rests on the outstretched wings of a carved walnut eagle. We had no music, for the hand-pumped bellows of the organ had been eaten by rats long ago. But the pipes are impressive with their blue, red, and gold enamel designs.

The pews are padded in faded rose, and the threadbare carpet has a fleur-de-lis pattern. However, the skirt round the altar and the kneeling bench are still beautiful wtih embroidery and tapestry.

Once this church was filled with children and staff from two English schools, as well as local English and Anglo-Indian residents. The plaques around the walls recount the families who attended and how they died, many of the young men in World War I, one young woman at sea, going to or from England.

This once vital church is now almost dead. There had been no services held there for a number of years, but recently, rather than have the property revert to the state, a remnant of the congregation has started holding services again. The service that morning was led by the local Indian pastor, acting for the Church of North India, and the sermon was preached by the chaplain of Woodstock School. Four of us from Woodstock joined in the worship from the Book of Common Prayer with twelve other participants. Again we concluded with the communion service, all of us being able to kneel at the altar rail at one time to receive the wafer and the grape juice.

These two churches really should not be compared today. One seems vital and growing; the other probably will not last for many more years. There is no money to restore Christ Church, and we don't know what will eventually happen to the lovely marble pulpit and the impressive organ. The members of the congregation can surely find other churches in the area to attend.

It is sad to see a church die. It is sad to try to reconstruct the lives of the people of this church who lived with tragedy. But it is heartening to know that for over one hundred years this church was the means by which the Word was transmitted to a group of people.

In this respect both the simple Champa church and the elaborate Christ Church have something in common. Both have sustained the faithful. These are places where the seed was sown, where the light was given, and where the body of Christ was received.

The Champa church is now a thriving church and we have every reason to think that it will continue to be so. However, if it should be discontinued or dispersed, as other churches which our denomination has founded have been discontinued or dispersed, we will know that in its time it served God's purpose.

Both these churches — representing contrasting cultures, liturgies, and architecture—are written into the genealogy of the church and are part of the line of the descendants of the church as it was founded by Jesus Christ.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Drought grips two-thirds of India

The failure of monsoon rains in 1972 is causing severe famine in India. Two-thirds of the country has been affected. Prime Minister Indira Gandhi declared the situation "a national calamity."

Seven of India's seventeen states are seriously affected. In Maharashtra, a three-year drought has uprooted about 20 million people. An estimated 47,000 refugees from rural areas have swelled the population of Bombay, a city already bursting at the seams. Water scarcity is so acute that cattle are dying. Thousands of villages are facing severe water shortage.

To alleviate the water scarcity the Indian Oil Corporation, an American oil company, and the Indian army are providing tankers for distribution of water in the villages.

Andhra Pradesh had 59 percent less rain this year than usual. The typical drought hit rice paddy fields in the Krishna district where acres of wet crops are withering away. The worst area is Rayalseema where an estimated 17,400 villiges have been affected.

Thirty-six of the forty-three districts of Madhya Pradesh are facing total crop damage. The government is stressing the conversation of water resources by every possible means.

In Rajasthan 690 out of 726 villages are in the grip of famine. Due to lack of fodder, cows, camels, and sheep are being mortgaged and sold at throw-away prices. The lack of drinking water is critical and more tankers are needed for water distribution.

Poor and middle-class consumers in Gujarat are facing difficulty in getting food grains. The situation is grimmer in rural areas than in the towns where most of the fair price shops have been serving less than 10 percent of the consumers. Besides damaging seeds and plants, the drought has aggravated the pest problem. Several thousand acres of and have been invaded by "katra," a hairy caterpillar.

The drought affected nearly half of he 56 million people in the Bihar disrict which suffered from a two-year drought in 1966-67. The Mennonite Service Agency, directed by J. R. Isaacs, is administering a food-for-work program in this area.

Indian women engage in food-for-work projects in drought-plagued India.

In addition to India's drought problems, a cyclone followed by rains and floods hit areas of Tamil Nadu along the coastal line in December. Eighty people died in the floods. Heavy rains destroyed homes, standing crops and irrigation dikes. The government has been working on relief efforts.

Mennonite Central Committee has allocated $50,000 for drought relief in India in 1973. The money is being channeled through Neil Janzen, MCC India director, and the Mennonite Christian Service Fellowship of India. Robert Miller, MCC Asia and Middle East director, will return shortly from an administrative visit to Asia with a detailed report of the Indian situation.

Two North Americans will attend Colombia GPS

Howard Habegger, executive secretary of the Commission on Overseas Mission, and Henry Gerbrandt, commission member and executive secretary of the Conference of Mennonites in Canada, will participate in a Goals-Priorities-Strategy study conference June 5-9 in Cachipay, Colombia.

The Colombian Mennonite Church invited Mr. Habegger to serve as a resource person at the study conference, and the COM executive committee asked Mr. Gerbrandt to accompany him. The commission has endorsed a team approach for visits to COM work in other countries.

Following his stay in Colombia, Mr. Gerbrandt will visit Mennonite communities in Bolivia, Paraguay, and Uruguay.

The Colombia study conference will evaluate twenty-eight years of General Conference mission work there and set directions for the future.

Participants will include Mennonite church and mission leaders and other Protestant leaders.

The study conference has been planned by a committee of nationals and missionaries in Colombia.

Mr. Gerbrandt is a temporary member of the commission until June, replacing Peter Fast.

Missionaries note changes in India

India today has accepted Christianity as one of its religions, report Edwin and Irene Weaver. (Old) Mennonite missionaries to India from 1935-59, the Weavers in early January concluded a four-months visit to the Mennonite Church in Madhya Pradesh and to the Bihar Mennonite Church.

Transitions in India have been revolutionary, the Weavers note. The country, twelve years independent when they left in 1959, in 1972-73 shows revolutionary economic, social, and religious changes.

Visiting in the Dhamtari, M.P., area the Weavers were impressed with physical changes. New industrial towns have sprung up, related to iron ore mining and smelting. Deposits of iron ore in this area are said to be among the world's richest.

Hospitality throughout their visit matched their schedule—unlimited. Invited to homes right from the start "we ate more than 100 Indian meals," Mrs. Weaver said.

The growing acceptance of Christianity, the Weavers report, was evident in a more relaxed atmosphere and openness to discuss the religion. *Illustrated weekly,* a national English-language paper, carried an article on Christianity in India going back 2,000 years. Christianity, the article pointed out, began in India before some of India's traditional religions, including the Muslim religion.

Families are moving from established Mennonite congregations to the new industrial towns. In some places in the Dhamtari area this is now almost an exodus. Young people in these new congregations bring a vitality and interest to a new mission for the MCI.

The increase in activity of the Mennonite Church in India (MCI) comes at a time of missionary redeployment in the Dhamtari area. After mid-year 1973 no foreign missionaries will be related directly to the MCI, although missionaries are continuing in supporting roles which relate to the wider Christian community at Union Biblical Seminary, Yeotmal, and in bookstore and literature work.

Fraternal short-term special assignment visits, such as completed by the Weavers, and scholarships for medical training in India are present examples of relating resources of the Mennonite Church in North America to the Mennonite Church in India.

In 1973, as part of the social, economic, and religious flux, "People are searching, taking a second look at what Christianity has to say," said Mr. Weaver.

Hindu people are much more open to talk about religion, he said. Temple worship is being disregarded and seen as something for older people.

In one area the Mennonite Church in India has been contacted by a traditionally outcaste group which is seeking acceptance and baptism. The church is being stirred and is providing counsel, standing by seekers and giving instruction. Ten young men requested and received baptism during the annual conference of MCI. Earlier seventy-nine persons had been baptized.

Philadelphia Mennonites form new council

Cooperation among Mennonite and Brethren in Christ groups in Philadelphia has expanded with the formation of the Philadelphia Mennonite Council April 12.

The council is an outgrowth of the Philadelphia Mennonite Coordinating Committee but has representatives of a wider spectrum of Mennonite churches and church agencies.

Six congregations, three conferences, three voluntary service units, plus several other Mennonite-sponsored programs are participating in the council.

Mark Miller, newly elected chairman of the council, said one of the first actions of the council was to sponsor an inter-Mennonite fellowship meeting April 29. John Freed, Mennonite pastor of the Towamencin Mennonite Church in New York City and chairman of the mission commission of the Franconia Mennonite Conference, has been asked to speak on "Identity conflict in the communication of the good news."

Other goals for the council will be publication of a newsletter which was formerly sent only to Mennonite students in the city, facilitating congregational renewal, and providing speakers and information about the city to rural churches.

Mr. Miller said Messiah College (Philadelphia campus), a Brethren in Christ institution, was considering starting a seminar center to educate evangelical church people to the needs of the city. The Philadelphia Mennonite Council hopes to become involved in this.

The council will also be a clearinghouse which area conferences can use to test proposals for funding new projects or personnel in Philadelphia.

Participating in the council are Diamond St. Mennonite Church (MC), Germantown Mennonite Church (GC-MC), Norris Square Mennonite Church (MC)—both English and Spanish sections—Oxford Circle Mennonite Church (MC), Second Mennonite Church (GCMC), Eastern District Conference, Franconia Mennonite Conference, Lancaster Mennonite Conference, and the Philadelphia-Chester District of the Lancaster Conference.

Voluntary service units of the General Conference Mennonite Church, Mennonite Board of Missions, and Eastern Mennonite Board of Missions and Charities participate along with Crossroads Community Center (sponsored by the Eastern District Conference), Germantown Mennonite Church Corporation, Mennonite Student Services, Messiah College (Philadelphia campus), and Bethany Day Care Center (Lancaster Conference).

Other members of the council's strategy committee in addition to Mr. Miller are Raymond Jackson, pastor of the Diamond St. Church, vice-chairman, and Wesley Mast, Mennonite Student Services, secretary.

Words & deeds

Television violence has devastating effect. New studies and experiments in Stuttgart, Germany, claim that television brutality and violence are not only producing "harmful" effects in children, but are providing "the most devastating means of negating ideas for living together peacefully." "Media violence," said a member of the research committee, "is like a passion that can only be excited by even stronger reactions. And it makes democracy and cooperation impossible." Nine scientists and thirty parents involved in the exploration came to the conclusion that the danger, so frequently considered negligible has grown since the first investigations were carried out.

AIMM discusses Zaire political pressures

Both Zairian Mennonites and North American missionaries to Zaire should be free to act according to their consciences with regard to political changes in Zaire.

This was the decision of the board of Africa Inter-Mennonite Mission at its annual meeting in April, preceded by a retreat with missionaries on furlough.

Missionaries Archie and Irma Graber returned from Zaire a few days before the retreat, bringing last-minute news of the church-state conflict.

Information they brought has not been available to the church press, but some facts have come from other sources.

Religious radio programs and all non-government periodicals have been banned. Loyalty exercises are enforced in the public schools. Youth meetings not connected with the party—including those of the church—are prohibited.

The actions are part of President Mobutu Sese Seko's drive for African authenticity, seeking to strengthen the authenticity of the state and Zairian unity.

The one political party, the Popular Movement of the Revolution, declares that the Zairian goal is the liberation of all Zairians, men and women, from servitude and to assure progress in becoming a republic that is truly democratic and truly social. The changes are to happen from a Zairian point of view without reference to foreign thinkers.

The goal is a strong, independent, authentically African nation.

Some of the new regulations have dealt with clothing—western suits and ties are banned for men, for example.

But the regulations which concern the missionaries and the AIMM board are those which affect the activities of the church and those which seem to demand that Zairians' first loyalty be to the state rather than to God.

The retreat, said Reuben Short, executive secretary of AIMM, reaffirmed AIMM trust in church members in Zaire and respected their right to participate in the process of nation building and restoration of authentic Zairian culture under the sovereignty of God. The board said it would continue to send and support missionaries to Zaire on invitation of the Mennonite community in Zaire, as long as missionaries are allowed to remain faithful to the purpose of AIMM.

All missionaries were urged to respect the conscience of the Zairian Christian community as well as that of each other.

"Today the church is seeking to determine which is of God and which of Caesar," said Mr. Short. "As the process of nation building intensifies, how does one participate and simultaneously regard Jesus Christ as Lord?"

Celebrate Livingstone centenary

David Livingstone, central Africa's most famed missionary in the nineteenth century, died one hundred years ago this year. Churches in Zambia, the modern nation in which much of his work took place, are marking the anniversary with massive ecumenical celebrations. Centennial services were also set for Westminster Abbey in London, where Livingstone is buried, and in Scotland, his native land.

Youth council reports on regional activities

About thirty youth and adults from six districts and provinces met in Chicago recently to share ideas on leadership seminars, retreats, and other forms of youth ministries in their areas.

Jake I. Pauls, director of youth ministries for the Commission on Education, said that the meeting represented not only the annual gathering of the conferencewide youth council, but planning for youth involvement in the triennial General Conference in August 1974.

The youth planning group for the conference consists of two persons each from the Eastern District, Central District, and Ontario conferences.

Activities of area youth organizations include rallies, workshops, leadership skills seminars, service programs, the possible hiring of youth workers in Manitoba and Ontario, inter-Mennonite cooperation, and regional youth committees within the British Columbia provincial youth organization.

Judi Janzen, associate voluntary service director, said some of the district cabinets were interested in setting up their own short-term work camps with personnel assistance from the Newton voluntary service office.

At the General Conference next year, youth will not have a separate conference, although some activities will be especially youth-oriented.

Fires, storm damage church buildings, camp

Fire and wind have recently damaged two Mennonite church buildings in Kansas and Oklahoma and a Mennonite campground in Manitoba.

On April 13 fire gutted the education wing of the Trinity United Presbyterian-Mennonite Church in Oklahoma City. Part of the education wing was totally destroyed, and the whole building had smoke and water damage. Services were held in the sanctuary Palm Sunday and Easter, and Sunday school classes were to resume meeting April 29, according to Pastor Stan Smucker. The bulk of Pastor James DeFriend's personal library and much of the church library were destroyed. Estimates of damage range from $15,000 to $30,000.

April 16 the main building at Moose Lake Mennonite Camp in Manitoba burned to the ground. The winterized building included a chapel, kitchen, and multipurpose room.

Arson was suspected in both cases of fire.

On April 19, a few hours after an inter-Mennonite Maundy Thursday communion service, about one-fourth of the roof blew off the sanctuary of the Trinity Mennonite Church in Hillsboro, Kansas. Services were held Easter Sunday in the back part of the sanctuary and overflow room. Damage to the roof and some walls was estimated at $20,000.

The three damaged buildings were covered by insurance.

Make it short, says broadcaster

The viewer shapes the message, Louis Farraye said recently on "Focus," a religious telecast released the fourth Sunday of each month by WSVA-TV in Harrisonburg, Virginia.

Mr. Farraye, vice-president of Gilmore Broadcasting Corporation, was participating in an anniversary program on the subject, "What's happening in religious broadcasting today?"

Participating with him were Samuel Janzen, pastor of the Harrisonburg Mennonite Church and president of Mennonite Board of Missions, and David Augsburger, writer and radio speaker for Mennonite Broadcasts.

In speaking of TV messages, Mr. Farraye said, "Nothing will last long if the viewer is not watching."

David Augsburger affirmed Mr. Farraye's statement. "The speaker must begin where the listener is, using words and concepts he understands and applying religion to slice-of-life happenings that make sense for him."

Mr. Augsburger noted that religious broadcasting began in the 1920s and was pretty much the replaying of traditional Sunday morning services—song, prayer, message, offering, and all.

This held true for much of the 1930s and '40s. He cited "The greatest story ever told" as an example of the creative type programming that entered the scene during the 1950s.

He noted that creative religious programming developed when programs were keyed more to viewer attention spans. "Many messages today are only thirty- and sixty-seconds long," he said, noting that many Old Testament speakers were ahead of us today. (The twenty-third Psalm is only thirty seconds long.)

"But we preachers can't preach in thirty or sixty seconds," Mr. Janzen, who was serving as host, objected.

"Or else we won't," Mr. Augsburger replied.

Mr. Farraye pointed out that each day the average person is approached from 700 to 1,500 times for his attention and asked the question, "Where will your message be among all these other messages?"

He suggested that if your message can leave only one lasting impression on the viewer, you will have succeeded.

"Focus" is a half-hour talk program that began five years ago when WSVA-TV made public service time available to the local religious community.

German quarterly gets new writer

Bruno Epp has been chosen as writer for the December 1973-February 1974 German Sunday school quarterly, according to Loris Habegger, general editor for the Commission on Education.

The quarterly, *Bibel Studien fuer Erwachsene,* will focus on the Gospel of John.

Mr. Habegger said Mr. Epp's appointment was part of a new effort to develop more writers of German Sunday school material.

Mr. Epp, now a student at Mennonite Biblical Seminary, Elkhart, Indiana, is a native of Abbotsford, British Columbia.

He served in Paraguay under the Commission on Overseas Mission 1954-58 and 1959-64, teaching in a high school, teacher training school, and Bible school and working with youth and choirs. In 1965-72 he served in Brazil, where he was editor of the South American Mennonite periodical *Bibel und Pflug.*

Home for troubled boys opened

A new group home for troubled teen-age boys was opened by MCC (British Columbia) near Abbotsford, B.C., in March. The $91,000 home, known as Twin Firs, was built after the original home burned down in 1971. In the center above are the houseparents, Mr. and Mrs. G. R. Anderson. Siegfried Bartel (left) is chairman of MCC (British Columbia), and Jake Siemens (right) was the builder. The home has room for nine residents.

Congregations across conference set goals

Twenty-three congregations in the General Conference are participating in the goal-setting process of In-Depth Evangelism, reported Palmer Becker, executive secretary of the Commission on Home Ministries.

Through a one-year contract with In-Depth Evangelism Associates, Miami, Florida, the Commission on Home Ministries has trained primary consultants in each district or area conference and has been encouraging congregations to begin setting goals, using In-Depth Evangelism materials.

"The program will do more for our congregations in terms of long-range results than anything else we've done," Mr. Becker said. "I feel good that we have been emphasizing this during Key 73, although it is not just a one-year emphasis."

The goal-setting process starts with the help of a consultant by gathering data about the community around the church, graphing the past performance of the church in membership, attendance, and giving, and administering a twenty-question survey to the congregation on a Sunday morning.

The results of this gathered information are analyzed by the congregational leaders, and long-term and short-term specific goals are set. Evaluation comes a year later.

The object is to turn a congregation's focus from programs and methods to goals.

The congregational questionnaire has undergone several revisions since General Conference Mennonite congregations began using In-Depth Evangelism materials, since the questionnaire not only surveys present attitudes and practices, but educates and brings up questions which the congregation may never have asked.

Thus the goals set by several of the General Conference churches resemble closely the goals endorsed by In-Depth Evangelism: total evangelization, total mobilization of the congregation, and visible unity of the body of Christ. The need for more disciplined Bible reading also shows up among congregations' goals.

Grace Mennonite Church, Pandora, Ohio, took the congregational survey March 4, and later, representatives of the board of elders, evangelism and missions commission, and Young People's Union helped set the following goals:

1. By this time next year we want 110 persons taking time for personal Bible reading at least three times a week (35 percent increase).
2. By this time next year we want 100 persons saying they feel a spirit of love and acceptance and a real feeling of oneness in our congregation (up from 68 persons out of 178).
3. By this time next year we want 80 persons saying they feel able to share Christ and help someone begin a new or strengthened relationship with him by witnessing (up from 66 persons).

Task forces in the congregation supported sharing-caring-in-our-homes meetings which are studying David Augsburger's book *Communicating the good news,* are planning an every-home visitation next fall, and are trying to start more weekly small group meetings for study and fellowship.

Bethesda Mennonite Church, Henderson, Nebraska, has set as its goals the encouragement of a positive spirit of oneness through an every-member-visit program, encouragement of Bible reading and prayer, and organizing ten to fifteen small Bible study groups.

"I feel that there is enthusiasm in our congregation about these possibility goals and am hopeful that we will benefit much from them," said Ben Sawatzky, associate pastor of the Bethesda Church and primary consultant in the Northern District Conference.

Mayfair Mennonite Church, Saskatoon, Saskatchewan, has included among its goals visiting every member in 1973, involving twelve- to sixteen-year-olds in the Sunday morning service, outreach through a personal evangelism class, and adding more staff.

First Mennonite Church, Reedley, California, has set goals to increase the number of members who indicate they have a real personal relationship with Jesus Christ and that that relationship by grace is the basis for salvation, finding interesting and meaningful patterns of personal Bible study, adding ten new or unchurched families or individuals to the congregation in the next year, and increasing attendance at regular worship and other church meetings by 10 percent.

The Hague (Saskatchewan) Mennonite Church wants to increase personal Bible reading, have 50 percent of the congregation involved in a meaningful new relationship with someone within the congregation or someone in the larger community, and increase confidence in sharing faith through "how-to" classes.

Grace Hill Church, Whitewater, Kansas, has set goals in placing more inner-city youth in their homes in the Fresh Air Program, increasing Bible reading and prayer, adding four new families to the congregation, beginning small group Bible studies to which unchurched neighbors might be invited, and increasing financial giving.

Norman Schmidt, pastor of the East Swamp Mennonite Church, Quakertown, Pennsylvania, reported, "Certainly this In-Depth Evangelism survey has been most helpful as a first step in any kind of Key 73 emphasis. We now have four task forces formed with a total of about forty-five people. . . . To me the survey was extremely helpful because it does provide a means by which a church can put handles on the felt needs and can provide a way of determining priority goals so that programs can be goal-centered."

"Our study is going OK," said Waldemar Regier, pastor of Rosthern (Saskatchewan) Mennonite Church. "We're in the middle of sorting out priorities now. We are discovering a few things we knew but couldn't say!"

Edward E. Goerzen, pastor of United Mennonite Church, Mission City, British Columbia, commented, "I am confident that the goals which we have set before ourselves as a congregation will be refocused and sharpened and that through it all the energizing power of the Holy Spirit may take a new grasp upon us."

The executive committee of the Commission on Home Ministries is evaluating the In-Depth Evangelism program May 15-16 and will decide whether to continue the contract past this summer.

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ntake counselor, day treatment program ide, and occupational therapy assistant at Seattle Mental Health Institute in Seattle, Washington. One community mental health worker for Jefferson County Mental Health Program, Arvada, Colorado. College degree preferred. No experience necessary. Voluntary Service support of room, board, travel, and $25 a month provided. Write: Personnel Office, Box 347, Newton, Kansas 67114.

GI benefits for conscientious objectors?

Walt Hackman

For the past twenty years, conscientious objectors have been drafted into civilian alternate service doing jobs which contribute to the national welfare. However, unlike the GIs, their counterparts who have been drafted into military service, conscientious objectors do not receive any benefits such as medical assistance, insurance, loans, deferred interest payments on federal student loans, and the right to be reemployed after service without loss of pay or seniority.

During these twenty years a few COs have tried to gain some of these benefits but have not succeeded. As a result of recent litigation, this situation may be changing.

William Robison of Fairfax, Virginia, felt that it was unfair that GIs got educational assistance from the Veterans Administration, but that he, as a CO who performed two years of alternate service, did not. Federal District Judge Garrity in Boston who heard Mr. Robison's case agreed that this was an unequal application of the law. In reviewing the 1966 Veterans Readjustment Benefit Act and its legislative history, Judge Garrity concurred with Mr. Robison's arguments that the U.S. Congress intended to compensate all service people for the disruption of their educational careers resulting from the performance of active duty service required of them by law.

There is nothing in the law or the legislative history that would indicate Congress intended veterans' educational benefits to be given only to GIs because of combat hazards. Rather, this benefit was provided to assist those whose education was interrupted by mandatory service whether military or alternate. Judge Garrity ruled that the failure to give COs these benefits was a denial of the constitutional guarantee of equal protection under the law.

However, this decision by a Federal District Judge in Boston *does not mean* that COs will automatically receive veterans' benefits. U.S. Government attorneys have already filed an appeal in the U.S. Court of Appeals for the First Circuit contesting Judge Garrity's decision. As a result of this appeal, there is a good likelihood that the Robison case will be brought to the U.S. Supreme Court for a final decision. This would mean that a resolution of this matter would not come until sometime in 1974.

Almost simultaneous with the Robison case is a similar case in the Federal Court of Northern California (Hernandez vs. Veterans Administration). The Hernandez case has already been appealed to the U.S. Supreme Court as a result of the fact that the lower court in its decision could not grant an injunction against the Veterans Administration and could not order the Veterans Administration to pay educational assistance benefits to COs. It is not yet known whether the U.S. Supreme Court will accept the Hernandez case.

If the Robison or the Hernandez case is heard by the U.S. Supreme Court and an affirmative decision reached, some Mennonite COs will be confronted with the question of whether or not they will apply for and accept these benefits. Many Mennonites in the past have taken the position that they could not in good conscience accept veterans' benefits if they should become available. The Veterans Administration is funded as a part of the total military appropriations. Accepting such benefits would be accepting monies voted for war purposes.

However, the Robison case now changes the interpretation of the purpose of veterans' educational benefits and thus changes the question somewhat. It could be argued that an affirmative decision in the Robison case would further advance the legal recognition of COs. On the other hand, accepting money which is part of the larger military budget is, in a way, accepting "Caesar's bloody money."

One Mennonite student in Philadelphia who recently performed two years of alternate service in Nepal with MCC is now applying for the veterans' educational benefits even though he will most likely be refused. He is hoping that the U.S. Supreme Court will reach an affirmative decision which will then make him eligible for some educational assistance from the Veterans Administration.

The decision to accept such educational benefits is not the responsibility only of those young men who are eligible to receive the benefits, but is also the responsibility of the larger Mennonite brotherhood which must reconcile this with its total witness against militarism, war, and those things which contribute to war.

Belgian newsman holds mirror to American ways

Theo Loir, a Belgian newspaper correspondent, told a Bluffton College audience recently that there is not a special xenophobia, or hatred of foreigners, in Western Europe.

Mr. Loir's topic was "Western xenophobia and the American public image."

But he cited three major reasons for Western Europeans' dislike of the U.S. One is that the size of the U.S. invites criticism. Mr. Loir quoted a statement made by Prime Minister Pierre Trudeau of Canada: "It is dangerous to sleep next to an elephant."

The second reason for dislike, power, goes along with size. The third reason he cited was that the U.S. really wants to be liked. "This desire results in close scrutinization by countries wishing to become friends." Mr. Loir said.

He said the real animosity falls into three categories — political, economic, and social-human relations. The Belgian correspondent said that along with power comes arrogance.

"It is hard to draw a line between arrogance and self-confidence," he said. The main criticism is the U.S.'s "big stick policy" as policeman for the world.

According to Mr. Loir, a more subtle form of criticism concerns the economic animosity. In Belgium, there are at least 500 branches of American companies. The Belgians welcome the companies' presence, but their complaint is that they have no part in the management. "Every big decision is made back in the United States."

A lesser cause of animosity is in the human relations area. "It seems that Americans have been taught from childhood that everything here is bigger, better, and nicer," Mr. Loir said.

Things admired by Western Europeans in the American way of life are initiative, dynamic approach, efficiency, and the pushbutton daily life. Qualities disliked are boldness, a civilization based on the dollar, violence and lack of taste in the American cuisine.

RECORD

Workers

Robert Albrecht, Eureka, Ill., has begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. He is a member of the Calvary Church, Washington, Ill. He is a night receptionist at La Junta Medical Center, La Junta, Colo.

Doug and Marilyn Dyck, Clearbrook, B.C., began a three-year assignment with the Commission on Home Ministries May 1 in Gulfport, Miss. They will work primarily in developing recreation programs. The Dycks were previously in voluntary service in Gulfport 1969-71. Doug and Marilyn are members of the Olivet Mennonite Mission, Clearbrook.

David and Mary Hathaway, Philadelphia, Mo., began a six-months term of voluntary service April 1 at Champaign-Urbana, Ill. They are members of Pea Ridge Mennonite Church, Palmyra, Mo., where David served as pastor for twenty-eight years. The Hathaways are serving as community workers in Champaign-Urbana. David has recently farmed and worked part time as a carpenter and painter. Mary has worked at Maple Lawn and Beth-Haven nursing homes in Palmyra and Hannibal, Mo., respectively. She has been active in the Head Start program and the Women's Missionary and Service Commission. The Champaign-Urbana unit is jointly sponsored by the Commission on Home Ministries (General Conference) and Mennonite Board of Missions (Mennonite Church).

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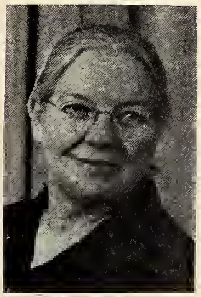
M. Hathaway

Klaassen

Ben David Klaassen, Saskatoon, Sask., joined the Canadian Service Team May 1. The Canadian Service Team is a group of voluntary service workers who have been working since September in Calgary and Saskatoon, helping congregations start service projects. During the last four months of their terms of service, the volunteers will work with the Charleswood Mennonite Church in Winnipeg (in May) and the Ottawa Mennonite Church (June through August). Mr. Klaassen, a member of the Nyanga Mennonite Church, Nyanga, Zaire, is the son of John and Olga Klaassen, Tshikapa, Zaire.

Cleo H. Koop, Bethesda Church, Henderson, Neb., has become work supervisor for First Step Industries, Newton, Kans., on a voluntary service basis. First Step Industries is a nonprofit organization which employs men from the Harvey County jail or men on probation. After the men have gained a good record, they find it easier to get regular employment. Mr. Koop, who will serve from three to five months, has attended Bethel College, North Newton, Kans., and is the son of C. C. and Mildred Koop.

Donald Linscheid, Aberdeen, Idaho, and *Donald R. Schmidt,* Newton, Kans., both graduates of Bethel College, will each receive a $500 Mennonite Mental Health scholarship for the 1973-74 school year. Both plan to train as social workers. Mr. Schmidt and Mr. Linscheid both served under MCC for two years after graduating from college.

Betty Lubbert and *Rhoda Kraft* have begun work as secretaries in the General Conference central offices in Newton, Kans. Ms. Lubbert is secretary for the Commission on Education. Formerly of Mars, Pa., she, her husband, and their son are residents of Hillsboro, Kans. Ms. Kraft of Newton is secretary in the office of stewardship and promotion. A native of Durham, Kans., she is a member of the Church of God there. She has attended Salt City Business College in Hutchinson, Kans.

Calendar

June 4-5 — Mennonite Maintenance Association, Goshen College, Goshen, Ind.; Kenneth King, chairman.

June 13-17—Pacific District conference, Dallas, Ore.

June 21-24—Northern District conference, Freeman, S.D.

Aug. 3-9, 1974—General Conference triennial sessions, St. Catharines, Ont.

Canadian

June 1-3—Songfest, Alberta Mennonite Youth Organization, Tofield.

Eastern

June 3-8—Bible conference and beginning of drive-in church, East Swamp Church, Quakertown, Pa.

THE RECYCLERS

Willard and Elma Waltner

POLLUTION! It's in everybody's vocabulary, and you meet it everywhere you turn. What can one lone person do?

Start by cleaning up your own habits first. Next time you're tempted to toss a soft drink can out the car window, or drop your candy bar wrapper and let it blow where it may, resist that impulse.

Beyond that, you might follow the example of one young fellow in South Dakota.

Last year, as a senior at Freeman Academy and Junior College, Rudy Brockmueller was taking a course in consumer education. The instructor assigned five books for outside reading.

"One of them was *Everyman's guide to ecological living,*" he recalls. "I read it and discovered there really were a number of things that I, as an individual, could do to help clean up my immediate environment, including the pickup of stuff other people had 'littered.' It told where to write for a list of glass recycling centers. I did and discovered there was one at Rosemont, Minnesota, suburb of Minneapolis. That's only about 350 miles from here. So why not give it a try?"

He gave his pep talk to a friend, Dennis Lehmann, who was also taking the course. Together they found a third enthusiast, David Ortman, and before they knew it, the trio was totally committed. They enlisted the help of their schoolmates and community adults to reduce pollution in their own community.

The pile of glass behind one of the campus buildings grew, and in June 1971 they took a load to Rosemont.

When school began again, the "three recyclers" returned as college freshman, their enthusiasm for antipollution burning strong. They enlisted the help of their economics teacher in organizing and being adviser to an ecology club, named PURE (People United for Recycling and Ecology), which eventually grew to around thirty members.

"We had no formal meetings but set up a six-member steering committee (including Rudy, Dennis, and Dave) to sort of organize and keep things going."

The collection efforts of the club branched out to include other items such as aluminum, tin cans, copper, magazines, newspapers.

And leaves. For many years the fall trademark of the small town of Freeman has been the pungent smell of burning leaves, and on quiet evenings a pall of smoke shrouded the place, especially if the leaves happened to be a little damp and smouldered instead of burning quickly and cleanly.

"Just the same, we knew it was a problem and an annoyance," Dennis said, "All that smoke! And when the cross-country track fellows tried to run through town, it really got to them. We put a notice in the PURE column in our local paper offering to pick up leaves and haul them away free if they'd call us. Very few people did at first, so we decided we'd have to take more direct action. After school hours we'd drive around with a pickup, and whenever we saw a pile of leaves, we'd pick them up. Sometimes we got there just as the owner was about to touch a match to them.

About twenty young people actively involved themselves in the leaf pickup project and had a great time doing it. Besides "about every kid in school helped at one time or another," Dennis said. They carted off at least fifty pickup loads, well-packed, to a field on the edge of town to be used for compost and mulch later. They made a big pile in fall, but by spring they had shrunk to a fraction of the bulk. Some folks found them wonderful mulch between garden rows, to keep down weeds, conserve moisture, and add humus to the soil when they were dug in at the end of the season.

The high point of the year's program came during Earth Week, the third week in April 1972. PURE declared a local ecology day, and with the cooperation of the faculty got a half-holiday from school. Divided into groups, the faculty and students—around 100 people in all—scoured the alleys and streets of town, the roads bounding the edges, and the roads leading to three rural area churches, hiking approximately twenty-five miles of ditches with their bags. They reaped an amazing harvest of cans, bottles, and assorted junk. Car trunks, vans, pickups, and trucks transported the walkers and their load back to the collection center. But the job still was not finished. The collection had to be sorted, dirty glass washed, labels removed from bottles, and the glass smashed in fifty-gallon steel drums, and cans flattened.

"The main thing about a project of this sort is to inform people and encourage them to collect their cans, bottles, paper, and other 'recyclables' for us," the PURE committee says. Glass jars and bottles should be washed and all plastic or metal caps removed. Labels can be left on. No window glass or auto glass is wanted; it contains lead which plugs up the recycling machinery. Tin cans should have the labels removed—they won't melt properly if the labels are left on—and be washed. Both ends should be cut out and the cans flattened with the ends inside. Soft drink cans, which have such deep ends an ordinary can opener won't take them, should be flattened as is. Aluminum, including foil, or other metals such as zinc, copper, brass, chrome—anything a magnet won't stick to—should be kept separate. It's helpful if magazines and newspapers are boxed or tied into bundles.

The project has paid its own way. Aluminum brings twenty-five cents per pound; steel cans (tin) bring a quarter cent per pound. Glass more than pays for the gas needed to deliver it.

But it takes somebody with energy and enthusiasm to get the project started and keep it going. That's where PURE comes in, and an entire South Dakota community benefits because one young fellow put his concern over a problem into action.

If you want to do likewise, you can get a list of glass recycling centers by writing to:

Glass Container Manufacturing
Institute
330 Madison Ave.
New York, N.Y. 10017

For aluminum reclamation centers, write to:

Reynolds Aluminum Company
Box 2346 LI
Richmond, Va. 23218

The Salvation Army welcomes paper or rags, and junk dealers buy such things as copper or brass.

Material for this page provided b Women's Missionary Association.

DISCUSSION

An evangelical rebuttal to existentialism

Harlan D. Unrau

Western society is demoralized. The human race is in a state of rebellion against its Creator as well as itself. Traditional morals and customs are constantly being questioned, but no one seems to have any answers for today's dilemmas. Increasing numbers of people are rejecting traditional values in the hope of becoming truly "liberated," but this quest has left many people in our society confused.

For many, life has come to have little purpose. This philosophy of despair has also affected large segments of people in the evangelical church despite their outward professions of faith.

The foregoing description is actually a layman's definition of one of the predominating philosophies of the twentieth century: existentialism. This philosophy is reminiscent of the main theme of Ecclesiastes in which the writer discusses the futility of life apart from God. Such a life, says the writer, consists of being born, toiling, suffering, experiencing some temporary joy, and leaving it all to die.

Existentialism is readily evident in many areas of life. Popular music emphasizes the themes of despair, death, and the emptiness of life. In recent years, popular literature has increasingly concerned itself with the search for self-identity amidst the chaos of a declining civilization. Motion pictures, with their glorification of sex, violence, and situational ethics, have also had a profound influence on our system of values.

As a philosophy of rebellion, existentialism has been accepted on the university campuses across North America as many young people have taken up crusades to change our politico-economic system through violence and confrontation politics. Failing to find inner satisfaction in these endeavors, many young people have turned to eastern religions, drugs, and "black magic" in their search for meaning in life. A sad commentary on American religious life is the fact that many pulpits have also dismissed traditional Bible doctrines and have become discussion forums for social action projects and analyses of human behavior.

Because existentialism pervades the very fabric of our society, it is important that evangelical Christians understand the roots and historical development of this philosophy as well as a proper biblical view toward it. Only in this way can they effectively witness to a dying world.

Taking root and flourishing in Germany after its defeat in World War I and in France during the German occupation in World War II, this philosophy was the result of the swing of the pendulum away from the optimistic faith in progress that characterized much of the nineteenth century.

In the wake of the devastating effects of war in the twentieth century, the widely held belief that the world was getting better was replaced by a disillusioned society which rejected optimism and increasingly centered its attention on the negative aspects of modern technological life.

Existentialism is a term used to describe widely differing viewpoints, but there are a number of common emphases that should be considered. Stressing the importance of man's inner life, this philosophy is a revolt against the impersonal nature of our industrial age. The existentialist deals with man's feelings of alienation and attempts to cope with the problem that man appears no longer to feel at home in the world in which he must make his home. Thus, the essence of this "human predicament" is that, according to the existentialist, man is separated from his real self, from his fellowmen, and from the world of nature.

Appalled by this sense of estrangement, the existentialist attempts to find security in a chaotic world through developing self-awareness. He asks many of the same questions that can be found in Ecclesiastes: What is man? Why am I here? What is my ultimate destiny? He calls attention to the fact that not only modern civilization but also human existence itself is threatened in today's world. Fearing that man's moral values will be altered by our technological era, the existentialist asserts that the fundamental drive of man is to exist and be recognized as an individual. If man is so recognized, he hopefully might find genuine meaning in life. To accomplish this goal, the existentialist emphasizes human experience itself and, in the process, devalues human reason and discredits belief in objective standards of truth.

Existentialism emphasizes several ideas that are popularly accepted in contemporary society. Man's freedom and personal responsibility are stressed, and it is asserted that man has considerable freedom within his reach if he will but grasp it. The existentialist defines freedom as the working out of the demands of one's inner nature and expressing one's genuine self, and he believes that it is the moral responsibility of each person to accept this challenge. In the language of today's youth, this idea could be expressed: "Go out and find your thing and do it."

Emphasis is also placed on human weakness and insecurity. Concerned with man's sense of despair, guilt, and death, the existentialist believes that anxiety arises as man comes to sense the meaninglessness of his life. This realization produces a "crisis" which prepares a person for the struggle to find his own personal significance.

One may find purpose in life through faith in God, according to theologians who have tried to reconcile this philosophy with Christianity, or more commonly through a personal "act of will." This act on man's part is an assertion of his own significance in the face of frustration and the impersonality of modern civilization, and, thus, he comes to find his reason for living on this earth.

From this brief description of this philosophy, it is apparent that the Bible has much to say against this negative, man-centered approach to life. To counter this self-centered approach, the Bible clearly teaches that God is to be the center of the universe and not man ("The earth is the Lord's and the fulness thereof. . ." Psalm 24:1).

When Jesus told the Pharisees that the great commandment was to "love the Lord, thy God," and the second was to "love thy neighbor as thyself," he meant that man's primary attention should be given to his Creator and fellowman rather than to personal analysis (Matt. 22:36-39). According to Paul, Christians should not be concerned with alienation in this world, because "our citizenship is in heaven, from where also we look for the Savior" (Phil. 3:20).

The Bible also rejects the emphasis of existentialism on human insecurity and counters this negativism with the dynamic of the Spirit-filled Christian life. Paul wrote to Timothy that "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7). Later in 1 John, we read that "there is no fear in love, but perfect love casteth out fear, because fear hath punishment" (1 John 4:18). Thus, the power of a Spirit-filled life and the love of God overcome the frailties of man.

In many passages, the Bible opposes the existentialist belief in relative standards of truth and its emphasis on the personal "act of will" idea. Combining an affirmation in absolute truth with the certainty of salvation through Jesus Christ, John writes "But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name" (John 20:31).

The existentialist definition of man's freedom and personal responsibility is challenged by many Bible verses. The assertion that the real self can be realized only through the working out of the demands of man's inner self ("doing one's own thing") is at odds with Paul's admonition to the Galatians to "Stand fast, therefore, in the liberty with which Christ hath made us free" (Gal. 5:1). Paul expands on this idea of freedom by tying together the themes of individual freedom in Christ and Christian responsibility to others in 1 Corinthians when he says, "For though I am free from all men, yet have I made myself servant unto all, that I might gain the more" (1 Cor. 9:19).

The Christian believer and the existentialist both emphasize the importance of man's inner life, but they differ as to the means and ends of man's coming to terms with himself. Whereas the existentialist finds his reason for living by asserting himself in the face of a "crisis," the Bible teaches that man can find his personal significance only through Jesus Christ (John 8:36).

For the existentialist, human existence consists of an endless series of purposeless experiences that lead to anxiety and are ended by death. This emphasis on meaninglessness in life is countered by Jesus when he said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The principal purpose of man, according to the existentialist, is the endeavor of the individual to find himself, while the chief end of the Christian life is to live the "abundant life" by exhibiting the "fruits of the Spirit" (Gal. 5:22-23).

Because the existentialist is primarily concerned with human existence and interprets death merely as the end of life, the afterlife receives little attention. On the other hand, the "blessed hope" of the Christian gives him freedom from anxiety over present trials and fear of an uncertain future. Earthly trials are overshadowed by the fact that human history is slowly progressing toward the second coming of Jesus Christ. This conviction that there is purpose in the unfolding of human events and the need to prepare oneself to meet his Creator gives the Christian encouragement and purpose in times of stress. Paul voices this attitude when he writes that death will be swallowed up in victory when "this mortal shall have put on immortality" (1 Cor. 15:54).

Thus, Christians find solace amid their contemporary decaying culture by looking forward to the day when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

MEDITATION

Commitment: a two-way street

Twenty years ago while I was a student at Bethel College, I attended a wedding where Peter J. Dyck used the following verse as a sermon text: "O taste and see that the Lord is good, blessed is the man that trusteth in him" (Psalm 34:8).

As I reflect upon these words I see that they demand a commitment from me. I am to "try out" the Lord. It calls for an attitude of placing my trust in God, of committing my way into his hands. Perhaps I am seeking God's will for a vocation. Or perhaps I am looking to him in the choice of a school, or the all important selection of a life mate. Possibly my life has come to a crossroad. I do not know the way to choose.

The psalmist said, "Try out the Lord." Ask him. Place your trust in him.

This is not the end of the matter. God does not abandon us after our commitment. He makes a commitment also. The verse says, "Blessed is the man that trusteth in him." If we dare to place our trust in him, he reciprocates with a promise: "Blessed is the man."

Commitment is a two-way street. When I commit myself to God, he also makes a commitment to me.

Truly the Lord is good!

Elsie Epp

The unlocked door

Listening ears
Praying hands
Unlock the door.
Welcome Key 73!

Ears hear the desolate cry
Hands unfold God's key
The open door leads to heaven.
Welcome Key 73!

The key is love!

Donna Lehman

LETTERS

Publish more on women

Dear Larry and Lois: The March 20 issue of *The Mennonite* is superb! My thanks to you for all the time and energy that was required to produce such an excellent issue. I'm hoping you'll decide not to wait a year before publishing another "woman's" issue. *Wanda Ream Schmidt, 417 W. 11th St., Newton, Kans. 67114.* March 23

Where does it lead?

Dear Editor: When I canceled my subscription to *The Canadian Mennonite* two years ago, I wrote: "Der Krug geht so lange zum Brunnen bis er bricht." The same applies to *The Mennonite* today. I don't want the paper anymore. Your last edition (March 20 issue) did "the trick." Via sex, Vietnam, violence, marches, protests, etc., etc., you reached women as church leaders, pastors, etc.

For me that's the limit. Old-fashioned? Yes, and I am proud of it. I believe what the Bible teaches us, what our forefathers believed was right during over 400 years, and time proved was right.

Women's liberation? Just take the time to look around. Where does it lead? Where are we already? Who is the benefactor? Or, who suffers most: the family, the children, society, etc.?

I thank you for sending me *The Mennonite* for so long. I wish you would listen not only to the few who are sending you their "modern" views and letters but to the big silent majority also. *A. A. Martens, 615 First St. East, Saskatoon, Sask.* March 28

Issue worth pondering

Dear Mr. Kehler: Joyce Shutt's article, "The sermon I never heard" (March 27 issue), showed great perception of a struggle that many of us have recognized. I have experienced yielding to the temptation of not accepting myself as I try to accept others; of easily overlooking a "fault" in someone else but, when seeing this same fault in me, maximizing it almost to an unforgivable sin, thus wasting emotional energy which could have been put to positive use. I wonder if this difficulty in achieving a right self-love is one which women experience and identify with to a larger extent than men? I don't know, but Joyce brought into the open, for us to examine, an issue here that certainly is worthy of pondering. Thank you for printing this article. *Margaret Weaver, 136 N. Spring St., Bluffton, Ohio 45817.* April 7

Double standard

Dear Editor: I found the articles on Wounded Knee (April 10 issue) very interesting. How can a Mennonite publication decry the use of force by the National Guard and the FBI and fail to condemn the violence of the Indians? Double standards are never defensible. You must either totally reject the use of violence or accept its use and consequences in all circumstances. I can see why you might sympathize with the Indians' cause; but why did you not, as supposed pacifists, take a stand against the means they used?

I also wondered after reading the articles when white Americans will stop feeling guilty and trying to pay penance for something their great-grandfathers did. If you want to change the situation, give your time and interest. Donating food, clothing, and money is the easy way out.

The Mennonite was right about one thing. We have killed the spirit but not the body of the native Americans. Our ancestors did this through greed and arrogance. We are doing it through our ignorance. Our demeaning system of welfare destroys the family and kills initiative and pride. The Indians' dependence is, at times, almost smothering. True, prejudice is still very much alive, but violence will not destroy an attitude.

I realize that Mr. Ediger's visit to Wounded Knee eminently qualifies him to write on the subject. I've only worked with Indians for a year and a half in the VS program. *Darrell Schapmire, Hammon, Okla. 73650.* April 10

About letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

Contents

Which is the real India? 314
Two churches, one faith 316
News 317
Record 323
The recyclers 324
An evangelical rebuttal to existentialism 325
Commitment: a two-way street 326
The unlocked door 326
Letters 327
Jesus' kind of fisherman 328

COVER

Holding his lunch box on his head, a young "untouchable"—the lowest members of India's caste system—looks at a statue of Mahatma Gandhi in New Delhi.

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Jesus' kind of fisherman

John H. Yoder

THE PURPOSE of a figure of speech is to make a point more meaningful or memorable by anchoring an idea in the broader experience of our culture. Yet as we move from one culture to another, and especially if we do this uncritically, that very strength of the figure of speech can be transformed into a source of positive misunderstanding. To speak of evangelism as "fishing for men" is one such case.

People who live away from the sea, whether urban or rural, when they think of a fisherman think of the angler. But Jesus spoke about "fishers of men" to fishermen at the seaside. When we uncritically transport this figure of speech to the preaching of a suburban church, or to the Sunday school of a rural community, how do we unconsciously change its meaning?

Jesus' listeners at the edge of Galilee knew that fishing is done with a net. One may catch many fish or a few, but in any case they are caught together. The net has remained through church history a symbol of the church as community. On the other hand, the angler catches one fish at a time. He makes that particular fish the object of his attention. Often the fish is his adversary in a kind of game of maneuvering to plant the hook and struggle to bring in the victim. Are there not some dimensions of how we have come to understand "personal work" which are more like the angler than they are like the fisherman?

The fisherman finds his fish by taking his net into the medium where the fish naturally move, namely the sea. He gathers them by being where they are, really present with the net which then holds them together and brings them to the boat. The angler on the other hand catches his victim by deceit. He dangles before the fish a fly which is not really a fly or a worm which hides a hook. He gets a hold on the fish through the violence of the hook and pulls him out of his element by the constraint of his line. The fisherman accepts and works with the sea as medium: an angler violates the stream and fools the fish.

The fisherman fishes for a living. His motivation is the need of his family for support and of his market for food. The angler fishes for the fun of the struggle, for the sense of victory in finding a bait that will lure the fish and (especially for some categories which are called "sport fishing") the thrill of the combat. Often he will not eat the fish: sometimes he will even throw it back to the sea; for the enjoyment lies in the struggle itself. Or he may have it stuffed to hang on his wall as a trophy. Are there not times when the focus in evangelism comes to be more on bringing them in than on keeping them? More on the victory of having won one than on the joy of ongoing fellowship with the newly won brother or sister?

Whether the angler whom we consider typical be the farm boy going down to the creek or the prosperous suburbanite taking a weekend off to fight with a trout or a tarpon, the entire enterprise is thus more a recreation and a sport than it is a building of community and an essential for survival. Fishing is an alternative to real life, not a source of sustenance.

It might take us a good way down the path to an understanding of the theology and practice of evangelism, if every time we repeat that Jesus called us to be "fishers of men," we were to remember to add, "and not anglers."

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The Mennonite

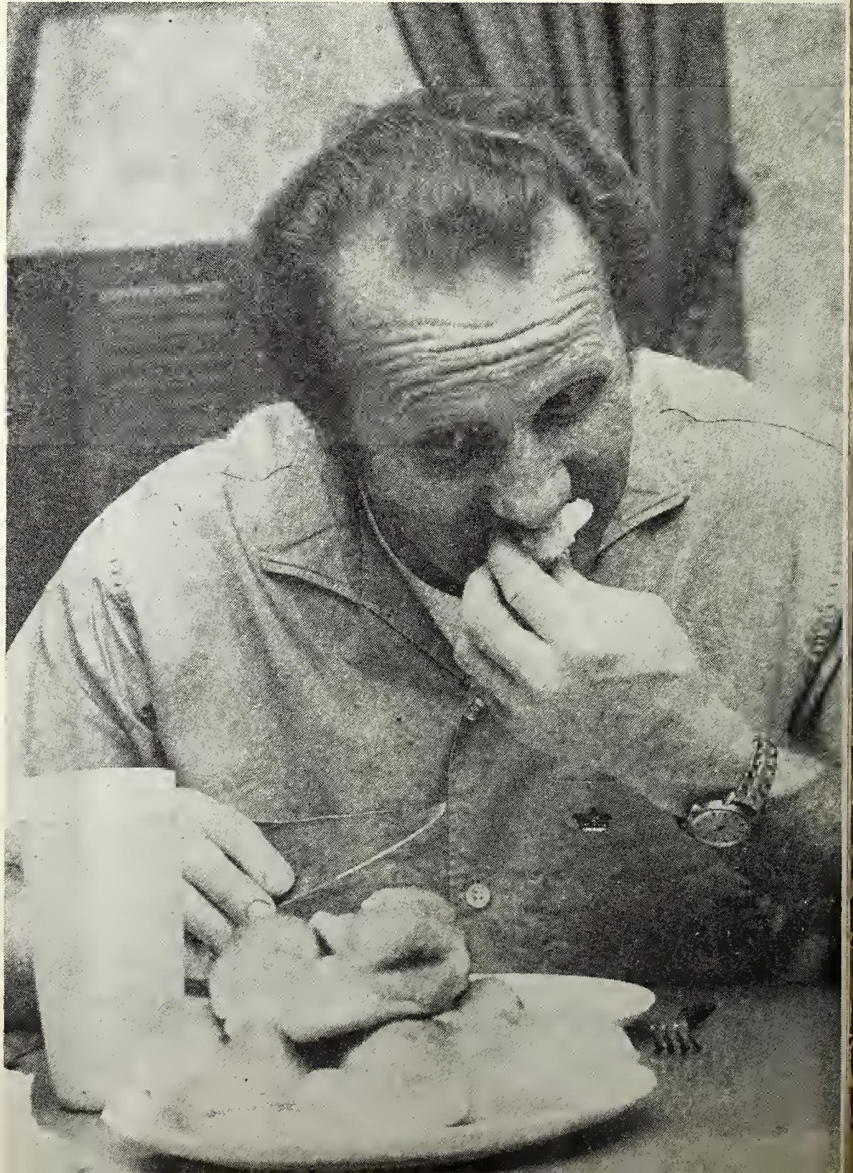
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:21 MAY 22, 1973

Comfort me with something creamy

La Verna Klippenstein

There is something incongruous, almost obnoxious, about asking God to bless buttered rolls and pecan pie at 10:30 p.m., when none of us, little or large, need them.



"YOU CARRY WEIGHT around," my brother chuckled, "as if you were paid for it by the ton." For a girl of thirteen, *that* by anyone's standard, is no compliment.

One of the most obvious areas of intemperance among Christians is that of avoirdupois. Which, being interpreted, means overweight. Which, being interpreted again, for most people means simply too much food. Not so simple, however, are the *reasons* we "disciplined ones" (who of all people have available the power of the Spirit to overcome the sins of the flesh) have fallen prey to the pressures of a culture which promotes and pampers self-indulgence.

On second thought, when we've resisted drinking and dancing, profanity and pornography, and have succumbed to the more acceptable sins of materialism, hypocrisy, greed, and pride, overeating is really a very innocent sort of transgression. Or is it?

North Americans are virtually eating themselves to death. This is the opinion of Edgar S. Gordon, professor of medicine at the University of Wisconsin. Said Dr. Gordon, who also heads his university's metabolism and endocrinology clinic: "Obesity today is the most formidable threat to good health, not only on this continent but in all occidental countries of the earth. It is the most important single killing disease in all these nations."

The doctor is right. Eating is no longer a matter of three meals a day. It is a continuous process, like breathing. No matter what else we're doing—watching TV or sports, visiting friends or the zoo, reading or writing, working or playing, we must accompany it with eating. We nibble on the run, in between meals, and in place of meals. North Americans are popping tidbits into their mouths at the rate of $2 billion in supermarket sales a year! And we're creating what grocery merchandisers call a "marketing miracle"—the booming, expensive, and profitable business of constant snacking, getting fatter and flabbier all the while. We buy products we don't need, advertised by commercials we don't believe, putting on pounds we don't want.

"The best thing that could happen to us in North America today," Dr. Gordon concludes, "is an onset of grinding austerity, a shortage of food, and the need to go back to work hard with our hands."

To give you an idea of how your weight would rate with him, the good doctor tells the middle-aged it would be best if they carried between five and ten pounds less than they did when they were twenty-two years old.

Until adulthood, I never felt guilty about my weight. In comparison to the constant current preoccupation with calories and grams, waistlines and thigh measurements, I was, in fact, relatively unconcerned about overweight.

Only when I began to analyze my eating patterns and my motives did I begin to see how food became a substitute for success, work, or recreation, and compensation for loneliness, disappointment, and frustration. Sometimes, undisciplined eating corresponded with an undisciplined inner spiritual life.

The lack of discipline in our diets is only one facet of an undisciplined culture shared by fatties and skinnies alike. We choose the path of least resistance whether it's turning off the television set when unwholesome pictures flash on the screen or turning down a second piece of cake after dinner.

Far from the command to "exhort, rebuke, reprove" one another, we encourage indulgence by serving a dozen different dainties and using banquets as bait to increase attendance and raise church funds. Who knows what sins have been sinned by Christians at church suppers? The Apostle Paul certainly was aware of some when he wrote 1 Corinthians 11.

U.S. Mennonites have largely left the still-prevalent Canadian custom of returning thanks before between-meal snacks. At such times I'm more comfortable south of the border. There is something incongruous, almost obnoxious, about asking God to bless buttered rolls and pecan pie at 10:30 P.M. when none of us, little or large, need them.

One reason the divers and sundry diets described and prescribed in daily papers and monthly magazines do not faze our fat is this simple fact: obesity (like sinuses, ulcers, headaches, high blood pressure, and about 80 percent of our other ailments) is not a purely physical condition. The body is not an entity in itself, apart from the mind and emotions. For disciples of Christ, moreover, discipline includes a spiritual dimension. When Paul commands us to do everything to the glory of God, he specifically mentions eating. Here, as with stewardship of time, intellect, and money, we know the facts, we acknowledge our responsibility, the spirit is willing, but the flesh is weak.

Overeating, fortunately, is one sin that is highly visible. Unlike racism, selfishness, or pride, obesity cannot be hidden. We may stuff ourselves in secret, but the fat will be there for all the world to see. For this reason, the obese may be more sensitive to statistics which tell us that 10,000 people die daily of malnutrition, and be more generous in their response. Overweight may even be the "thorn in the flesh" which keeps some of us from the more subtle sin of undue pride in appearance.

Weight consciousness for most women stems more from concern over hiplines than health. We resist indulgence promoted by advertisements only because other ads cater to our pride, selling Ayds, TOPS, spas, and fashions-to-size-12.

Peter Klassen, in an editorial of the *MB herald,* says he is convinced that we would have only about half as many different Mennonite denominations today if our forefathers had learned to play together before they sat down to dogmatic discussions.

"God made a good part of us physical," Mr. Klassen continues, "and we are too slow to realize the spiritual dimensions that are unlocked through effective use of that part of us. We have admitted the benefits of *Magengemeinschaft* at conference sessions, but hesitate to go beyond that." Perhaps we should substitute "jogging breaks" for coffee breaks occasionally.

For a few "heavies," overweight is a purely physical problem. For most it's also psychological. For Christians, intemperance of any kind, and whatever the cause, is also spiritual. The Spirit who sets us free from restrictions and taboos reminds us of accompanying responsibilities as long as we are in the flesh.

"Freedom," writes Waldon Howard, editor of *Faith at work,* is not simply a door through which we walk once and for all. It is a gift that can be lost or lived into." So the decision to diet is not a once-for-all decision. It's a bite-by-bite renunciation, which to the faithful, lasts for all of life.

I am not unaware of the blessings of communion when fellowship-in-depth results from a shared meal, of coffee breaks which break down barriers of timidity, of a welcome warmed by tea and toast. The Hebrew concept of identification with those with whom we break bread is not enhanced, however, but in danger of being obliterated by our need to fill in the blanks with too much food.

As a hearty eater, easily hypnotized by food, I must remind myself continually that:

1. Spiritual emptiness can never be filled with physical food.

2. Whatever the psychological causes that gnaw inside (hostility, envy, boredom, insecurity, frustration, impatience), none will diminish even though I feed myself into a stupor.

3. The many plump pilgrims whose unselfish generosity has blessed my life and whose Christ-likeness has inspired me have undoubtedly coped with and conquered temptations more formidable but less obvious than obesity.

4. Christ accepts me just as I am, and —oh wonderful truth—can renew my mind, thereby giving power and perseverance to renew my body.

To the slender and the stout I would add:

—Being overweight does not necessarily indicate indulgence in excessive food expense. Skinny "gourmets" may be more wasteful than "gourmands" who have buns for breakfast, sandwiches for lunch, and *vereneki* for supper.

—The svelte hostess who delights in displaying her culinary arts must share in the transgression of stout saints who sample generous slices of banana cream pie.

—There are few areas where the pressure of our culture is more powerful than in that of self-indulgence, and few Christians are ready to respond with the radical self-denial necessary to a truly Christian life style.

When we recognize the psychospiritual basis of our weight problem, a walk toward weight control might include the following steps:

Step 1. Face a full-length mirror and the fact that you are too fat.

Step 2. Be willing to accept God's help. Turn your problem over to him and ask him every morning for a generous measure of discipline.

Step 3. Find and face the reasons why you overeat. The *when* of indulgence may well contain the *why.*

Step 4. Accept the fact that a disciplined eating pattern must be maintained indefinitely.

Step 5. A new way of life can result from new emotional habit patterns. Use prayer and meditation to help you win the battle.

"Coffee?" I asked Jim.

"No thanks," he replied. "I don't even smoke."

I chuckled then. Now, when increasing numbers of medical surveys report the health hazards of that "Christian" beverage, I don't even smile. As a matter of fact . . . But that's another problem.

The fat is in your head

Charlie W. Shedd

Below are two meditations from Mr. Shedd's book, The fat is in your head *(Word Books, Waco, Texas), in which he tries to provide some food for thought to people headed for the refrigerator. The book contains a series of forty articles and prayers intended for daily reading.*

To move a mountain

". . . if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move" (Matt. 17:20, RSV).

ARE YOU one of the overweight millions living life in quiet desperation?

Then you've got company.

Medics tell us too many pounds is the nation's number one health problem. By their statistics more than one hundred million Americans weigh too much. That's half the population. And thirty million of these, they say, are obese. Where we are in this picture depends on whose figures we accept. But after putting them all together, it averages out like this: If we carry 10 percent more than we should, we're overweight; 20 percent classifies us obese.

Yet this one fact stands: What's coming off the exterior isn't as important as what's going on inside.

Fifteen years and 120 pounds ago, I dropped to my knees and prayed:

"Lord, I've tried for years to whip this problem of obesity. I've been on banana diets and eaten red meat. I've taken pills and bought reducing belts. I've read books, attended lectures, joined clubs, enrolled in courses.

"But I'm still fat. I weigh much too much. And I need help.

"In the Good Book you promise if anyone has enough faith he can say to a mountain, 'Go away,' and it will go. There's a mountain of flesh on me. I've been trying to move it ever since I was a boy. I've been laughed at. I've been ridiculed. I've rationalized; I've lied. I've had times when I cared and times when I didn't.

"I've decided to quit and promised I'd be good. Then we were invited out, and this woman makes the best biscuits. I've sworn off, and before I knew it, I found myself sitting at the fountain lapping a milk shake.

"Now I mean business. I accept you at your word. Today I say to this mountain, 'Get moving.' I have faith that the two of us can move it together. This is the big surrender. I'm turning my body over to you once and for all. I can't manage it alone. From this day on, I'll eat what you tell me to eat and live how you want me to live. *Amen.*"

I don't hear voices like some of my friends, but I get the message. And this time the message was: You've come to the right place, the prayer of commitment. This is the prayer where we surrender the chisel. Now we quit carving away at our wants. We turn the tools over to God to shape us his way.

There may be a few for whom the problem is purely physical, but not for most of us. For us the fat is in our head and the cure is in our soul.

That knock on the back door

"But now that you have come to know God, . . . how can you turn back again . . . ?" (Gal. 4:9, RSV).

MOST OF US heavies have been down this road ten thousand times: We turned our problem over to God. We *really* did. We meant every word of our surrender. But then one day we went knocking on his back door to ask for its return.

And he gave it to us.

The amazing courtesy of God is beautiful. Extra beautiful. Wonderful, wonderful liberty. But with a problem like ours, his very goodness exposes us to danger. He never forces us, never keeps us waiting. Whenever we wish to renege on our surrender, God treats us with dignity. Temporary? Permanent? It's our decision.

I always tremble a bit when I hear someone say, "I'm a Christian." Nothing the matter with that if it means, "I'm working at it with God's help." But for us this "working at it" must be the life style.

Three times daily we are faced with the test. Or, to be exact, it's three dozen times or 300. Every time we pass the refrigerator, the bakery, the vending machine, there's that test again.

Sometimes it would be so much easier if the Lord set our plate and limited the selections. This much to eat, and only this. That's it for today. No more. Salads. Juices. Vegetables. Meats. You've had it. Now run along and be good. But always and forever he gives us this one thing more: Freedom to do it our way or his.

"How can you turn back again?" One reason is that our Creator made us for living on two levels. Below our awareness there is another life going on. And down under we do no small part of our business. Being the way God made us, the threat is forever there. Two minds—awareness, unawareness.

So what is the answer?

We can begin right here with a double surrender. We can thank God for God. Because he is like he is, we can knock on his door again. And he will welcome us. Any time.

For the obese and overweight this is the good news.

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Spectator or participant?

Getting involved in aggressive evangelism

Jerry Regier

EVERY AUTUMN weekend the stadiums of America are filled with 80,000 spectators who are desperately in need of exercise watching twenty-two men on the field who are desperately in need of rest. For many, Christianity is just like that football game. It has become a spectator sport.

Is this very much unlike our churches? The majority of work is done by the pastor and a handful of committed people. The task facing all of us is how can we get the spectators to become active participants.

Why are we involved as spectators instead of active participants?

I have found that the average Christian is not sharing his faith actively and as a way of life for one of several reasons:

—He is not aware of the power available through the ministry of the Holy Spirit in his life (Acts 1:8).

—He is afraid of what men will think of him (Prov. 29:25).

—He is not convinced that the type of life he is living is worth exporting.

—He does not understand that genuine love for a person will give to that person what he needs and not only what he wants.

—He doesn't know *how* to share his faith.

Your approach is aggressive evangelism. What do you mean by aggressive evangelism?

"Agressive" is related to *going,* not to the results. We believe in aggressive evangelism. Maybe we should use a different word than "aggressive" (connotes aggression, force, etc.), but to us it simply means we go—we do it. We do not wait for people to come to us, but rather *we take the initiative* and go to them. We do not wait for a certain impression from God, for he has already commanded us to "Go therefore and make disciples of all the nations . . ." (Matt. 28:19 NASB). A person cannot become a disciple until he receives Christ. He cannot grow until he is born.

"Aggressive" is giving people an opportunity to respond. Have you ever tried to sell something? Can you imagine giving your sales pitch, relating all that your product can do for the person, and then not asking him to buy? Unthinkable! In the same way, we take the initiative and ask people to respond. We do not become "spiritual scalp" oriented. We rather are oriented to the Holy Spirit who draws men to the Savior. We are simply God's tool to present them with the opportunity. Many have not received Christ because no one has ever asked them to receive him.

"Aggressive" is *expecting* results. The major blight of Christianity throughout the centuries has been unbelief. It is our unbelief that has impeded the progress of the good news for hundreds of years. In Matthew 13:58 we are told that Jesus did not perform many mighty works in his home country because of their unbelief.

Aggressive evangelism is sharing the message of Jesus Christ in the power of the Holy Spirit and leaving the results to God. Only God, through the power of his Spirit, can effect results, no matter which method is used.

Recently while at the University of Maryland, a friend and I had an opportunity to share the Four Spiritual Laws with Mike, a freshman. As we concluded the booklet, I asked him if he would like to invite Christ into his life and begin this great adventure of the Christian life. He was eager to pray and did. The next day as we met to talk, he was overwhelmed about God's forgiveness of his sins.

This is not an isolated experience. Men and women throughout the world are hungry for God. They desire to know his love and forgiveness. As you and I initiate contact with them, many of them are ready to receive Christ.

Can presentations like the Four Spiritual Laws booklet become too mechanical?

Yes, this can easily happen. It is only a tool. It is not the *only* tool and is never presented as the only method to lead a person to Christ. The gospel, as contained in the Four Spiritual Laws booklet, must always be shared with genuine love for the person. This love is expressed (1) in the fact that you care enough to *tell* him what he needs in order for him to have a personal relationship with God through Jesus Christ, and (2) in your *attitude* of friendliness toward him as a person. True friendship and genuine love must involve both of the foregoing expressions and not just the latter.

Is it important for a Christian to share Christ with others by his actions as well as taking the initiative verbally?

Yes, it is a command to all Christians to share the good news of God's love and forgiveness with the people of the world. We must do this by *word* and *deed,* by talk and life. Let's face it, if our walk does not match our talk, then our talk is a lie. However, if we do not talk much about our walk, then how can others respond to the message of Christ?

Arnold Toynbee, the historian, said, "Most men have not rejected Christianity, but only a caricature of it." Many have written off Christ in the name of religion. We must tell them that Christ, true Christianity, is different.

It is the hypocrisy of religion that has kept so many from receiving Jesus Christ; but as these groping individuals are presented with the simple claims and message of Jesus, God's son, they respond. There is no guile nor hypocrisy in Jesus. As we point men and women to him (instead of to people, of whom it is said, "there is none righteous, not even one" Rom. 3:10 NASB), we will see countless numbers of men and women respond and have their lives *and* life styles transformed.

In summary, aggressive evangelism is related to going—taking the initiative—and not to the results. We do not force people to become Christians. To browbeat a person into a decision for Christ is not aggressive evangelism—it is spiritual imperialism, which cannot be justified scripturally. I would like to suggest, and pray, that each one of us endeavor in this year of Key 73 to be an active part of Christianity, rather than just a spectator.

NEWS

Central District looks at abortion issues

Small groups were again used extensively for decision making and discussion by this year's Central District convention, held April 26-28 on the Goshen College campus.

Twenty-nine groups, each consisting of about nine delegates and guests, discussed questions about life termination (focusing especially on abortion), a ministry to offenders, and other issues of their own choosing.

Don Steelberg of the program committee, in answering objections which had been raised about the small group approach, said, "It is possible for leadership to come from the platform, but we're happier when it comes from our midst." The small group technique, he said, is not an absence of leadership. It is the utilization of insights and resources available from within the conference itself.

Mr. Steelberg, who is pastor of the First Mennonite Church in Wadsworth, Ohio, explained in an interview that the program committee's aim was not necessarily to come up with definitive answers to complex questions but to provide congregations with models on ways of handling difficult and sometimes controversial issues in a spirit of brotherhood.

The convention planners' failure to schedule "structured" prayer and worship at the beginning of the conference caught the attention of some small groups. They later called for a cessation of the conference's business to spend some time in prayer.

The suggestion to interject a period of prayer in the midst of the plenary session evoked a lively exchange. Some endorsed the proposal enthusiastically. Others, while reaffirming their beliefs in the importance of prayer, regretted the "judgmental" tone in which the call for prayer had come. They stated that the polarization which was caused by the way in which the suggestion came to the floor made it difficult for the delegates to pray in a spirit of unity.

At the conclusion of the exchange, the chairman asked each small group to respond to the request for prayer in whichever way it thought most appropriate.

The "life management" question received major attention at the convention. Erland Waltner, speaking on the topic "Biblical perspectives on life management issues," noted that "Jesus Christ is the Lord of life, not only of the prayer life of the Christian, not only of the ecclesiastical life of the congregation, but all of human life from before the cradle until after the grave."

Pointing to the new developments in this country's approach to abortion and other life termination questions, Mr. Waltner said, "Since the Supreme Court ruling is now a current reality on the abortion issue, should not the church concentrate its energies and time . . . on seeking alternatives to abortion? This would include becoming more serious on eliminating the alleged 'need' for abortion in our society. This, in turn, might include helping to change attitudes especially in the area of male irresponsibility with reference to men's contribution to abortion problems, the changing of the secretive and privatistic climate in which these problems are usually faced, and beyond this lifting the whole matter of responsibility in the sex area to a new level of accountability. This is to help overcome the excessive permissiveness which now characterizes this dimension of our life."

The small groups varied in their responses to two case histories which described situations in which abortion was considered an option. A number of groups stated that abortions should not be resorted to under any except the most dire circumstances. Several groups suggested that more husbands should consider undergoing vasectomies. Although leaning toward a somewhat more liberalized stance on abortion, one group reported that it was alarmed at the long-range implications that such a position might have on other life management situations, such as the treatment of old and handicapped persons.

Chet Raber of the Oaklawn Psychiatric Center staff, who served as the convention's small group process leader, summarized the groups' reports by asking: If it is never right to take life, is it ever right to make life? He also underscored the need for concerned persons to give greater support to people who are experiencing crisis. He noted how easy it is for a convention to talk about an issue without making hard decisions.

After hearing a panel's presentation on the penal system and the offender, the conference voted to allocate $2,000 to its peace and service committee to plan some more regional seminars of this type which it cosponsored in Goshen and Bluffton during the past winter. The committee will also make information available to congregations and individuals on how they can become more involved in the offender ministry.

Although the conference was able to consider only a few of them, most of the other issues suggested for discussion by the delegates dealt with questions concerning the quality of life: family relationships, the abuse of drugs and alcohol, the meaning of spirituality, etc.

A private member's resolution calling for a thorough discussion of some of the rural people's problems at next year's meeting was narrowly defeated in a voice vote after it was pointed out that this type of motion tied the program committee's hands too much. The concern about farm problems was kept alive, however, by asking the peace and service committee to put the issue on its agenda.

A resolution to move the conference's future annual conventions forward one month to accommodate the farm folk was approved.

The nine committees and institutions which are related to the Central District reported to smaller interest groups at seventy-five-minute "hearings."

At the missions hearing, most interest centered on church extension. The committee shared the names of urban committees in five states which are being investigated as possible locations for one or two new home churches. The General Conference will be invited to assist in feasibility studies and to help get the new groups started.

The conference's new president is Lloyd L. Ramseyer, who is interim pastor of the Grace Mennonite Church, Pandora, Ohio. He succeeds Larry Voth.

Community lost or community found?

Conferences on Christian community used to use the word "preserve" with "community"; now the word is "search," said John A. Lapp, in summarizing the Mennonite Conference on Christian Community May 3-5 at the St. Jacobs (Ontario) Mennonite Church.

The conference, the first since 1965, was sponsored by the Mennonite Community Association, an ad hoc group which grew out of the (Old) Mennonite Church in the 1940s. Whatever kind of Christian community that had been discussed in the twenty years of conferences previous to that—perhaps the community based on common ancestry or rural geography—was gone now, conference participants said.

The basis for Christian community had to be "reformulated," but no one could agree exactly what form the new Mennonite community should take. A few representatives of intentional communities were present, but not everyone was ready to embrace that form of community. House churches and local congregations as vehicles for community were examined less cautiously.

The lack of agreement on what constituted the new Mennonite community was symbolized by the discussion, which focused on community lost rather than on testimonies of community found.

The barrier to community most discussed was ethnicism.

Several black, Mexican-American, and (less visibly and audibly) Anglo-American Mennonites pointed out that Mennonites of German-Swiss-Dutch background need to include minorities in decision making if real community is to exist.

"You are responsible to meet the needs of the minority community with which you have said you have the good news to share," said John Ventura, Denver.

Economic inequities between whites and minority groups are a barrier to community, several people pointed out.

Hubert Brown commented that the inclusion of black Mennonites "can help white brethren to acquire soul in the new Mennonite community."

Menno Wiebe, Winnipeg, said Mennonites of German background are suffering from a case of ethnic shame. "The question of Mennonites is not to forsake an ethnic identity in favor of a supposed nonethnic body of neutral Christians. All authentic Christian expression must take into consideration the roots out of which its people grow." But he added that a reformulation of Mennonite peoplehood will include new people.

Calvin Redekop, Goshen, Indiana, pointed out the paradox of reconciling community with racial pluralism. "Communion creates ethnicism, and ethnicism is the basis out of which community can come."

The program committee had planned to spend at least a whole afternoon on ethnicism, but the evening's discussion of sexism as a barrier to community was an unplanned addition to the program.

Emma LaRoche, Goshen College student, who had been invited to appear on a panel but could not come because of illness, sent a letter to the conference expressing her concern that true community could not exist when women were relegated to subservient roles. Joanna Wiebe, Wichita, appealed for more participation of women in decision making in the church. Other women pointed out the predominantly male character of the conference itself.

Other speakers included Willard Swartley, Harrisonburg, Virginia, on the biblical basis for Christian community; members of the Conrad Grebel College faculty on "Searching for Christian community: Satan's seductions"; and Ralph Lebold, London, Ontario, on "The local congregation."

Group discussion on Saturday morning concerned the house church, intentional communities, Mennonites in urban communities, the Mennonite church and the roles of women, and "Mennonite community: political involvement and social change."

During the conference, the Mennonite Community Association held its first business meeting in twelve years, elected three new members of the board of directors (including a woman, Catharine Mumaw, and a General Conference representative, J. Winfield Fretz), and decided to hold another conference in a year. Conference-goers instructed the association to keep free from bureaucratic ties, while still cooperating with conference agencies, and to keep the association inter-Mennonite. Members of the General Conference Mennonite Church and Mennonite Brethren Church participated in the conference in significant numbers for the first time.

Part of the tension of this conference, said Mr. Lapp in his wrap-up, was that all the groups with different reasons for coming to the conference were not sorted out. Some, he said, had a personal longing to belong to something. Some came to find out how to build or enrich a community. Some already had a strong sense of community and wanted to share this, test it, and reformulate. Others wanted to develop communities for the 1980s.

Major issues for the future, he said, include:

—defining community in a technological society.

—being more hardheaded in recognizing that which prevents community.

—hearts and heads don't always go together.

—realizing that people are more reliable than things.

—finding the relation of communities to each other and sensing a new sectarian commitment as countercommunity.

Willard Swartley . . . Man was created as a communal being.

Paul Erb . . . Now the rural situation is not even worthy of remark.

Menno Wiebe . . . Mennonites should not forsake an ethnic identity.

Hubert Brown . . . We can help white brethren to acquire soul.

John Lapp . . . What did we mean by community?

Lower percentage of Mennonites in college

The percentage of Mennonite college-age youth attending college or university has been decreasing over the last five years, reported Virgil J. Brenneman recently to the inter-Mennonite Student Services annual meeting.

Mennonites in undergraduate studies for baccalaureate degrees in 1972 represented 27 percent of the Mennonite college-age population, whereas in 1967 the figure was 34 percent, according to statistics compiled by the Mennonite Board of Education, Goshen, Indiana, for students related to the Mennonite Church (MC).

According to recently released U.S. Bureau of the Census statistics, the percentage of young men entering college has declined from approximately 45 percent in 1969 to 36 percent in 1972. The female student population entering college in 1972 was essentially the same as three years before, the report notes.

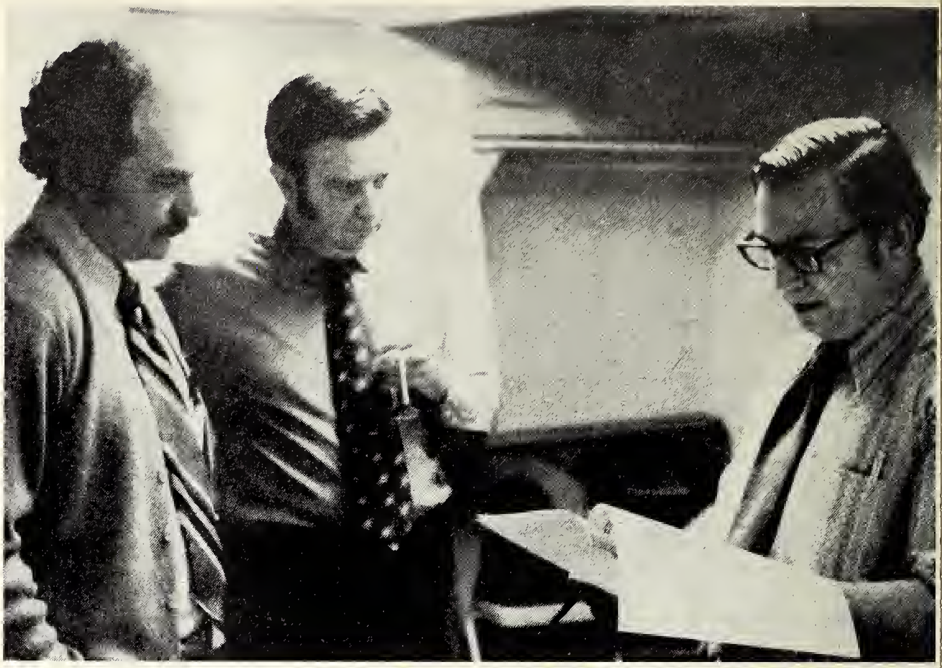
The percentage of all Mennonite youth (MC) in post-secondary education (e.g., nurses training, graduate studies, technical schools) represented 32 percent of the Mennonite college-age population in 1972 and 43 percent in 1967. The number of full-time Mennonite graduate students declined from a high of 399 in 1967 to 231 in 1972, according to a recent Board of Education report.

Probable reasons cited for the national pattern of declining college enrollments included: 1) most of the increase in student population in the last decade hid a percentage decrease at a time of rapid increase in the general population, 2) lower lottery projections of the past several years with fewer men staying in school, 3) more persons going to college late, and 4) cost.

The committees and regional coordinators identified several areas of interest in relating to the "Mennonite diaspora" on campus and in noncampus settings. They raised the functional question: "How can we be better ministers in the student-young adult world" (i.e., career planning, bridging generational gaps, identifying worth of formal education)?

A highlight of the sessions was the Friday evening meeting with representatives of the Peoples Christian Coalition of Evanston, Illinois. The discussion centered on questions of mission in our day.

Thirty members make up the fellowship which operates as a Christian commune endeavoring to be "in" and not "of" the world. Some members are students or recent graduates living in two locations.



From left, Frank Ward, John Lapp, and Virgil Brenneman confer at the inter-Mennonite Student Services committee meeting in Rosemont, Illinois.

One member articulated the purpose of the group: "What is most needed is a band of Christians who take the gospel seriously and apply values and priorities of the kingdom across the board, bringing judgment to bear on contemporary movements and forces which shape life today."

The coalition finds campus life turned inward, evident in a changing student mood of accommodation, apathy, and self-indulgence—doing one's own thing.

Students have been overwhelmed, a spokesman said. "Five years ago there were signs of hope and activity on the campus, today it is a sign of the meaninglessness of society."

Creativeness in rediscovering the spiritual vitality of life comes in the communal and contemplative context, another campus observer noted. The group publishes *The post-American*, the "voice of the People's Christian Coalition."

The committees reviewed the cooperative Summer Graduate Student Seminar and student publication, *forum*. Both were rated highly as means for communicating with and among students-young adults. *Forum* is being offered by paid subscription to others at $2.00 for seven issues.

Student ministers or regional coordinators (all part-time) who participated in the conjoint meeting included Al Enns (Mennonite Brethren) Waterloo, Ontario; Wesley Mast (Mennonite Church) Philadelphia; Vern Ratzlaff (Mennonite Brethren) Winnipeg; Jim Reimer (General Conference Mennonite Church) Toronto, Ontario; and John Shearer (Mennonite Church) Waterloo.

Probe peace speeches mailed to Key 73 committees

The booklet, "Evangelism: good news or bad news," published by the Mennonite Central Committee Peace Section has been mailed to the Key 73 executives and central committee members by the Commission on Home Ministries.

Malcolm Wenger, CHM staff member in evangelism, said CHM took responsibility for the mailing for the Peace Section, since CHM has membership on the Key 73 central committee.

The booklet contains three speeches relating peace and evangelism, presented at Probe 72, an inter-Mennonite consultation on evangelism.

The letter to the Key 73 committee members from Mr. Wenger appeals to the third objective of Key 73: "to apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved."

CHM reference council okays interim poverty monies

The poverty projects reference council of the Commission on Home Ministries has decided that the commission should continue to search for a consultant-grantsman who would help local congregations and other groups to develop poverty projects and find funding for them.

Until such a person can be employed, however, the reference council has approved the use of $18,000 of poverty projects money for use by four program areas of the commission. Over half the money—$10,000—would go to new projects in Indian ministries designed to get at the root causes of poverty. Smaller amounts would be used for new poverty projects in radio-television ($2,000), voluntary service ($3,000), and peace and social concerns ($3,000).

Each of these four departments will be responsible for finding projects appropriate for these funds. The funds will not be used to beef up existing projects.

The commission has been hunting since February for a consultant-grantsman to do research on poverty, become acquainted with private and government funding sources, and help congregations, clusters of congregations, or other interested persons to develop programs which could attract such funding.

The reference council felt that $27,500, the amount budgeted by CHM for poverty projects this year, could be multiplied to $250,000 through grants from foundations, industries, government, and individuals. CHM poverty money, in addition to paying a consultant-grantsman, could be used as seed money or matching money for grants.

The reference council also decided that the consultant-grantsman should be hired full time, rather than shared with another Mennonite agency, as had been suggested earlier.

Also approved was a set of guidelines for CHM poverty projects. The guidelines are essentially the same as the Poverty Fund guidelines, but have been adapted for the CHM strategy of hiring a consultant-grantsman. The old Poverty Fund steering committee gave grants directly.

The guidelines give priority to those programs which:

—blend evangelism and service.

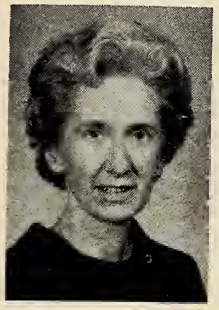
—have potential for affecting social change, developing project models, or attracting new sources of funds.

—involve the target population in planning and operation of the projects.

—incorporate Christian - Mennonite human resources as well as financial resources.

—reflect phasing out of CHM support and introduction of other support to assure continuance of the project if desirable.

Members of the reference council are Larry Voth (chairman), Lawrence Hart, Orlo Kaufman, Fred Liechty, and Martha Nickel.



Cornelia Lehn

Cornelia Lehn will teach one semester at CMBC

Cornelia Lehn, director of children's work for the Commission on Education, will teach a course at Canadian Mennonite Bible College in Winnipeg this fall and conduct workshops in children's education in Winnipeg churches.

At the invitation of CMBC and on the approval of the COE Department of Christian Education, Ms. Lehn will join the staff of CMBC from September to December while continuing some responsibilities with the commission.

She will continue to serve as house editor for *Rejoice!* and as associate editor of *On the line* and to take care of some special projects. In connection with CMBC, she will teach one course with Helmut Harder, CMBC professor of theology and Christian education, and will conduct workshops in the General Conference Mennonite churches in Winnipeg. Final arrangements are yet to be worked out.

Ms. Lehn's assignment in Winnipeg is part of a larger effort by the Department of Christian Education to facilitate dialog between the commission and college and seminary personnel involved in Christian education.

The department proposed at its meeting April 30-May 1 that COE staff investigate the possibility of a consultation with college-seminary educators on the content of the new Anabaptist curriculum for use in church school classes.

In other action the department:

—evaluated "Project Teach," a week-long teachers' workshop in March sponsored jointly by COE, Mennonite Publishing House, Bethel College, and Hesston College. The department approved another "Project Teach" within the next year.

—approved the formation of an intergenerational poverty education team to visit conference churches. The commission budgeted $5,000 in additional funds this year for poverty education. The team would probably not begin functioning until fall.

—suggested a membership class seminar later this year.

—okayed a family camp to help families with Christian education in the home. Date and place are yet to be confirmed.

—approved the request of Jake I. Pauls, director of youth ministries, to work four-fifths time. However, the department emphasized that this did not imply a reduction of concern for adequate staff in youth ministries. The commission may hire some additional professional services.

A new member of the department at this meeting was Mary Lou Cummings of the West Swamp Mennonite Church, Quakertown, Pennsylvania.

Bethel social work program involves field experiences

An experience-oriented program in social work is completing its first year as a full-fledged department at Bethel College.

One of the introductory projects available to students considering a career in the social work and social service fields involves residing as staff at Elm St. House. Elm St. House, a transitional living facility in Newton, Kansas, is an extension of the Meadowlark Homestead program. Arlen Epp, a 1968 Bethel graduate, directs and coordinates the house program.

The six Bethel students who live at Elm St. House each semester are responsible for providing residents with the kinds of support they may need, including helping them find jobs and work through difficulties encountered at work and helping them to express their emotions appropriately. The staff also help residents define and take the responsibilities demanded in community living so that they can adjust more readily to the demands placed on them in community life.

To date, seventy-nine persons have taken one or more courses in the social work area.

Evangelism, social issues concern NAE

"Only a burning heart and a helping hand will win our world to Christ," said Myron F. Boyd in his presidential address to the annual convention of the National Association of Evangelicals, May 1-3 in Portland, Oregon.

He rebuked evangelicals for so often neglecting social concern, while commending their proclaiming the gospel. He pointed to the great evangelical social reformers of the past as examples for today: Wilberforce, Finney, Moody, and William Booth.

"I am deeply bothered by the very visible fact that today's modern Christian seems afraid to express Christian love," declared Bob Harrison, Portland black pastor. He further told the NAE delegates, "I am also bothered by the fact that it has taken a bunch of hippies —unwashed and antisocial—to drive home to us that they (in their uninhibited, anti-institutional way) are more free to express love (even a trite, shallow love) than are those who make up the membership of the Christian church." He challenged his 1,300 hearers to demonstrate Christian love by visiting their "brothers in need" in prisons, labor camps, and neglected homes.

Yet evangelism was the pervasive topic of the three-day conference. Nathan Bailey, president of the Christian and Missionary Alliance, early in the conference stated, "Is it going to be business as usual, or are we going to be committed to a fresh proclamation in these times when the world is ripe for the appeal of the gospel?"

David Breese, Hillsboro, Kansas, closed the conference by stating that we are living in the time of the decline of western civilization, yet saying, "We are also living in the day of unprecedented evangelical opportunity."

A drama, "Ten miles to Jericho," on Wednesday evening was matched by the unscheduled drama of several conflicts between the NAE resolution committee and the social concern commission. Martin Schrag of Messiah College spoke out against the implied approval of the Vietnam conflict in a statement about veterans' rights. A resolution favoring capital punishment, passed without dissent last year, was up for reaffirmation this year. After an eloquent plea from the floor that statistics show no deterrent to crime through capital punishment, this year's resolution barely passed on a voice vote.

Other resolutions called for integrity in government, opposed abortion on demand, and supported "the rights of religious institutions with respect to employment of personnel of their own persuasion." An amnesty resolution urged Congress to pass such legislation as needed to assure fair and impartial treatment of "those who, though sincere, have broken the law." It did, however, recognize the rights of conscientious objectors.

A position paper presented and passed said in part, "Evangelicals do have a responsibility for their nation under the mandates of Christian love: to run for office, to be active at the local level, to be vocal on great issues, to stand for God and his truth in every relationship of life, and to do so within the freedoms guaranteed by the constitution."

The commissions and affiliates, as usual, provided the most creativity. The higher education commission heard that too many Christian educators have lost their sense of mission and are more interested in "gaining status on the totem pole." A report on Key 73 to the evangelism and home missions association indicated that the nationwide evangelistic effort was making unprecedented breakthroughs — despite limitations in funding and critics on the right and left, including the Jews. According to the report more than 150 groups are pledged to reach millions in North America with the gospel.

Robert Girard, author of *Brethren, hang loose,* told the evangelical churchmen that his church had ceased to be a one-man show. His people are "discovering an excitement in realizing that they have a real place in the ministry of the church." "God does not live in church," Mr. Girard stated. The members have moved out into the neighborhood, with a proliferation of home groups.

Strategy groups discussed management, independent churches, involving young adults, and breakthroughs in the evangelical foreign missions association.

The National Association of Evangelicals has a membership of thirty-three denominations, representing some 36,000 churches. Member groups include the Mennonite Brethren Church, Brethren in Christ Church, and the Evangelical Mennonite Church (Fort Wayne). Individual and congregational membership is possible and includes several congregations of the General Conference Mennonite Church.

George Willms, Newton, Kansas, publisher, was honored as layman of the year by NAE for his long service in the Newton community, in the Western District Conference, and as printer of NAE's official publication, *United evangelical action,* since its founding nearly thirty years ago.

Myron F. Boyd, Free Methodist bishop, continues as NAE president. Paul E. Toms, Boston, was elected first vice-president. *Heinz Janzen*

Indian religion may have held key for present

The American Indian, whose culture was almost destroyed by the white man who brought a sophisticated religion to "save" him from his barbarism, may all the time have held the key to the survival of his conqueror and the foreign culture.

So argued theologians who are specialists in American Indian religions. They addressed an American Academy of Religion group recently at a congress of some 3,000 biblical scholars in Los Angeles.

Professor Ake Hultkrantz of the University of Stockholm and Professor J. W. E. Newberry, University of Sudbury, Ontario, discussed the religion of the American Indian, which they agreed provided in its concept of the wholeness of man with nature a forgotten key to a viable theology for modern man.

Indian religion also is valuable, said Mr. Hultkrantz, in opening a window to the stone-age faith through which presumably all sophisticated religions of the world have developed, and as such warrants scrutiny and more profound study on the part of modern theologians.

"Indian religion must take its rightful place as one of the great religious traditions," he said. "It is no finished chapter but a continuing phenomenon of our times."

He further stated that the remaining Indian people are caught and torn between two cultures. "What is needed is a recognition on the part of the church that the native concepts were and are basically religious ones, that they hold truth which they were expressing in their own way when the white man fell upon them, but that the invaders were blind to what they found."

Making things work in Bangladesh fields

The following report was written by Maynard Shelly, MCC worker in Bangladesh.

When he came to the farm school in Bangladesh, Al Geiser found a threshing machine imported from Japan standing idle.

Nearby, women were beating rice straw with sticks and throwing the grain into the air with bamboo trays to winnow out the chaff.

"Why not use the threshing machine?" asked Al.

"It doesn't work and no one can make it work," he was told.

"We'll see," said Al, confident that he would get it going.

Making things work is Al's stock in trade whether it is on the job for Kidron Electric, a good-sized plumbing and heating firm near his home town of Apple Creek, Ohio; teaching in a vocational school in Korea; or building a mobile home in Pakistan.

While working for the Mennonite Central Committee in Pakistan, where he finished up four years of service in 1971, he built a threshing machine which "didn't work too badly if I must say so myself" and which was an improvement over machines available on the local market "which were more hammer mill than threshing machine."

Al came to Bangladesh last summer for a second term of overseas service after spending a year back in Ohio. "I got tired of fixing garbage disposals and dishwashers" which he sees as "some of the most glaring inequities" in a world where so many people don't even have enough food.

Al is now teaching young farmers in Bangladesh how to operate and maintain power tillers so that they will be able to cultivate more intensively their small fields and grow the increasing amount of food so urgently needed by the 75 million people who make Bangladesh one of the most densely populated countries in the world. Squeezing more food out of the available land is a major goal of the work of MCC which has a team of nine people developing programs to build crop yields.

Working with three Bengali mechanic-instructors, Al takes twenty men through a five-months course that teaches them to analyze engine problems before taking the machine apart, an improvement over the let's-open-it-and-see approach.

Al's class is part of an agriculture training program sponsored by a French Canadian Catholic missionary society in the southern district of Barisal in the village of Padrishibpur, where Portuguese missionaries came almost four hundred years ago. From the centuries-old white church on the bank of the village's small river it is only a short walk to the workshop where Al gives instruction on what to do with a power tiller's diesel engine when dirt in the fuel line is suspected. "First, check the filters in the fuel line," he says, speaking Bengali, which he learned quickly because it is much like the Urdu language he picked up in Pakistan.

Trainees coming to Padrishibpur also receive lessons in crop and farm management from a Filipino agriculturist. Students go into the field, level the ground, weed vegetables, and transplant seedbeds to learn firsthand new ways and methods of growing food.

He finds new ways to improve farming with the equipment available. Looking at the power tillers being used on the mission's demonstration farm where potatoes are being grown during the dry, cool winter months, he discovered that they could be fitted with a ridging attachment that would build the potato rows up eight inches, making irrigation more efficient.

And looking at the Japanese threshing machine, he found that with a bit of adjustment and asking the farmers to cut their rice with longer stems up to thirty inches, the thresher would work smoothly.

Padrishibpur, which is Al's adopted home, is an isolated village at land's end by western standards. It is thirty miles by river to Barisal, the nearest town with stores and a motion picture theater.

But in Bangladesh, as in Pakistan where he lived in a village for eight months, Al prefers to live where people live whom he can help.

Al Geiser, left, MCC volunteer in Bangladesh, and Bengali men work on an irrigation pump.

RECORD

Ministers

Pramode Ram, a 1973 graduate of Union Biblical Seminary, Yeotmal, India, became pastor of the Korba (India) Mennonite Church April 1. A native of Korba and Champa, he is the youngest man to begin a pastorate in the Bharatiya Mennonite Church Conference.

Ram

Weaver

S. Douglas Weaver has begun as pastor of the Bethel Community Church, Santa Fe Springs, Calif. He has been serving as assistant pastor of the South Bay Baptist Church, Torrance, Calif. He is a Christian education consultant for Gospel Light Publications, Glendale, Calif. Mr. Weaver holds a master of religious education degree from Conservative Baptist Theological Seminary, Denver.

Workers

Jeanette L. Koop Flickinger, Monroe, Wash., began one year of voluntary service May 2 in Hamilton, Ont. She will work in an earning position as a medical receptionist and also assist in the programs of the Welcome Inn, the community center which operates out of the VS unit house. Members of the voluntary service unit share earnings so that some can work in positions which offer no salary. Ms. Flickinger, a member of Monroe Community Chapel, is the daughter of Robert and Mildred Koop of Monroe. Jeanette has attended Eastern Washington State College, Cheney, Wash., and received the medical assistant certificate from Northwest College, Kirkland, Wash., in 1972.

HELP WANTED

DAY-CARE WORKERS

Male and female day-care workers or Head Start aides needed beginning summer or fall. Locations: Champaign, Illinois; Elkhart, Indiana; Fort Wayne, Indiana; Hammon, Oklahoma; Hutchinson, Kansas; Liberal, Kansas; Markham, Illinois; Oklahoma City, Oklahoma; Phoenix, Arizona; Wichita, Kansas. High school diploma required. No experience necessary. Voluntary Service support of room, board, travel, and $25 a month provided. Write: Personnel Office, Box 347, Newton, Kansas 67114.

Amelia Irene Lehl, Portland (Ore.) Mennonite Church, has begun a one-year term of voluntary service as a community worker in Champaign-Urbana, Ill. She is a 1972 graduate of Metropolitan Learning Center, Portland. The Champaign-Urbana voluntary service unit is locally sponsored by the First Mennonite Church, a member of both the Mennonite Church and the General Conference Mennonite Church. Voluntary service projects include day care, drug abuse counseling, tutoring for high school equivalency exams, and medical services.

Lehl

Bernie Neufeld, Winnipeg, has been appointed music instructor by the Canadian Mennonite Bible College for the coming year. Mr. Neufeld, who holds an MA in choral literature from the University of Iowa, has previously taught at Westgate Mennonite Collegiate, Winnipeg, and Mennonite Collegiate Institute, Gretna, Man.

Rodney Sawatzky has been appointed as a part-time instructor in history by Canadian Mennonite Bible College. He is currently completing work on his doctorate at Princeton University. He has received a Canada Council grant for researching Mennonite historiography. Prior to his earlier three years of teaching at CMBC (1967-70), he spent a year as instructor at Menno Bible Institute, Didsbury, Alta.

Leon Stauffer, Salunga, Pa., has been appointed general secretary of Eastern Mennonite Board of Missions and Charities. He had previously been appointed secretary of the Eastern Board. In both positions he succeeds *Ira J. Buckwalter.* As secretary, Mr. Stauffer will act as a legal officer of the Eastern Board. As general secretary he will serve as administrative head of staff. He came to the Salunga headquarters in 1966 and has served as assistant voluntary service director, voluntary service director, and associate general secretary. He is a 1964 graduate of Penn State University and is a candidate for a master's degree in counseling from Millersville State College.

Audiovisuals

Amnesty or exile, a new black-and-white documentary movie sponsored by the Interfaith Committee on Draft and Military Information, is available from MCC Peace Section.

The film attempts to provide an understanding of the estimated 500,000 prisoners, exiles, and veterans who would benefit from a general amnesty given by the United States.

The film presents the complex issue of amnesty through a series of excerpts from interviews with draft and military exiles, military personnel in the United States, and Pentagon representatives, and through selections from hearings on amnesty in Congress.

A guide, including background information, discussion questions, and a bibliography, accompanies the thirty-five-minute film.

Write Audiovisual Department, MCC, Akron, Pennsylvania 17501.

Calendar

June 14-17—Pacific District conference, Dallas, Ore.

June 21-24—Northern District conference, Freeman, S.D.

July 7-11—Annual sessions of Conference of Mennonites in Canada, Edmonton, Alta.

Aug. 3-9, 1974—General Conference triennial sessions, St. Catharines, Ont.

Canadian

June 1-3—Songfest, Alberta Mennonite Youth Organization, Tofield.

Eastern

June 2-3—Seventieth anniversary celebration and mortgage burning, First Church, Allentown, Pa.

June 3-8—Bible conference and beginning of drive-in church, East Swamp Church, Quakertown, Pa.

Western

May 25-28—Mennonite Camping Association conference, Deer Creek Christian Camp, Pine, Colo.

REVIEW

The rural church in a seductive culture

Rural ministry in the changing community, by Rockwell C. Smith (Abingdon Press, Nashville, 1971, $5.00) is reviewed by Walter Neufeld, pastor of the Eden Mennonite Church, Moundridge, Kansas.

THIS BOOK is an attempt by the author to understand the many ways in which the modern rural church is affected by the society and culture in which it lives. It describes the context within which the rural church must interact with a modern, hostile, and in some ways, a seducing culture. He concludes that there is a vital role for the modern rural church in a changing world, provided that the rural church and its pastor come to a rather sophisticated sociological knowledge of community and group processes.

He indicates that the mobility of people in modern times and the consequent urbanization of so many people who formerly had roots in rural life, has had a marked negative effect upon identity and self-confidence in the spiritual pilgrimage. He strongly suggests that urbanization, though it provides vast resources of personnel and wealth in a small geographic area, nevertheless deprives rather than enriches the rural people that it affects. One reason is that this has brought "radical change" as a way of life to an area which finds radical change foreign and strange.

There has been, in recent years, a radical multiplication of power in the hands of men. Thus the traditional and rational norms of control no longer seem relevant. Man stands alone without significant guidance at the point of his newly achieved power. He does not know how to use this power or how to prevent others from using it against him.

At the same time that man has gained this power (which now becomes a threat to him), his mobility has separated him from his fellows, thus removing a context of security that rural people had felt until now. This has made man at the same time powerful and lonely, and therefore subject to many fears. In the resulting search for security, modern man has accepted the regimentation of his common life at the loss of some of the very basic freedoms.

The author invites consideration of some basic principles for pastors and churches who desire to make the effort to understand the circumstances in which they must live. He proceeds with a discussion of eleven basic concepts which were chosen by members of the Rural Sociological Society as being "of major importance for a pastor serving a town and country church."

The author proposes that "knowledge" in these areas becomes "power" for the pastor and the congregation that can make them relevant to the everyday life of the people in the church and in the community. A congregation is never "educated" but must always continue to learn and to seek to understand the society and world in which we live, with the hope of becoming more effectively human in our communities.

The author concludes by suggesting that there are two main options for modern man. Power, mobility, alienation, and fear may accelerate and bring on those forces that destroy our stability to a degree where we make the ultimate appeal to nuclear destruction. On the other hand, if we can skillfully cope with the powers of fear and alienation, we may yet succeed in managing change so that we can realize for ourselves and all mankind the tremendous potential which exists in modern society.

I found this review of sociological processes refreshing. I believe that the book has a special relevance to the Mennonite church, because we are still very rural in spirit and makeup, if not in geography. Further, it has relevance to congregations that would like to take a prophetic stance in relationship to the mobility, alienation, insecurity, and violence that have become everyday realities for all of us.

Published

Twelve becoming by C. J. Dyck, the biographies of twelve Mennonites of the past and present, will be published by Faith and Life Press, Newton, Kansas, June 1.

Frank Ward, executive secretary of the Commission on Education, said the book was intended for use by study groups, church classes, and families with children junior age and below.

"I think C. J. Dyck has done a fine job of gathering historical material and writing so the book is usable for a wide variety of age groups," Mr. Ward said.

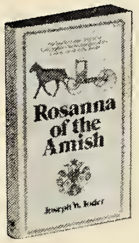
Included in the book are biographies not only of General Conference Mennonites, but of those in the Mennonite Church and Mennonite Brethren Church.

The twelve biographies are of Menno Simons, Christopher Dock, Johann Cornies, Johann Oberholzer, David Toews, C. K. Klassen, Nicolai Siemens, Harold S. Bender, Joe Walks Along, Ngongo David, Lena Graber, and Suhadiweko Djojodihardjo.

Price will be $2.95 when ordered in bulk through General Conference congregations, $4.50 in bookstores.

Accompanying the book will be a study guide written by Bertha Harder, Elkhart, Indiana. The study guide will be available by September.

C. J. Dyck, author of the book, is professor of historical theology at Mennonite Biblical Seminary, Elkhart.



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LETTERS

Praying for our nation

DEAR EDITOR: Tonight I listened to the president explain his relation to the Watergate scandal. I had hoped that under the sobering weight of this tragedy the president would make a simple, humble statement and like King David might have simply said, "I have sinned against the Lord" and the nation. I had hoped for too much.

Deeply troubled as I am about the monumental evil which has been found in the president's inner circle, I do not see this as unique to this administration. It is cut of the same fabric of evil to be found among "the best and the brightest" men around Kennedy and Johnson who led us with a chain of falsehoods into the most shameful war in United States history.

And yet, during these recent weeks I have found a new pride in our American political system, suggested by such evidences as these:

—That a twenty-four-year-old night watchman was alert and did his duty.

—that a conservative Republican senator from Arizona had the courage to declare, "There's a smell to it. Let's get rid of the smell."

—that a North Carolina senator and his senatorial investigatory committee could not be frightened off by an Attorney General with his arrogant assertion of presidential power.

—that two reporters from a much-abused newspaper have been able to dig out facts that all the president's special investigators could not find.

—that a federal district judge has been insisting that the president's men shall be brought to justice.

—that a pastor on Easter with the presidential family present spoke of King Agrippa: "for the king knoweth of these things. . . ."

I am praying tonight—a prayer of gratitude and encouragement for the press, the American judiciary, and the American Congress—all of these courageous expressions of a nation's conscience. I am also praying for our nation —hurt and betrayed—but a nation with a capacity to face ugly truth and to recover with confidence from tragedy.

I am also praying for Richard Nixon. I pray that he might think of us more highly as an American people. I fear he has underestimated our capacity as a people to accept and recover from shocking truth.

Tonight after the president's broadcast I read these lines in the *Washington news*—gospel insights in a secular newspaper!

"As Mont St. Michel and Chartres came to symbolize medieval man's abiding search for fulfillment through obedience to God's will, so Watergate has become the tawdry emblem of a culture which measures men by what they have rather than by what they are. . . .

"Our tawdriness . . . destruction lies in the path we are following. . . .

"So, if the worst is true, perhaps it will shake us to our very core. And it will require a tremor of that magnitude to dislodge us from the amoral no-man's-land we presently occupy."

This newspaperman suggests that the tragedy of Watergate may be a tragedy in each of our lives—a bit of Watergate in each of us, "I have sinned against the Lord." I have sinned—

—when I allow the end to justify the means. . . .

—when I am more loyal to my close-in buddies—the Haldemans, the Ehrlichmans, the Deans—than to the people . . . .

—when I seek to justify my sins by saying that others are doing it or have done it too. . . .

—when I say that my sins are minor (mistakes of zealotry) and that there are bigger issues to which I must address myself. . . .

—when I refuse to face the scandal in my life and just hope it will all go away. . . .

—when I am so obsessed with success in the ways of this world that I trample on others and violate human values. . . .

And so I am praying tonight for Richard Nixon, the nation, and myself.

We are in deep trouble. For those of us who believe in penitence and forgiveness, there is hope. *Robert Kreider, Bluffton, Ohio 45817.* April 30

Mind-blowing exercise

DEAR LARRY: Dan U. Dalke's letter (April 17 issue) gives excellent opportunity for a consciousness-raising exercise for both men and women.

In place of words denoting maleness, use female terms. In place of female, use male. For example, Mr. Dalke's comments, "The wife's responsibility is to submit to the head of the marriage, her husband. The woman was created for the man, not the man for the woman," would be reread as follows: "The husband's responsibility is to submit to the head of the marriage, his wife. The man was created for the woman, not the woman for the man."

MEDITATION

The gift

O God,
here we are at church again.
We come here every Sunday.
Somehow it makes the week go better.
Renew us, O God.
We sit and daydream
planning for the week.
O God, wake us!
You gave us a priceless gift—
Eternal life!
We took the package
years ago
when our name was added to
the church membership.
When will we open it,
and see how precious it is,
and want to share it as you directed?

Darlene Schroeder

If you *feel into* this exercise and *stay with* your feelings, you will experience a startling mind reaction whether you are male or female. Let your feelings absorb you. Here is another instance: "I'm sorry, gentlemen, but as far as leadership and responsibility, it's a woman's world, and God is *not* "Our heavenly Father!" Really blows your mind, doesn't it?

What if it were really to happen? What if woman did unto man as it is done to her?

Thank you for Joyce Shutt's "The sermon I never heard." I enjoy reading *The Mennonite. Lois Kemrer Eckman, 516 Capri Rd., Lancaster, Pa. 17603.* April 18

Should man rule regardless?

Dear Editor: God is a Spirit and they that worship him must worship him in spirit and in truth—John 4:24. Is revelation of truth and spirit an inherent quality determined whether man or woman?

There are many cases where certainly the spirit of the male is not in accord with God's as much as the woman's. Should then the man rule the family or household regardless?

Rachel had other plans than Isaac, and Jacob (Rachel's plan) was the chosen of God. *E. R. Moser, Bluffton, Ohio 45817.* April 18

Resisters deserve honor

Dear Editor: The American Government should grant amnesty to those Americans who refused to participate in the Vietnam War.

The truth is that all American opinion opposing American participation in the Vietnam War modified, to some extent, American participation in that war and had it not been for this opposition there would have been no limit to American efforts to win that war—even to, and including, use of America's nuclear arsenal — and this is true despite any claims of less rational and perceptive Americans to the contrary.

Thus, to America's Vietnam War resisters the entire human race is greatly ndebted. Except for them the planet Earth would now be the scene of the desolation following a nuclear war.

By the actions of those resisting the Vietnam War—American and foreign—he human race has been given another chance to look around and seek anew he way to avoid nuclear holocaust.

The Vietnam War resisters played by far the most useful American role in the Vietnam War as a chastened and intellectually awakened American Government at some future time publicly will concede.

Vietnam War resisters deserve not only amnesty but also the highest honors the American people can bestow. *Derwood M. Dudley, Campbelltown, N.Y. 14821.* April 14

Price tag for amnesty

To the Editor: I have felt led to reply to the article on amnesty (April 24 issue) entitled "A multicolored problem." I feel Mr. Sack has given us a lot of good thought material. He has said it just as it is.

I, too, am willing for these young men to be granted amnesty, providing they would be willing to render some kind of constructive service to this country for a reasonable time. I wish these young men had not chosen the route they did. Surely they did not weigh all consequences. Our government is quite fair in that it offers these young men an alternative service to perform.

I would like here to point out one specific truth which I feel many have been overlooking. It is this: Freedom is not free; it has a price tag on it. If freedom didn't cost anybody anything, it probably wouldn't be worth having. I would like to remind the young men who chose the freedom in Canada or elsewhere of the price they are now paying for that freedom.

Yes, I am quite aware that one's Christian conscience comes ahead of patriotism to one's country, but I am sure those who chose the alternate service could maintain their Christianity in clear conscience. Many of the prisoners who returned said it was only by the help and grace of God that they were able to endure and survive. God hears his children in all circumstances. *Adrien Lehe, Route 1, Goodland, Ind. 47948.* May 2

About letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

Contents

Comfort me with something creamy 330
The fat is in your head 332
Spectator or participant? 333
News 334
Record 340
The rural church in a seductive culture 341
Letters 342
The gift 342
The participative creation 344

COVER

"Best friends"

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The participative creation

A CREATIVE WORSHIP TEAM sponsored by the Commission on Education has just finished a second year of working with local congregations and other church-related groups to create music and drama primarily for the worship service.

The term "creative worship" might have made some people defensive about their traditional patterns of worship. But out of the twenty-some groups with which the team worked, almost all received positive response from other members of the congregations.

Lyle Preheim and Darnell Laut, the team members this year, attribute part of their success to the choice of biblical themes. But they say the reason for most of the success has been the fact that, in each place the team went, local people chose the theme, wrote the drama and the music themselves, and then performed it.

Intentionally, the team did not come in with a prepackaged script. They came with a method —letting people participate in the creation of the production and letting them realize that they, too, had creative abilities.

The key to acceptance of the production by the rest of the congregation was the full participation of people the congregation knew and trusted.

In addition, the best successes were with intergenerational groups, the team said. Homogenous groups of teen-agers or pastors did not produce the creativity found when people of different ages and opinions clashed and emerged with a common product.

The experience of the worship team has something to say to other areas of congregational life and perhaps to the conference as well.

Ill feelings result when new ideas are introduced by someone "who knows what's best for you people." Harmony comes when a wide spectrum of people have the opportunity to participate in decision making and can, themselves, create the new out of the old.

Allowing participation, even of dissenters, does not mean pretending there is no disagreement. Diversity is real. The point is that diversity is not to be feared. It is to be relished for the creativity and prophetic witness it can produce.

It is easy to fear those with different beliefs about the Holy Spirit or those who use a different religious vocabulary or those with different life styles or those with a different amount of courage to do what is unpopular or those with a different cultural background or those of a different sex or generation or nationality.

But diversity within the body of Christ is to be accepted and used to its best advantage.

There are difficulties with allowing everyone to participate in decision making.

—Decisions take longer when everyone has the opportunity to express an opinion. Some people want to be coaxed to participate. Others monopolize the time.

—Conflict is impossible to avoid. But conflict constructively met is preferable to conflict buried beneath the smoke of superficial unity.

—It's harder to preserve the status quo, especially if the status quo has been preserved by a few in authority.

The result, after people can listen and respond to each other, will be a more open atmosphere where differences and unity alike can be recognized and programs can proceed without rebellion or disgruntled acquiescence. LJ

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Jesus is coming back

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11).

Waldo E. Harder

THE RETURN of the Lord Jesus has intrigued students of the Bible down through the centuries. It is taught in the Old Testament, by Jesus himself in the Gospels, preached by the apostles in Acts, taught and elaborated in the epistles, graphically described in Revelation, ending with Jesus' own promise, "Surely I come quickly."

Yet this "blessed hope" probably has been more misunderstood than any other major teaching of the Word, ridiculed by some because of its controversial nature, since it is an event that is still in the future. With arbitrary date-setting like 1844 by the Millerites in Russia, 1914 by Jehovah's Witnesses, 1945, 1947, 19 ?, 2000 *ad infinitum,* or rash identification of nations, events, and personalities, e.g. Caesar, Napoleon, Hitler, or Mussolini as Antichrist, the doctrine has been brought into ill repute in some circles. Others have avoided it in their teaching and thereby robbed Christians of the blessedness of this hope. Gratefully, the teaching is once again coming to the fore and, hopefully, upon thorough scriptural authority without some of the earlier excesses.

The return of its Lord is the greatest event awaited by the church. But why? To put on a spectacular show for the world? Hardly. To demonstrate to the world powers and rulers who is the master of the universe? Not really. Then why is he coming?

Jesus is coming back again to fulfill his promises. He repeatedly stated, "I will come again," "The Son of man cometh," "when the Son of man shall come." The entire Olivet discourse recorded in Matthew 24 centers on his return and then is illustrated by the three parables of Matthew 25: the ten virgins, the talents, and the sheep and the goats.

His upper room discourse recorded in John 13-17 contains a section expressly stating it in chapter 14. The last question asked him by his disciples as recorded in Acts 1:6 was not answered by our Lord, but by the angels as he disappeared in the clouds, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Jesus is coming to complete our redemption. The salvation Christ came to bring has many facets, like a jewel carefully cut and polished. It involves the new birth or new life residing within us, and our new standing before God as a result of the guilt of sin being removed and the righteousness of Christ being reckoned to our account. It has brought us into the family of God as full-fledged sons and coheirs with the Lord Jesus Christ himself, and it has set us apart as belonging totally to God and separated from the world. But is that all? Is the plan of salvation simply a story of the past, which God proposed before the foundations of the world were laid, and which he accomplished in the God-man, Christ, who came to live on earth, to die, and to rise again nearly 2,000 years ago? Is salvation just in the present when I put my trust in him and become the new creation described above? Is that all? No.

There is yet another chapter to be written, entitled, "The blessed hope," which begins with "the rapture" when "the trumpet shall sound," "the dead in Christ shall rise," the living saints changed "in a moment, in the twinkling of an eye," when "we shall be like him, for we shall see him as he is" and he will share with us his glory.

Paul states that if Christ did not arise and that Christians do not arise, we are the most miserable of men. But to the contrary, the second coming of our Lord brings to a glorious climax the total program of our redemption, our glorification with him throughout all eternity.

The predictions in the Old Testament of the coming of the Messiah, we now see clearly, came in two stages: first in humility to redeem mankind from sin by dying on the cross, and secondly, at some future date to return in glory. Similarly, the second coming has two aspects or stages: his coming *for* the church, called the rapture, and his coming *with* the saints, commonly called the revelation. The following purposes of his coming, we believe, take place after his revelation.

Jesus is coming to complete God's program for the Jew. One of history's strangest enigmas is the Jew. For nearly 3,000 years he has enjoyed the special blessing and protection of God, while being repeatedly subjected to attempted destruction and extinction. (Esther 3 and Hitler during World War II are examples.) Now, after nearly 1,900 years of being a vagabond on earth, our generation witnessed a modern miracle in 1948 when the Jewish nation was reestablished in the land of Palestine.

Abraham, the father of the Jewish nation, was chosen by God to be a special channel of blessing through whom all the nations of the earth should be blessed. Throughou

the Old Testament, as well as in the New, God has given many promises to the Jew that up to the present remain unfulfilled. Has he forgotten these or the Jew himself? Not at all.

The prophets frequently speak of the regathering of Israel after having been dispersed among the nations. An interesting reference occurs in Isaiah 11:11, which says, "The Lord shall set his hand *again the second time* to recover the remnant of his people. . . ." The context of this in verse 10 connects this with the "root of Jesse," the Lord Jesus Christ. The first gathering took place at the command of Cyrus in 516 B.C. and thereafter. The second regathering is associated with the coming of Jesus, obviously not at his first coming, for they were shortly thereafter dispersed in A.D. 70, but at his return.

In the writings of Paul we also have a reference to the Jew in the course of the ages. It is found in Romans 11: 25-26. After discussing the place of Israel as related to salvation by grace through faith, he arrives at a conclusion near the end of this section "that blindness in part is happened to Israel, *until* the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.' "

This, I believe, is what Zechariah refers to when he predicts, "They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son . . ." (Zech. 12:10). It is then that the Lord Jesus Christ will set up his millennial reign as king of the Jews in which he will rule the nations with a rod of iron with justice and equity.

Jesus is coming to culminate the course of the ages. Scripture is replete with teaching about the blessings of an eternity with God and also with the teaching of the judgment of the lost and their punishment. But it is not until the last book in the Bible that the time sequence is clearly spelled out for us. The saved have already been raised, and living Christians have been changed at the rapture and have been judged for their works at the judgment seat of Christ (2 Cor. 5:10). In Revelation 20:5 it speaks of this first resurrection, but also states that "the rest of the dead live not again until the thousand years were finished." But when they are raised, they stand before God at the great white throne to be judged, and not having their names written in the Book of Life, are cast into the lake of fire where the devil, the beast, and the false prophet are.

But this is not the end. The last two chapters of Revelation give us an account of the new heaven and the new earth, for the original ones have passed away. Then in an attempted description in which human language is utterly inadequate, we are told of the beauty and glory of the New Jerusalem prepared by the Lord Jesus for his own (John 14:2). The glory and light of it is the presence of God and the Lamb being there in person. In contrast to the earthly vale, there are no tears, death, sorrow, crying, nor pain. The satisfaction of it is described by the "pure river of water of life" and the trees bearing twelve manner of fruits.

Jesus brings the message to a close with the words, "Surely, I come quickly." This is at once a promise, a warning, and an exhortation. It remains for you and me to echo with John in joy and adoration, "Even so come, Lord Jesus!"

The man who came to reconcile

LaVernae J. Dick

"I'LL BET that you can't guess who is coming to visit us!" I said to our three sons on our way home from church one Sunday morning. The guesses were the usual ones — Grandad and Grandma, Aunt Janice, Oscar and Ella. I kept shaking my head.

"One more guess," I finally said. "In the announcements this morning, Pastor Fast said that this person is coming to speak to our church next weekend."

"I know," Stephen, the oldest said, "Orlando Waltner is coming. I'll bet that you thought that I wasn't listening, but I was. Is he going to stay at our house?"

"Daddy asked the pastor if we could pick him up from the airport next Saturday. Then Pastor Fast asked if we wanted to have him as our house guest and I said that either we or Oscar and Ella. . . ."

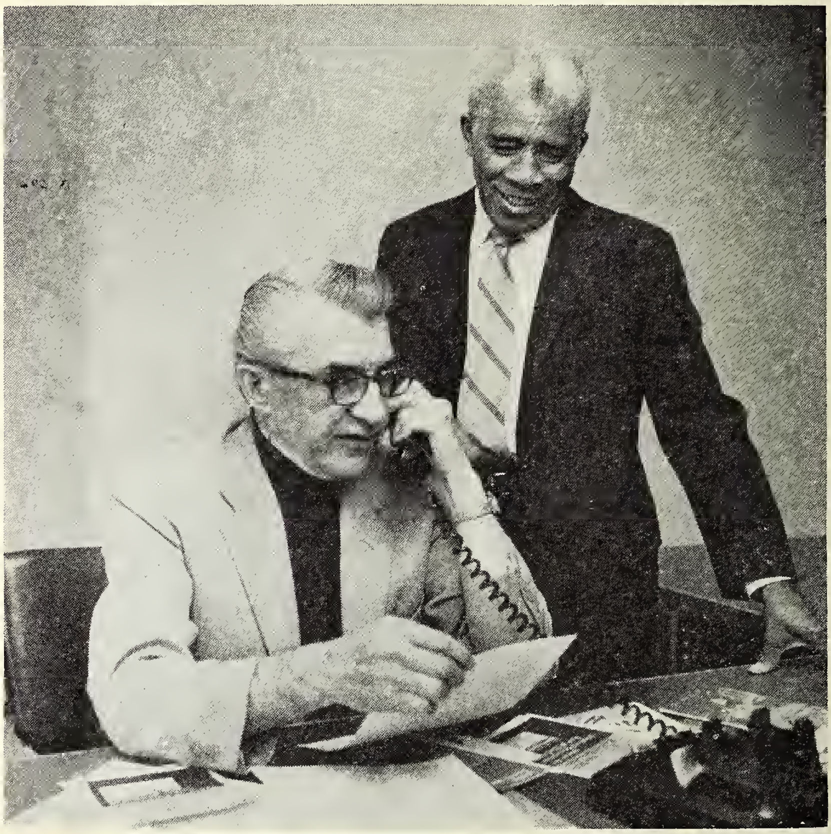
"He's going to stay at our house," Tom, the middle boy, said emphatically to end all further questions about where Orlando was going to stay.

"That's right," the other boys agreed.

As the boys talked excitedly about whose bedroom Orlando would use and what special things we should have to eat, my mind went back to our first visit with Orlando. Then we didn't know him and he didn't stay at our house. At that time, Orlando Waltner was only a signature at the end of a number of letters he had written to us as executive secretary of the General Conference. On that occasion he also arrived on a Saturday.

The reason that brought him to Oregon then was not a pleasant one. No one in our community felt that he could be of any service. All that he had promised in his letters was that he would try to help. But a promise like that doesn't always mean that it is possible. We were having internal trouble in our church. Since General Conference churches are autonomous by nature, all he could really do was to try to bring about some kind of a reconciliation by providing an atmosphere in which the people of opposing viewpoints could communicate.

There is no easy way to help a people involved in a conflict situation within a church. These problems are the results of long periods of undercurrent dissatisfaction, where people have ignored their differences and hoped that they would disappear if not disturbed. Finally, however, the anger, hostility, fear, and hate creep into the open and explode. At the same time the people are also burdened with fear of others, of themselves, and of things which they don't understand. Added to this is the fear of being wrong,



Orlando Waltner, left, a member of the Senior Citizens Service Project administered by the Family Service and Mental Health Center of South Cook County, Chicago Heights, Illinois, and Elmer DeBois, president of the Markham Senior Citizens Club, discuss details of the Bremen Township Senior Citizens Organization, of which Mr. DeBois is vice-chairman. Mr. Waltner joined the Senior Citizen Service Project in September 1971, when the Chicago Heights Mental Health Center initiated programs to help senior persons in their special needs. Before 1971, Mr. Waltner served as a missionary in India for fifteen years and for six years as executive secretary of the General Conference. He will terminate his work in Markham this spring.

Orlando knew that the ministry of reconciliation, which he must assume if this congregation was not to be destroyed, was not only a human process of bringing about an uneasy truce between persons. He was aware that it could not be legislated or handed down in rules. Neither he nor anyone else could order peace into existence. Reconciliation would only come when each person within the group would accept his responsibility from God as a believer.

In the Sunday morning sermon he laid the groundwork for the reconciliation that he hoped would take place. Although it happened almost ten years ago and I've heard hundreds of undoubtedly equally good sermons since then, I've not forgotten the sermon he preached that day. He did not accuse us of failing. There had already been too much of that. He assumed that we were *all* believers, and his sermon centered around the three ways a Christian's love is expressed. First of all, he said, that the believer loves God. Then, he has love for others, the world. Love is complete, however, when there is love for the brotherhood.

Somewhere in the middle of the sermon he introduced the word "frontier" to us and explained that he was using it to mean the no-man's-land between two countries, such as the uninhabited strip between East and West Germany. He talked about the fact that there are frontiers which the believer must pass through and that it is possible to do so with God's help.

He didn't say that we as a brotherhood had frontiers to cross. But we did. He didn't say that it was not possible for us because we weren't really depending upon God to help us. But it was. All he did that day was to sow some seeds for future thought and he depended upon the Holy Spirit to do the rest.

Laying the groundwork was only the beginning of Orlando's involvement in the process of reconciliation. Lines of communication needed to be reestablished between the factions of the brotherhood.

First of all, he and Lyman Hofstetter, the Pacific District's home mission representative who was helping him, invited key people from both sides to come together for several dialog sessions.

These were not easy meetings to moderate because there were so many pent-up feelings. They were released in the form of accusations against each other and, at times, against him. However, it was during these meetings that the people discovered some new dimensions about themselves and others.

Orlando also helped reestablish communication by listening in an attitude of caring. That week he spent hours and hours and drank endless cups of coffee listening to person after person pour out his hurts, concerns, and frustrations. To help them, his listening took the form of acceptance while, at the same time, pointing out some other areas they had missed which might help them to understand what was happening. It was very tiring emotionally.

In some ways that week seemed like an eternity and in other ways the time for Orlando to draw up his recommendations to the congregation came far too soon. He spent that Friday afternoon writing and tearing up reports. He was not satisfied even when he had to call the report finished. He had come to a people who were deeply hurt. He could not give either side what they wanted without destroying the congregation he had come to save. Some solution had to be found so that cooperation of every individual toward the common goal of maintaining a brotherhood would be made easier instead of more difficult.

That evening, when the moderator asked for his report, Orlando acknowledged that he had not been able to do what they undoubtedly had wanted. There could be no winners or losers. Everyone had suffered from the anguish of this conflict. It would not help for either group to give the other a set of rules for their conduct. But the situation could be eased if each person accepted the challenge of bringing out the best characteristics in the other. This would give all persons in the brotherhood the opportunity to develop self-disciplined, inner-directed, self-initiated, and responsible behavior toward God and each other.

The solution that he presented was a difficult task and he was right when he said that it was probably far from what each person had expected. But more important than that, he left behind that evening, the courage to carry on and work diligently for a peaceable resolution of our problems. The next day he was gone.

As often happens in this kind of a situation, Orlando's purpose and his actions in our church community were not understood by all. When others in the brotherhood wanted to know what had been said, he explained that such knowledge would not help the situation. By doing it this way, he carried his own grief and disappointment at their actions. Rather than pour out his resentment by making accusations or letting others know what had transpired, he let all go free. In this way, he shared again by showing us how a sin can die.

Over the span of his lifetime, life has dealt Orlando Waltner many serious blows. He has not always been successful nor have his efforts in other situations always been understood and appreciated. When this happens to some people they become bitter and lash out by condemning other people's failures in an effort to justify their own.

But that has not been the way Orlando Waltner has reacted. Perhaps he feels as deeply as he does for other deeply hurt people because he has first discovered his own inadequacy in some situations and admitted his own culpability to some degree. This has helped him to tear down self-love and some of self-pride which stands in the way of outgoing compassion. His experiences have expanded his compassion and have helped him to enter into the experiences of others with great and tender empathy. He has been able to demonstrate by his own life that what happens within a person is far more important than what happens to him.

"And when is Orlando coming to dinner at our house?" I ask.

"It can't be too soon," the boys shout. "We'll even make homemade ice cream."

In the midst of excitement that prevails whenever we are expecting a guest, they know that when Orlando Waltner comes there will be tranquility, too. For he brings it with him whenever he comes and bestows it as a gift to all who will receive.

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NEWS

Eastern District follows traditional format

Although participants at last year's Eastern District Conference sessions expressed enthusiastic and positive reactions to the scheduling of small interest groups during the course of the sessions, the program committee this year planned a program which followed the traditional lines of the past—reports, speaker, etc. to the entire delegation.

The 175th conference sessions hosted May 3-6 by the Hereford Church, Bally, Pennsylvania, reaped the benefits of last year's small group approach in the fellowship and friendliness of delegates and also in the outgrowth of one of the small groups into In-Depth Evangelism, in which five Eastern District congregations—Richfield, Hereford, East Swamp, Indian Valley, Church of the Good Samaritans, Mennonite—are now involved at varying degrees. This formalized program of goal setting for congregations is concerned with finding out where a congregation is and then moving out from that point to include the entire congregation individually equipped to present Jesus Christ to the community. Most of the churches reported similar needs to establish Bible reading and prayer as daily habits, to develop a closeness between members, and to learn skills to witness effectively of their faith.

Palmer Becker, executive secretary of the Commission on Home Ministries, gave examples of five congregations in the U.S. and Canada which also became involved in the In-Depth study and set goals to meet their needs.

Norriton Community Church work will be phased out as soon as possible. Thirteen persons who recently made confessions of faith will be followed up, but the building will be sold and Charles App, a part-time worker while at seminary, will find a permanent position. The missions committee will be looking for ways to develop outreach in other areas—$1,500 in the budget has been allocated for this purpose.

A resolution was passed to proceed with the establishment of community residences for the retarded using full funding by the Pennsylvania Office of Mental Retardation. The committee will offer to cooperate with Indian Creek Haven (Franconia Conference) and form an inter-Mennonite corporation for this purpose. If cooperation is not possible, the Eastern District will proceed on its own. This committee has been working on this problem for several years.

A multipurpose building will be constructed at Men-O-Lan as soon as the Board of Managers has $30,000, or almost half the proposed cost; Eastern District Conference young people will be asked to solicit for funds in the churches.

Ben Sprunger, Bluffton College president, announced the cooperative church-college leadership grant program. This program would provide equal funds (not to exceed tuition, room and board fees, total $3,100) from the college and sponsoring church. Student aid resources are a major limiting factor in enrolling highly desirable students at Bluffton, and through this joint arrangement both sponsoring organizations would be contributing to the development of the church mission, namely education of its youth as experienced through our Mennonite heritage and values.

Some discussion ensued on the including of deaconesses in a constitution polity revision. The Christian education fund was discussed and work will be done to make the amount available to students more realistic with today's cost of living. Ordinances instead of sacraments will remain in the constitution regarding baptism, marriage, and Lord's Supper, in keeping with the Anabaptist teaching on the difference in terms.

Frederick Mennonite Home will be used from this time on to designate the home for the aging and nursing center at Frederick, controlled by the Eastern District.

Crossroads Community Center was allocated $1,500 over last year's budget. The center had requested $3,000 additional.

Floyd Bartel, Gary Stenson, and Elmer Mumbauer were reelected president, vice-president, and treasurer, respectively. *Marjorie Geissinger*

Medical aid goes to Hanoi through Friends

Representatives of the American Friends Service Committee delivered $20,600 in heart surgery equipment for the Viet Duc teaching hospital in Hanoi and for the Vietnamese Red Cross in April. This is another in a series of such AFSC shipments over the past several years to civilian medical centers in North Vietnam.

Mennonite Central Committee has supported these civilian relief efforts, providing $10,000 of contributed funds for a 1972 shipment and $15,000 for this most recent one.

The executive secretary of the AFSC, Bronson P. Clark, who with three other Quaker representatives visited Hanoi April 14-21, reported that the people there are rebuilding homes, plants, and public buildings with their bare hands.

"Housing is their first priority. They are building simple one-room houses to meet the housing emergency caused by the bombing and are having to use thatched roofs even in cities because of the lack of supplies," Mr. Clark said.

Mr. Clark and his companions also visited Haiphong and the provincial capital of Hong Gai, a city which he said was literally destroyed by United States bombing. "As an American," he said, "I was impressed by the pinpoint accuracy of the bombing. The air force took out what it wanted to and that included homes, schools, and hospitals. The American people have been misled about what the air force was doing; it was punishing people, leveling targets that included schools and hospitals."

Mr. Clark said the North Vietnamese medical specialists now feel that they have definitely established a link between United States defoliants and an alarming spread of liver cancer in Vietnam. These Vietnamese specialists believe that dioxin, a long-lasting, cancer-producing by-product in the defoliants, has been absorbed by fish and shellfish and is now going into the Vietnamese diet.

Custodio and Maria struggle against poverty

The director of the MCC program in Brazil, Don Ranck, has prepared this report.

Custodio Lins (right), who lives in Amaraji in northeastern Brazil, examines an eight-week-old hybrid broiler which is part of a flock which MCC has helped him to procure. On the left is Don Ranck, author of the article on this page.

Northeast Brazil is known for its extensive poverty. The rural masses in the humid coastal region depend on sugarcane for their primary source of work. Those who plant, hoe, and harvest sugarcane are extremely poor.

Custodio Lins and his wife by common law, Maria, are residents of Amaraji, a municipality nestled in the rolling hills seventy miles southwest of Recife, the state capital. The Lins live in a humble mud-and-brick home on a once prosperous sugarcane plantation. Their home is five miles from the only town in the 100-square-mile municipality, where Mennonite Central Committee has placed seven volunteers in the past four years.

Custodio and Maria are over sixty-five years old and have lived in poverty all their lives. They have three children. The oldest, a forty-five-year-old taxi driver, lives in Recife. A twenty-six-year-old mentally deficient son and a fifteen-year-old daughter both live at home. The family makes its meager living working in the sugarcane fields, growing bananas, and doing odd jobs on the sugar plantation. Besides caring for her own home, Maria has been cooking and cleaning occasionally for the absentee landowner.

In 1970 Mr. Lins heard about MCC loans for farmers. He talked to volunteers Tom Lehman and Gene Troyer about starting a poultry project. Tom, Gene, and the Linses planned a small project requiring a loan of $30, the equivalent of one week's pay for Custodio or his son if they worked six long days in the sugarcane fields. The project proposal was approved by the Amaraji Agricultural Loan Committee, a group of four Amaraji residents and Tom Lehman.

Neither chicks nor high protein chicken feed were available in Amaraji, so Tom and Gene bought them in Recife and delivered them. That began a series of loans which were continued by subsequent MCC workers, Don Ranck and Rodney Peters.

Eventually Custodio and Maria took a loan to build a new chickenhouse for 200 broilers or 100 laying hens, the maximum they could raise and market successfully. Attempts were made to encourage several Amaraji residents to sell high protein feed and chicks so that families who were buying and raising chickens could continue to do so after the North Americans left the area.

After many months of painstaking encouragement, a businessman finally agreed to sell the feed in his store. A twenty-three-year-old man who had voluntarily helped with the project for almost a year agreed to accept the risk of buying, delivering, vaccinating, and medicating the chickens.

But there are problems to face. The Lins family lives miles out of town and sometimes has difficulty marketing the birds or the eggs at a profit. The storeowner may raise the price of the feed. The person who delivers the chicks may decide to quit or raise his prices or fail to keep vaccine and medicines on hand. The capital to continue buying chicks or feed may run out. There is no bank or loan agency within thirty miles of Amaraji, and sickness or accidental injury can soon wipe out the small savings that even a thrifty person is able to accumulate. But the chances, nevertheless, seemed good that the project would survive.

One of the most common and difficult problems for any poor person, the danger of sickness or an accident, finally struck the Lins family. Maria fell on the slippery mud outside her home and broke her hip. After a lengthy stay at the hospital and at the home of her son in Recife, she returned home. The pain was almost too much for her to bear. Gradually the pain subsided and she wanted to walk. But she had no crutches.

A strong, light wood was needed and some skill in designing them. But no one, it seemed, could make a pair of crutches. Finally Custodio came to us and reluctantly asked if we could get some crutches for Maria. He was afraid she would lose her will to live, stop eating, and die. Yet he was reluctant to ask for assistance.

With the help of some friends in Canada and the United States who sent special gifts for us to use as we saw fit, we bought adjustable aluminum crutches for Maria. She was overjoyed. She was able to learn to walk again and to help provide for her family.

Custodio and Maria are not the talkative types but the simple words they say convey a deep gratitude. Their simple message is, "Thanks be to God that he sent you to this place."

Alberta Conference told to "make disciples"

"As you go . . . , make disciples" was the theme for the annual sessions of the Mennonite Conference of Alberta April 27-28 in Coaldale.

Gary Harder told the conference that newer translations of Matthew 28 emphasize the making of disciples rather than the going. The church is sent, he said. All are sent to make disciples as they move through their daily lives. The verse is not an admonishment to a few individuals to go to foreign lands, but to each one in his or her situation.

The conference did hear discussions of going to foreign lands, however, in the messages of Howard Habegger, executive secretary of the Commission on Overseas Mission.

Speaking on 2 Corinthians 4:5-7, Mr. Habegger said that the treasure remains the same, but the vessels must change. One of the old mission vessels which must be discarded is western culture. Sixty years ago the gospel was carried to Africa and India with a western point of view, western clothes, musical instruments, and hymnbooks.

The gospel can be communicated through different forms, but must be relevant to the culture of the native people, he said. Paternalism must be taken out of the Christian message.

Waldo Neufeld, director of Faith and Life Radio and Television for the Commission on Home Ministries, told the assembly that people in North America spend more time watching television than all other activity, with the exception of sleeping.

He said the long half-hour religious programs are shown early Sunday morning, when only the church-going people are up. Hence, these programs do not reach the people who need them most.

TV stations are insisting that religious broadcasting be on an interdenominational basis. The documentary approach seems to be more acceptable to the general public than sermons. Open-line programs are of interest to many. Short spot announcements, set in everyday life situations with a final punch line leading to God, are perhaps the most effective, the most useful, Mr. Neufeld said.

In conference action, the Alberta Conference adopted a 1973 budget of $38,230.

The present home for the aged is filled to capacity, and the Calgary churches are building a senior citizens' residence of self-contained units.

The itenerant minister for the conference reported that he had visited many families who live isolated from Mennonite churches and communities. He said these families, as well as many non-Mennonite people, need the services of a pastor on a more frequent basis. The conference accepted a motion to ask the missions committee to work out a course of action and present it to the next council meeting.

Enrollment at Rosthern Junior College (a secondary school) has increased by 30 percent during the 1972-73 term. Plans are under way to build new residences.

Swift Current Bible Institute has an enrollment of fifty-three students, with nine in practical work assignments.

The Alberta Women's Missions Conference was held simultaneously with the delegate conference. The women's conference's total income for 1972 was $28,151, divided almost equally between missions and Mennonite Central Committee. *Ann Harder*

Dollar devaluation — where it hurts

In mid-February the dollar tumbled in value. This was a week after Council of Commissions meetings at which time the annual budget of the General Conference is adopted. What does this mean? How is it affecting us? Where is it hurting most?

The effect of devaluation is felt primarily in our overseas programs. Our dollar simply buys fewer Japanese yens, new Taiwan dollars, etc. of the countries where we have mission programs. The major imbalance is with Japan. The dollar is devaluated 10 percent while the yen was allowed to float. By the end of February the yen was worth at least 16 percent more with respect to the dollar. The conference budgeted $21,813 for work in Japan. It will likely take $3,500 more than was anticipated. The Taiwan budget calls for about $60,360 and will call for an additional $3,000. In addition, salaries for missionaries will have to be adjusted.

The Civil Aeronautics Board has approved an agreement that allows transatlantic air fares to rise because of the dollar devaluation. For flights originating in the United States, the adjustment will amount to an increase of 6 percent. Increases of 2 to 12 percent will apply to traffic headed for the United States from Europe, Africa, and Asia. It will thus cost more to bring missionaries home for furlough and return them to place of service.

Will the dollar be devalued further? No one can be sure. As long as the United States and its citizens spend more abroad than other countries or their peoples are willing to spend in the United States, pressures will continue to push down the value of the dollar. A balance of payments must be restored.

The Commission on Overseas Mission is meeting in June. At that time it will be imperative that the commission try to ascertain: 1) whether the dollar has been strengthened or weakened further with respect to other foreign currencies since February and 2) whether support from our churches and individual donors is high enough to cover the actual and anticipated devaluation loss. *William L. Friesen*

Words & deeds

Church membership in the U.S. during 1972 reached the lowest ebb in institutional growth since the Civil War era over a century ago, according to the 1973 Yearbook of American and Canadian Churches. Statistics compiled by the National Council of Churches from 223 U.S. denominations showed the total on the nation's religious rolls at 131,389,642—an increase of one-fiftieth of 1 percent. With population growth set at about 1 percent annually, the proportion of persons affiliated with churches and synagogues slipped from 63.2 percent of the population to 62.4 percent. Church attendance also continued a thirteen-year decline last year, slipping from 42 to 40 percent. In the peak year of 1955 it was 49 percent. Religion in the U.S. remains highly segregated, the yearbook reported, with some 90 percent of black Christians—14.4 million—belonging to mostly black denominations. The other 10 percent of black members are scattered in mostly white denominations.

The legacy of David Livingstone, the renovator

The following report has been written by James Juhnke, MCC director in Botswana.

On a small rise near the Kolobeng River in Botswana is the place where pioneer missionary David Livingstone worked and preached among the Bakwena tribe for several years in the mid-nineteenth-century. It is a favorite picnic spot for MCC workers in Botswana. Today there remain only a few foundation stones marking the outline of Livingstone's house and the school where his wife, Mary Moffatt, taught the Bakwena children.

We do well to return to the Livingstone legacy in our anxious times. Although it is a hundred years since the world famous doctor, missionary, and explorer died, we westerners who would proclaim the gospel to all nations are Livingstone's companions. His path breaking can point the way for us.

It was a dynamic and self-confident western Christendom which sent forth Dr. Livingstone and hundreds of missionaries like him to preach where man had never heard of Christ. There was evangelical revival in England. The church and her growing missions program were winning the commitment of the age's outstanding leaders. There was peace among the nations—no major multinational European wars in the century from the defeat of Napoleon to World War I. Industry and commerce were growing rapidly. Old oppressive institutions, such as human slavery, were crumbling before the onslaught of benevolent reform. New worlds were being discovered and conquered.

This was all God's work, men of that age believed. The church was working with, not against, the great tide of cultural, economic, and political forces of the day. Dr. Livingstone described the vision in his African journal in 1855:

> "We are forwarding that great movement which God is carrying on for the renovation of the world. We are parts of the machinery he employs, but not exclusive parts, for all who are engaged in ameliorating the condition of our race are fellow-workers, cooperators with God—sanitary reformers and clergy of all sorts, the soldiers at Sebastapol and sailors on the coast of Africa, inventors of the telegraphs and steam engines, promoters of emigration and of prison reform."

The church in its mission, David Livingstone believed, should be in the vanguard of this grand task of renovating the world. Missionaries should pave the way. Once when an elephant hunter passed through Livingstone's mission outpost among the Botswana on the way to uncharted interior regions, the missionary scolded himself for allowing someone else to get on ahead.

The African continent itself, however, proved perversely unsuited to Livingstone's grand design for commerce and Christianity.

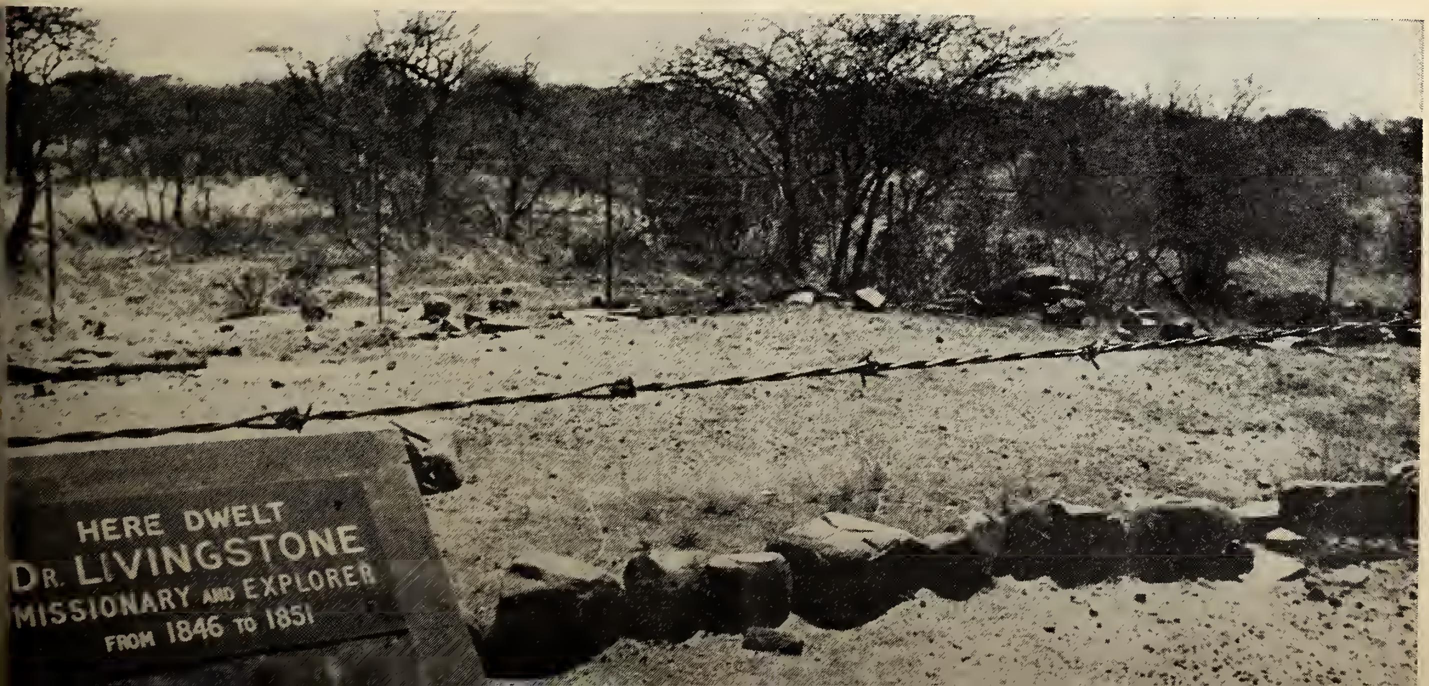
Despite his many setbacks, Livingstone remained throughout his life an affirmer of the world, of life, and of Christ. It is perhaps from this boundless affirmation and comprehensive vision that we can learn from the great missionary a hundred years after his death.

Our imaginations and our energies have been intimidated by the earthshaking upheavals of our time. Worldwide warfare has taught us the demonic nature of national politics. Imperial economic exploitation has eroded the hopes that commerce could be a benevolent force. A gulf has separated the sacred from the secular, and the church seems ready to limit its vision to narrow "spiritual" concerns and to leave the real action in the world to governments and corporations.

There is truly no returning to Livingstone's world or to his ethos. From our perspective, his attitude toward the "heathen" is shockingly paternalistic. Nor need we accept those of his ideas which we today rightly reject as naive—such as the notion that African sloth, ignorance, and nakedness were evils to be simply remedied by European commerce and colonization. We fortunately now can see that the darkness of idolatry and heathenism is as deeply rooted in our own culture as in any to which we go.

But we would do well to appropriate Livingstone's confidence that God is at work to renovate the world and that we can have a part in this great effort. That faith need not depend upon certainty that the kingdom of justice and peace is around the corner. Certainly that part of Africa in which missionary Livingstone toiled is today deeply afflicted by demons of apartheid, poverty, and idolatry which will not soon be exorcised. But we can still expand our vision to affirm with Livingstone that God loved this world and that he has given us the power to be obedient servants in the world.

Below is the site of Livingstone's house and the school where his wife taught Bakwena children in Botswana.



New government sanctions against churches in Zaire

Church-state relations in Zaire entered a new phase this month with the publication of a communique from the Department of Political Affairs which ordered an end to the activities of the permanent committee of Roman Catholic bishops and forbade all religious meetings with the exception of mass and confession. Other religious gatherings are regarded as clandestine and therefore illegal.

Furthermore, it is stipulated that meetings can only be held "within the framework of the activities of the Popular Movement of the Revolution and the JMPR," its youth branch. Severe punishment will be meted out to those who disregard the decision of the political bureau.

The latest action is in line with earlier decisions affecting the churches. Last November the government disbanded church youth groups, and the beginning of March it suspended thirty-one religious journals.

Jehovah's Witnesses banned in Kenya

Kenya is the second African country to ban the Jehovah's Witnesses. The banning order published in the government gazette listed six other sects and societies also prohibited.

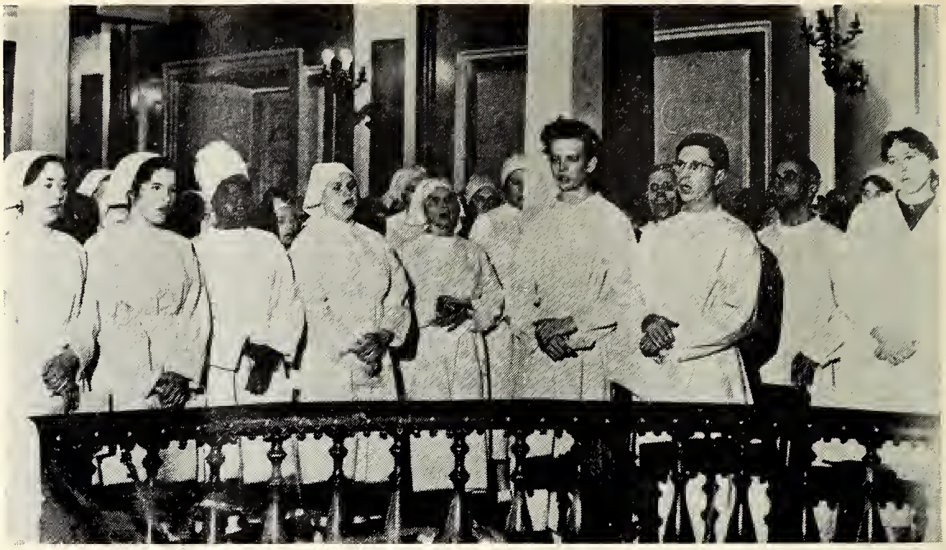
Earlier this spring Minister of Home Affairs Daniel Arap Moi said freedom of worship was enshrined in the Kenyan constitution. But "there is no room in Kenya for those who create panic in the country under the pretext of religion."

First country to ban the Witnesses was Malawi, from which thousands fled to neighboring Zambia claiming they had been persecuted and beaten.

Four dissident Baptists sentenced in Russia

A court in Byelorussia has sentenced four "evangelical" Baptists to prison terms for giving children illegal religious instruction, according to the newspaper *Sovetskaya Byelorussia.* The four are Lidiya Korzhanets, Nina Masyuk, Yevgeni Silchukov, and Ivan Trukhan. They had been tried in Soligorsk.

Although all religious communities are required by law to register with the state, the four belonged to an unregistered sect. Mr. Silchukov had served a prison term beginning in 1967 for encouraging Baptists to break the law.



Baptism in Moscow

Twenty-eight new converts were baptized at the Moscow Baptist Church in the first of four or five baptismal services planned for 1973. More than two thousand persons crowded into the 1,200-seat church for the service. Among the candidates for baptism was Debora Dewala Diaomadji of the Republic of Chad, a predominantly Musilm and animist country in Central Africa, who is in the USSR as a student at the Moscow Medical Institute.

Rutschmans will serve in Bolivia for summer

LaVerne and Harriet Rutschman, teachers at Freeman Junior College, Freeman, South Dakota, will go to Bolivia this summer as mission volunteers under the Commission on Overseas Mission and Mennonite Board of Missions.

At the invitation of the Argentine missions committee, the Rutschmans will serve with Jose and Soledad Godoy in the Santa Cruz area of Bolivia.

The Godoys have been in Bolivia for two years under the auspices of the Argentine missions committee, involved in Bible teaching, evangelism, sewing classes, and the overseeing of eight to ten house groups. Both the Commission on Overseas Mission (General Conference Mennonite Church) and Mennonite Board of Missions (Mennonite Church) have provided modest financial assistance to this work.

The Rutschmans will leave for Bolivia in late May and return in late August.

They previously served under the Commission on Overseas Mission and its predecessor in Colombia from 1947 to 1955 and from 1956 to 1968 in Uruguay, where LaVerne was professor of Old Testament at the Mennonite seminary in Montevideo.

Last summer the Rutschmans worked in South Texas under the Mennonite Board of Missions.

As mission volunteers, a new category of mission workers, the Rutschmans will not be salaried, but their expenses of travel, lodging, etc., will be covered.

Howard Habegger, COM executive secretary, commented, "I am pleased that COM will have a more direct personal involvement in the mission work in Bolivia even for this short time."

Eldon Graber survives bus accident in Africa

Eldon Graber, Freeman, South Dakota, sustained only minor cuts and bruises when the Nigerian Airways bus he was riding dropped twenty-five feet from a narrow bridge, overturned, and landed on its top in more than six feet of water, fourteen miles south of Kano, Nigeria.

The incident occurred April 1 when Mr. Graber was en route to the First African Regional Conference of the International Association for Cross-Cultural Psychology in Ibadan.

The driver and one passenger were killed. Four passengers were seriously injured. After assisting his fellow travelers and reclaiming his baggage, Mr. Graber was able to continue his journey to Ibadan the following day.

MMHS concerned about retardation, offender

The semiannual meeting of Mennonite Mental Health Services, including an educational program and a business session, was held April 13-14 at Oaklawn Psychiatric Center, Elkhart, Indiana.

The first day the MMHS board and representatives of the affiliated centers and hospitals met with Oaklawn staff members in a "miniversity." Information and sharing sessions were offered on Oaklawn's new rehabilitation program, the center's organization, its clinical programs, the management information system, services to children, community relationships, and major issues and problems.

The business session included reports on major new areas where MMHS is involved, particularly mental retardation, offender ministries, and services to Paraguay.

The board approved a set of objectives in mental retardation. The objectives call for further efforts in the following areas:

—to provide information on retardation for the churches in the conference;

—to broaden services to congregations by making available consultants and specialists in retardation;

—to give greater consideration to camping and retreats for the retarded;

—to develop a philosophy statement to guide churches and agencies as they work in behalf of the retarded;

—to plan a seminar for those working with the mentally retarded;

—and to consider staffing a specialist in retardation who for an initial term of two years can take leadership in education consultation and promotion among MCC constituent groups.

MMHS also decided to focus attention on services to youth in trouble with the law or potentially so. The agency plans to develop fraternal relationships with a number of Canadian and United States programs which work with youthful offenders or emotionally disturbed. A workshop for these institutions is planned for the spring of 1974. An advisory committee of board members and other interested persons is to be appointed to guide the program for youthful offenders.

Vernon Neufeld, director of MMHS, reported that the extension of mental health services to Paraguay is proceeding satisfactorily. Gerhard Friesen of Winnipeg is currently serving as consultant in activities and occupational therapy at the national mental hospital. This summer John and Betty Bergey are scheduled to join him as consultants in psychiatric nursing and public health nursing respectively for a period of one year. Merrill Raber of Prairie View will work this summer with private and public agencies in Asuncion in areas related to mental health, in cooperation with the Kansas-Paraguay Partners of the Alliance. John Kroeker, also of Prairie View, will spend the summer working among the Mennonite colonies as a mental health educator.

Incumbent MMHS officers were reelected for another year. Now serving are Luke Birky, chairman; Elmer Ediger, vice-chairman; Charles Neff, MD, secretary; and William Zuercher, treasurer.

Christian education seminar planned for Bluffton

A Christian education workshop for church and Sunday school teachers will be offered by Bluffton College June 18-22.

Burton G. Yost, chairman of the college's religion department, has announced that Juanita Winters, director of Christian education at a United Methodist congregation in Findlay, Ohio, and Frank Ward, executive secretary of the General Conference's Commission on Education, will lead the seminars.

Mr. Yost said the workshop will provide opportunities to learn about methods and materials, to engage in teaching-learning experiences, to share viewpoints and experiences, and to see new possibilities in Christian education.

MDs invite theologians to discuss abortion

The Mennonite Medical Association (MMA) invited several Mennonite theologians to sit down with medical doctors earlier this month to discuss abortion. The theme of the seminar was "A theology of life and human values."

The two-day seminar in Chicago was designed to serve as a prelude to a larger MMA-sponsored meeting on the same theme in autumn. The date and the place of that meeting will be announced later.

The four theologians who made presentations to Chicago seminar were Paul Lederach, Scottdale, Pennsylvania; John R. Mumaw, Harrisonburg, Virginia; Vern Ratzlaff, Winnipeg; and John H. Yoder, Elkhart, Indiana. A medical doctor responded to each of the papers before the group engaged in open discussion.

Since this discussion was seen as preparatory for the larger meeting in autumn, no findings or recommendations were drawn up. The mood of the meeting, however, reflected a rejection of abortion in all but such cases where the mother's life is in jeopardy. It was further noted that advances in medical know-how have greatly reduced the number of cases where the mother's life is in danger.

Only four of the twenty-two participants were women, and they did not participate actively in the discussion.

The Mennonite Medical Association, although inter-Mennonite in its intent and structure, draws its membership primarily from the (Old) Mennonite Church. No General Conference doctors or theologians were at the May 4-5 seminar.

Doctors propose "right to die" statements

A recommendation that healthy persons be permitted to give their physicians "right to die" statements to be used if they should contract a terminal illness has been adopted by the Connecticut State Medical Society's House of Delegates.

The resolution, which will be offered for approval at the national convention of the American Medical Association in June, suggests that a healthy person be permitted to sign a statement asking that no "artificial means or heroic measures" be used to keep him alive if he contracted a terminal "physical, mental, or spiritual" disease and was unable to make such a decision at that time.

According to William R. Richards, executive director of the society, such a statement would not be legally binding on a doctor and would probably not be able to shield a doctor from a malpractice suit if he complied with the request and was later sued by the patient's family.

He added, however, that such a document could be useful as a general guide to physicians and family members in deciding how to deal with such a situation.

Guide to oral history collection published

A guide to the Schowalter Oral History Collection on World War I conscientious objection has recently been published by Bethel College.

Titled *Voices against war,* the book was edited by Keith L. Sprunger, James C. Juhnke, and John D. Waltner.

The guide is an index to the collection of some 273 interviews which have been recorded on tapes since the beginning of the oral history project in 1968. The collection is housed in the Mennonite Library and Archives.

While the largest number of the interviews were with persons living in Kansas, interviews were also conducted in fourteen other states and four Canadian provinces.

Much of the interviewing was done by Bethel students who were senior fellows in the history department.

This oral history project was made possible by a grant from the Schowalter Foundation, Newton, to support a collection on conscientious objection. A second grant in 1972 has made possible the publication of this index and also a further expansion of the scope of the collection to include relief, mental health, and service aspects of Mennonite churches since World War I.

Travel service reports $68,000 profit in 1972

Menno Travel Service has just concluded one of the most encouraging years in its history, according to Edgar Stoesz, MTS's executive vice-president. Sales in the eight branch offices in the United States and Africa increased by more than two million dollars, an increase of 27 percent of 1971 sales.

The Kinshasa, Zaire, branch became the first MTS branch to exceed annual sales of two million dollars, an increase of 64 percent. The New York branch, established in 1970, reported a 90 percent increase with sales of $1,330,230. The Goshen, Indiana, and Nairobi, Kenya branches also exceeded sales of one million dollars.

MTS was established in 1947 as a service department of the Mennonite Central Committee. It was reorganized as a stock company in 1968. MTS stock is owned by five Mennonite mission boards, MCC, and a number of private investors.

MTS's net profit in 1972 was $67,972. No stockholders' dividend was declared, however, because of previous losses and the need for more operating capital.

At the annual stockholders' meeting April 13 in Chicago, all twelve directors were reelected to one-year terms. Officers elected were: president, A. P. Hallman; executive vice-president, Edgar Stoesz; secretary, Howard D. Raid; and treasurer, Ralph Gunden.

Guidelines available on aid to foreign students

The Council of (Mennonite) Mission Board Secretaries and the Mennonite Central Committee have adopted a policy concerning aid to international students studying in North America or other places outside the students' native country.

The statement is intended to highlight the changing international student scene and provide guidance in counseling prospective students.

The policy statement suggests that scholarships and financial assistance be given primarily for graduate rather than undergraduate study. The student should normally have completed the highest level of education available in his own country. Normally a student should not be away from his home country for longer than two years. Objective screening regarding language competence, maturity, spiritual commitment, academic potential, and the need for job training is desirable. The students shall have the official endorsement of the local congregation and national conference of which he is a part. And student candidates with several years' experience in their own church, and committed to return, are most desirable.

The pamphlet also includes a brief review of the problems of nonreturn of international students, the "brain drain," psychological fallout, and educational supply and demand. The role of mission and service agencies is noted.

COMBS noted that the number of international students coming to Canada and the United States has dramatically increased since 1945. In 1970, nearly 100,000 students from Asia, Africa, and Latin America were studying in the United States alone.

Mennonite and Brethren in Christ missionaries and service workers have been widely involved in counseling student applicants.

The complete statement is available on request from the General Conference Commission on Overseas Mission or Mennonite Central Committee.

LeRoy Kennel is seminary commencement speaker

LeRoy Kennel, a professor of communications at Bethany Theological Seminary, Oak Brook, Illinois, gave the commencement address for the Associated Mennonite Biblical Seminaries May 25.

An alumnus of Goshen Biblical Seminary, Mr. Kennel served for several years as pastor of the Lombard Mennonite Church, Lombard, Illinois, and later moved into seminary teaching.

The Associated Seminaries community gathered for a commissioning service on May 24. Those who are leaving the seminaries for service appointments were recognized at this service.

Twenty-two seniors graduated from the Associated Seminaries this year.

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Musical drama on Revelation staged in Goessel

A musical drama on the Book of Revelation, written and produced by local church members, was presented Easter weekend by the three Goessel, Kansas, area Mennonite churches — Alexanderwohl Mennonite Church, Goessel Mennonite Church, and Tabor Mennonite Church. The idea for the drama grew out of a common study of the book by the congregations, and planning for the drama was facilitated by Lyle Preheim and Darnell Laut, a creative worship team sponsored by the Commission on Education. Reviewing the presentation is John A. Esau, a minister at the Bethel College Mennonite Church, North Newton, Kansas, and teacher of a New Testament class at the college which has been studying Revelation.

Eschatology is the latest religious fad. It is, of course, not a new concern in the history of the church; the concern with the end of times has been around since the beginning of time as man has sought to penetrate both backwards to an unknowable past and forward to an equally unknowable future. The Book of Revelation has always been the fertile ground out of which has come an endless series of interpretations, subject only to the peculiar religious biases of the interpreter and the period of history in which he lives and works.

So what would the three Mennonite churches of Goessel, Kansas, do with the Book of Revelation in an age when an endless array of movies, books, and records are being marketed to play on the fears of sincere people? In a community project begun over a year ago, members of the Goessel, Tabor, and Alexanderwohl churches used the Good Friday-Easter weekend as an appropriate time to present "The drama of Revelation."

What came through was a sane and sober interpretation of this controversial New Testament book. Instead of indulging in theological fantasies or speculation about the order of events to come, the basic interpretation began with an attempt to understand the experience of the early Christian church struggling to survive in the hostile society of the Roman empire. In place of contrived fear, John was portrayed as the concerned pastor seeking to bring hope to people who had already had too many reasons to be afraid.

And more than that, John's message then and now was to give moral courage to live faithfully as disciples of Jesus Christ in a society that was making obedience difficult. Christians could rest assured that ultimate justice belonged to God for those who had given the ultimate witness in martyrdom. "In the end —God." That says it all.

The issues of Revelation were not alone those of A.D. 100 nor were they limited to the Christian community in the Roman empire. Very rightly, the writers of this dramatic interpretation reached back to Moses and Amos as the people of God confronted the Egyptian enslavement and the oppression from within their own society. And from A.D. 100 they reached forward to the Anabaptist Reformation—most appropriately relating the accounts of the *Martyrs' mirror* to the experiences of the Apocalypse. But they did not stop there; the themes of Revelation are those of our own apocalyptic age with the militaristic and oppressive forces in western society.

By use of slides and movies we were made aware that the message of Revelation is contemporary and that the judgment of God continues in our own time. "Your punishment will be to live in the polluted air of our cities, to drink the polluted water, to witness the death of wildlife, the depletion of coal and oil. You will live in that prison until you repair the earth and till it as you were commanded to do. This punishment you have brought upon yourself."

Judgment is one theme of Revelation; but it is always balanced by the theme of hope. The music, original compositions for this presentation, provided that balance. Based on themes from the worship scenes of John's visions, the chorus, accompanied by a variety of instruments, comes through with affirmations of God and the Lamb. Though the music was good, it was surprisingly traditional; certainly Revelation might have suggested a little more flair and contemporary idioms.

While they called the presentation "The drama of Revelation," it lacked the cohesion and intensity of good drama. Technically it was more of a pageant than a drama. In fact, that is the format of the book of Revelation itself; intuitively they were true to the text.

As always in the church the concern for maximum community participation is in competition with the concern for the highest quality in presentation and production. It is the struggle between simply being an observer or being a participant and between the amateur versus the professional. Ultimately we need both experiences. The fact that the Goessel community chose maximum involvement (about 200 persons, I understand) is probably to their credit. When one contemplates the significance of the broadly-based learning experience which this event provided, the uneven acting can for once be overlooked.

To all those who provided the inspiration and to all those who worked for over a year to do something surprising in biblical interpretation we are grateful. I hope they do it again. It is an idea which other communities could also use.

One final word, I understand the reasons why they chose the local high school gymnasium to stage the production, but something within me says that this form of multimedia ought to be explored within the church sanctuary.

Meditations published

Meditations by Ward Shelly which have appeared in *The Mennonite* during the past five years have been published in a forty-five-page booklet by the author.

The collection of gleanings and observations is entitled, *What thou seest, write in a book* (Rev. 1:11).

Mr. Shelly's writings draw heavily on his many encounters and observations during thirty years in the ministry in Pennsylvania and Illinois. He is currently the pastor of Calvary Mennonite Church, Washington, Illinois.

The booklet, priced at $1.50, is available from the Faith and Life bookstores.

REVIEW

The gathering of the ungifted

The gathering of the ungifted: Toward a dialog on Christian identity, *by John Meagher* (*Herder and Herder, New York, 1972, $5.95*) *is reviewed by Harry Huebner, a faculty member at Canadian Mennonite Bible College.*

Many of us do not have the faith to remove mountains, yet we have faith. We do not have faith like a mustard seed, but like a mini-mustard seed. In relation to the "faithed" Abraham and Elijah, we are "ungifted." We sometimes have honest doubts and occasionally cannot reconcile our thoughts and feelings with the Christian faith. John Meagher attempts to show that such ungiftedness is not unchristian, moreover, that the ungifted play an important role in the building of God's kingdom. He does this by reflecting on the nature of ungiftedness and by providing a new interpretation of Christian truth and its relation to the church.

Those of us who admit our ungiftedness do so because we are honest enough to see that an entirely objective basis for religious knowledge is impossible. Our doubts arise when rival views like the sciences, the humanities, or other religions creep into our world to claim supremacy. And we almost fall into total disbelief when it becomes apparent that there is also "good news" outside of Christianity. This means that the Christian claims are not absolute as they were thought to be, and this frightens us and leads us to disbelief.

Mr. Meagher points out that we do well to note that while the lack of total objectivity of the Christian claim brings about ungiftedness, it is also precisely in this context in which ungiftedness becomes meaningful. Ungiftedness is incompatible with an absolute claim, but if the Christian claim is in some sense less than absolute, then there is legitimate room for honest doubt. In fact, honest doubters may become a very important part of the way to truth.

But in what sense does Mr. Meagher speak of the Christian claim as less than absolute? Many contemporary theologians have said that a credible theology must take seriously the historical and cultural context in which every man finds himself. It is this context which determines, to some extent, his understanding of the faith. Some theologians have therefore suggested that the only way to get to the absolute is to strip Christianity of all historical and cultural influences—to demythologize and discover a "brass tacks Christianity."

But Mr. Meagher says that this leads to serious difficulties, because any attempt to articulate and communicate such a basic underlying claim would make it less than absolute, since such communication would be done by hu-

Gift annuities

What is a "gift annuity"? It is the gift of money or property to a charitable organization. The charitable organization issues a contract agreeing to pay to the donor, usually semiannually, a given amount depending on the donor's age. This is paid to the donor until he or she dies. Often joint contracts are written to cover the life of donor and spouse.

Does the General Conference have an active annuity program? The Conference has written annuity contracts since 1924 or longer. It has almost $200,000 in its life annuity account at present.

What are the tax implications? Depending on age and other factors, close to one-half of the amount donated may be claimed as a contribution to charity in the year given. Also, roughly two-thirds of the annual income is tax-exempt. (We calculate this for the donor after all particulars are known.)

Can the Conference guarantee the semiannual payments? The entire annuity fund is invested in banks and should be at least as secure as the banks. The Conference has never defaulted on semiannual annuity payments.

What rate does the Conference pay? The Conference uses the rate schedule put out by the Committee on Gift Annuities. At age eighty, the rate is 8.2 percent, and at age eighty-six and over, the rate is 10 percent on single life contracts.

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Box 347, Newton, Kansas 67114

mans with particular backgrounds and histories. Therefore a completely objective understanding of the Christian faith is impossible. To understand God absolutely, as he really is, is at best the good fortune of the angels. Men cannot do so.

But we must resist inferring from this that all is lost. As the author points out, simply because total objectivity is not attainable, it doesn't follow that we must revert to total subjectivity or relativism. Such has been the thinking of many, but it has proven quite unhelpful and it has no logical basis. They have sought in vain for a common objective "what" and have disregarded the "how." Yet the "how" and the "what" are closely interrelated, and when we look for Christian truth they need to be held together. In other words, the medium is part of the message. But just because this is so, it doesn't follow that there is no message at all, even though the message will not be entirely objective. It does mean, however, that the Christian message can only be understood through and will hence be affected by a medium. And since we use different media—we have different histories and cultures—the message will come through differently.

But how can this lead us to a nonabsolute Christian truth in which there is a place for the ungifted? John Meagher suggests some guidelines. First, we must be honest with ourselves and our histories, as well as with others and their histories. Second, we must be open to the future in the hope and trust that God will work out his truth if we but love one another as he has commanded us. When this is done well, the people in the gathering (the church), whether gifted or not "affirm one another so solidly and loyally that they *become* one another . . . the gathering approaches the realizing of one of its greatest secrets: its capacity to be, in all its multiplicity a single inexhaustible person . . ." (p. 131). It is in this way that faithed and unfaithed, strong and weak, graced and ungraced, gifted and ungifted need each other, and together, although different, build the kingdom of God.

By way of evaluation, let me say that Mr. Meagher has done a good job in treating an important topic. At places where his thesis demanded some philosophical groundwork, he manages to provide that quite nonacademically. This has some disadvantages in itself, such as a lack of detailed argumentation, but one must remember that his is not a book especially for the academically "gifted." But it is enlightening and entertaining for both the gifted and the ungifted.

MEDITATION

Communion hymn

Jesus is here!
O if my eyes
could tear apart the veiling skies,
what joyous start
would wake my heart,
my glorious Lord!

Lord, thou art here!
My heart sees thee,
knows that thou seest
even me.
I am forgiven, accepted, loved
by thee, my Lord.

Winifred Waltner

(The above hymn is to be sung to the tune of "My God and Father while I stray.")

Contents

Jesus is coming back 346
The man who came to reconcile ... 348
News 350
The gathering of the ungifted 358
Communion hymn 359
The real Rita Joe 360

COVER

The Ascension, by Arthur W. Heintzelman (American artist, 1892-), from the Mr. and Mrs. Ross W. Sloniker Collection of Twentieth-Century Biblical and Religious Prints.

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The real Rita Joe

Menno Wiebe

TWICE THE ROYAL Winnipeg Ballet has performed *The ecstasy of Rita Joe* for Winnipeg audiences. There have also been performances in Ottawa, Vancouver, and a number of U.S. cities. The ballet features an Indian girl who comes to the city and gets caught in a cycle of prostitution, disease, and rejection.

In less royal style, Winnipeg's Main Street hotels sometimes become the scenes of real Rita Joe dramas, raw and ugly.

I hadn't been to this inner part of the city for awhile and had begun conveniently to forget the scenes of human disintegration which are dramatized almost nightly. One evening, while waiting for my daughter's unscheduled music lesson to finish, I took a quick little drive to Main Street to consult a friend at the Indian-Metis Friendship Center.

What I found was something else. Across the street from the center, I was grabbed by a woman who had dashed out of a pub seeking protection. A second woman jumped out after her, ripped the fleeing girl from me and hurled her to the sidewalk, smashing her head down on the cement. The attacker spewed a steady stream of demeaning sexual insults and kicked her victim in the face until the blood flowed freely over her eyes, out of her nose and mouth.

I finally stepped between the two, and the attacker fled back into the hotel. Although I thought the street and sidewalk were empty, I now discovered that the scene was being watched from the windows of the hotel. The only obstruction preventing a full view of the scene was the Union Gospel Mission's sign, "Christ died for your sins." At least two men and several women shouted, "Leave her alone!" They yelled at both women, addressing them by their first names. A number of men also watched from their cars along the curb. One of them got out and helped me lift the beaten woman to her feet. As we tried to assist her, there were more voices from the *upper gallery,* "Leave her alone!"

The girls from the windows also used the occasion to invite us to come upstairs and "dance" a little. The injured woman stumbled to the car of the man who had assisted me, and I walked back to my own car and returned to await my daughter at the music teacher's suburban home.

As I come and go to and from work, golfing, hockey games, concerts, and church meetings, I take a route that bypasses Main Street. Or at least I don't usually stop to participate in Main Street life. Almost I had become immune to these dimensions of Winnipeg's reality. I have learned to keep myself pure from such dirty life.

To witness the low ebb of humanity is indeed a reminder not to allow peoplehood to deteriorate to the point where nothing matters anymore. The two girls in the violent scrap were Indian girls. So were the *cheerleaders* upstairs. All the men who stood by as observers seemed to be whites. When a people's pride goes, everything goes.

Winnipeg's Main Street hotels collect rejected Indian people. They have no other place to go—not after deterioration has penetrated the depth of their collective soul. For Indian girls, prostitution offers one of the few ways of attracting white society.

To provide hope for a people who are disintegrated into a nonpeople is much more than a nostalgic yearning for Indian peoples who once belonged to a proud nation. Rebuilding a people is no cultural luxury. It belongs to the heart of the Christian message. To call stranded individuals out of the perplexing darkness of rejection into a new life in Jesus Christ, to pray for the spirit of God to breathe new life into a valley of scattered dead bones, to put together the disassembled components of a people's life is indeed the Christian church's mission. Hanging a neon sign about Christ over a people's misery is no answer.

Some of us are asking for a bigger understanding on the part of churches to undergird us in bringing a gospel of real, not metaphorical, hope to a people whose degradation is part of our own doing.

Rita Joe is a reality. The streets of North American cities and towns are being walked by many Rita Joes. Few dare to walk with them. And what happens between the ballet performers and their sophisticated concert hall audiences has about as much to do with the ugly Main Street events as the sloganized Christ which is exalted weekly before sophisticated congregations in the many churches of the city. Jesus who is out of reach for the rejected is no Jesus at all.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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FOUR PLANKS FROM EPHESIANS 4

Mel Schmidt

First plank

As God's prisoner, then, I beg you to live lives worthy of your high calling. Accept life with humility and patience, making allowances for one another because you love one another. Make it your aim to be at one in the Spirit, and you will inevitably be at peace with one another. You all belong to one body, of which there is one Spirit, just as you all experienced one calling to one hope. There is one Lord, one faith, one baptism, one God, one Father of us all, who is the one over all, the one working through all, and the one living in all.

THE IMPLICATIONS of the above statement are clear and inescapable. I believe that the Christian church is the main hope for today where all of the "gaps" we experience in the world can be bridged. If we merely repeat here the gaps that already exist out there, we are not doing ourselves or anyone else any good. In other words, we are a fellowship, not a club. Let the differences be clear. In church we *expect* to associate with people different from ourselves. We do not expect everyone to be the same age, belong to the same economic bracket, and wear the same kind of clothes and hair styles.

However. The other side of the coin is the unity which makes diversity possible. The only reason we are enabled to have diversity is oneness in spirit. Paul expresses it profoundly: "You all belong to one body, of which there is one spirit, just as you experienced one calling to one hope." Somehow we must make clear that our coming together is based only upon our commitment to Christ and the hope we share in him. It is our common loyalty to Christ that keeps our apartness together and gives us unity in diversity.

Second plank

Naturally there are different gifts and functions; individually grace is given to us in different ways out of the rich diversity of Christ's giving. . . . His "gifts unto men" were varied. Some he made his messengers, some prophets, some preachers of the gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which we call "the fulness of Christ."

There are several things to be said concerning gifts of the Spirit. First, the church evokes the gifts. The Church of the Savior in Washington, D.C., for example, has structured its whole congregational life around evoking the gifts of various persons, and then finding ways in which those gifts can be put to use in the work of the kingdom.

The second thing to note about gifts is the richness of diversity. No gift (or talent) is too insignificant to be used. It is also a safe bet to say that no gift that has been given to any member of the human race is such that it cannot be used for God. Any gift that has been given to man can also be given back to God. It is a beautiful experience to run across some person who is willing to use his or her gifts in the work of the kingdom.

Susie Muller, one of the charter members of the Lorraine Avenue congregation in Wichita, spent years making hundreds of comforters which were given away to the needy. One elderly man in our church makes doll furniture for children at Christmas. You should visit his garage sometime in autumn and see all the activity. I met a man recently who uses his chess-playing ability as a way to relate to prisoners.

The third thing that must be said about gifts is that they are not given to individuals, but to the building up of the body of Christ. Paul notes it is a distinct sign of "maturity" or "fullness in Christ" when these various gifts are given for his work. Modern psychology would support such a perspective, for it is assumed that one sign of maturity and growth in the individual is the ability of the person to employ his talents and put his gifts to work in unselfish ways.

Third plank

So that we may no longer be children, ossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in ove, we are to grow up in every way nto him who is the head, into Christ, rom whom the whole body, joined and nit together by every joint with which t is supplied, when each part is working roperly, makes bodily growth and upuilds itself in love.

Nothing could be more relevant in oday's world than such an organic description of this body which we call the hurch. It is a body which grows and pbuilds itself in love, becoming mature nd therefore not subject to the winds f faddism and the blasts of bandwagon leologies.

One such wind, which will without a doubt grow stronger in the next few years as this nation heads towards its bicentennial in 1976, is the nationalist religion which would seek to wrap Christianity in a cloak of red, white, and blue. Millions of copies of Norman Vincent Peale's latest booklet *One nation under God* are being circulated in public schools. Mr. Peale notes that our money bears witness to the fact that ours is a God-founded nation, and that America at war is a natural counterpart of our religious faith. "When we remember the Alamo where Davy Crockett died," writes Mr. Peale, "we should also remember that the building was not a fort—it was a Christian mission."

Will the church be tossed to and fro like a feather in the wind, or will we be anchored to the rock of faith in Jesus Christ and loyalty to him above all other loyalties?

Fourth plank

Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Such a plank certainly speaks powerfully for itself. Within one sentence we are enjoined to "be angry, but do not sin." And within the same paragraph, we are told to "let all bitterness and wrath and anger . . . be put away from you." It seems a contradiction, but the resolution of anger is the important point.

The tremendous implications of "being members one of another" are obvious for Paul, since according to him, such a relationship allows for complete honesty and even (would you believe) *anger.* The church is or should be one place in the world where it is safe to be both honest and angry. There is a keen psychological insight in the words: "Be angry and *sin not,*" for that does not give us license to vent our spleen on just anything. We must take account of our motives in being angry. And note that beautiful phrase: "Do not let the sun go down on your anger." As is common knowledge nowadays, the repression of anger and hostility is probably the greatest enemy of fellowship as well as self-development. To let the anger come out rather than letting the sun go down is one of the basic principles of human interaction. Facilities like Prairie View Mental Health Center are built just to help people do that.

I wanted to share with you the fact that Ephesians 4 came through to me with great power and meaning as I was dreaming about what our congregational life of the future might look like. Here is a description of church life that has fantastic implications and a great depth of insight. The chapter opens with the affirmation of the commonality of belief and commitment—the affirmation that it is the *oneness* of God in Christ that holds the body in unity and permits such a thing as diversity. The chapter closes with a statement about human relationships that result from such a commitment, and I wish to close with that statement also:

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

ne of the winds which will be testing the American churches 1 a particular way during the coming years, as the United States pproaches its bicentenary in 1976, is the wind of nationalism. he temptation for the churches, says Mel Schmidt, ill be to wrap Christianity in a cloak of red, white, and blue.

THE BIBLE IS ALIVE AND SPEAKING TO MILLIONS IN EASTERN EUROPE

Warner A. Hutchinson

"Few concerns have so gripped the imagination of Christians in the West," says Warner A. Hutchinson, general secretary of the American Bible Society, "as the need for Scriptures in the countries behind the Iron Curtain." The American Bible Society record *reports that during the past three years one million, four hundred thousand copies of Scripture have been distributed in Eastern Europe. The following article, which gives details of what is happening in five countries, is a condensation of a story which appeared in the March issue of the* ABS record.

"MY MOTHER told us some Bible stories she remembered from her childhood. I wanted to have a Bible and prayed for it. And a miracle happened—after a few days my brother brought home a Bible. Now I know God cares for me . . . . That evening I knelt at my bed and committed myself to Jesus Christ. From this time my heart has been full of peace."

The letter above is only one of the many received each year at the office of the Bible Society in Poland. It was written by a boy from a small village who wanted to thank the Bible Society for making it possible for him to have a copy of God's Word.

The Bible is alive and speaking to millions of hungry souls in Eastern Europe. It is reaching hundreds of thousands of Christians each year through the efforts of Bible societies and other Christian agencies in these countries and the United Bible Societies continue to provide translation and production assistance in many previously "closed lands."

Albania.

There is only one country of Eastern Europe—Albania—in which there is no recognized Bible work or formal distribution efforts. Albania is officially an atheistic state in which all religious practice is against the law. However, Albanian is also spoken across the border in Yugoslavia. There, a Baptist pastor has completed translating the Gospel of Luke into Albanian and is now working on the rest of the New Testament.

Czechoslovakia.

A Czech Christian recently told a Bible Society representative, "In all my forty-five years of experience I have never before seen such a situation where everyone I speak to wants a Bible. While I was in a Prague bookstore, a student came in and asked for a Bible. Receiving a negative reply he was about to leave when my companion stopped him and asked, 'Are you a believer?' 'No,' answered the young man, 'but, I do want to know what the Bible teaches.' "

In late fall 1972, Blahoslav, the publishing house and bookstore of the Czechoslovak Hussite Church, reported that they now have enough copies in stock of the pocket Kralice Bible printed in Finland, the Czech family Bible, and the Zilka version of the New Testament to meet most of their demands.

But these older translations do not usually meet the needs of the younger generation. The entire Bible therefore is being newly translated into both Czech and Slovak, with several sections of the Czech Old Testament already published. Translation of the Czech New Testament is complete except for Acts, Hebrews, and Revelation, and production of 30,000 copies of the four Gospels is proceeding. Production of the entire Bible in the new translation is hoped for in 1975.

In July 1972 the government gave permission for the importation of 2,500 large-print Czech Bibles offered to the Czechoslovak Bible work by the United Bible Societies for distribution among old people and those with poor eyesight, and for use as pulpit Bibles. This import license follows licenses given for 41,000 Bibles in 1970 and 70,000 in 1971.

In Slovakia the new translation of the New Testament and Psalms in Slovak was published in 1970 (30,000 copies) and was widely accepted. Trial editions of the Old Testament, or parts thereof, have been prepared to test the reactions of the churches to the translation. A group of Lutheran translators is responsible for the project, but members of other Christian bodies are given opportunities to comment on the translation as it progresses.

The production of Scriptures in Czechoslovakia was sporadic and modest until 1968. Since then, however, 30,000 Slovak Bibles, 30,000 Slovak New Testaments with Psalms, 20,000 Zilka New Testaments, 14,000 sections of the Czech Old Testament translation, and 20,000 Czech family Bibles have been published for a total of 114,000 Scriptures.

Hungary.

The unique ability of the Bible to change people's lives is dramatically illustrated by the experience of a retired army sergeant in Hungary who reported "Before I had a Bible I spent my pension, which I received as a retired sergeant, upon liquor. Naturally I was often quarrelsome and my dear wife had to run away several times. Our family life was nothing less than a hel on earth. But thanks to God since you came and brought the Bible to us, everything is changed. The wine made me drunk, but the Word of God made me sober. The Bible gave me back not only my health but my common sense. . . .'

Hungary is one of the countries of Eastern Europe where Scripture production has continued throughout the postwar period. Between 1949 and 1968 220,000 New Testaments and Bibles were produced on paper provided by the United Bible Societies. Paper sent during 1971 made possible the printing of 25,000

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pocket Bibles which have just come off the press in Budapest. An edition of 5,000 family Bibles was also printed recently. The UBS is now sending paper to Budapest for the production of another 10,000 pocket Bibles. The United Bible Societies also pays the customs duties on the paper it supplies.

The tremendous interest in the Bible throughout Hungary was stimulated in part by the Kossuth station of the Hungarian radio which broadcast a series of ten lectures at two-week intervals under the title, "The world of the Bible." The leading reporter of the series told his audience in the introductory program that in view of the significance of the Bible in cultural history, a basic knowledge of the Bible is indispensable for everybody. . . .

Scripture distribution throughout Hungary in 1971 amounted to 11,800 pocket Bibles, 1,002 family Bibles, and 4,043 New Testaments, a woefully inadequate number but with continued prayer and support we will see it grow. Scriptures were also produced in Hungary for export, including 5,000 Bibles to Slovakia, 3,000 to Yugoslavia, and 568 to Romania.

A new translation of the Bible into Hungarian has been under way for many years. It is intended to augment the classical translation of Karoly, which has a prestige similar to that accorded the King James Version in English and is actually twenty-one years older. . . .

Poland.

A well-known Polish writer and publicist was asked the question, "What is the most popular book of the year?" He said, "The Bible in the Wujek version. It is translated into such good Polish that it seems somewhat like alcohol —the more you take the more you like it!" The question had considerable force in the rapidly developing Polish situation where illiteracy is being banished and there is a rapid growth in popularization of education.

Organized Bible work has been carried on uninterruptedly in Poland since 1816. In the years immediately following World War II, however, most of the Scriptures distributed throughout Poland had to be imported as local production was limited. But slow freight shipments and time-consuming customs clearances often resulted in inadequate supplies which hindered promotion of meaningful distribution programs.

In 1969, when the opportunity to publish the Scriptures locally was providentially opened, arrangements were made with a printing house near Warsaw to produce 100,000 Gospel portions. These were made available for distribution early in 1972. Another printer in Warsaw produced 20,000 copies of the New Testament with Psalms between September 1971 and March 1972. Ten thousand additional copies of the same New Testament were printed by the same firm in paperback and released in July 1972.

With supplies no longer a problem, the Bible Society is making excellent use of all its distribution channels and encouraging churches to engage in vigorous Scripture evangelism. Distribution has increased by 53 percent over the past three years and is carried on mainly from the Bible Society bookstore in Warsaw, based on orders from churches, institutions, libraries, and individuals. The society also carries on a large mail order business. An average of 120,000 to 140,000 Scriptures are distributed annually. Stocks at the Bible House in Warsaw include Scriptures in many languages.

A new translation of the Bible into Polish was started in 1949, with the New Testament first appearing in print in 1966. Translation of the entire Bible has now been completed and production is scheduled to start in Warsaw this year.

Soviet Union.

Proof that the Bible is living in Russia has been documented by no less an official source than *Izvestia*, the well-known and authoritative Moscow newspaper. A recent article describing an interview with a young woman suggests that the flame of faith still burns in many hearts.

The *Izvestia* reporter tells the story. "Seated on a bench in the boulevard, I saw a neat looking young woman with a baby in her arms. Sitting down beside her, I glanced at the book she was reading. It was the New Testament. 'An interesting book?' I asked her. The woman looked at me rather startled. 'It is a holy book,' she replied. This is how our conversation began. That evening I visited her in her home. It was a tiny room with hardly space for a table, a bed, and the baby's cot. Zhenia is her name and she is a cashier. She has three children and hardly manages to live on the little she earns. Her father was a shoemaker and her mother a laundress. Twenty-seven years old, she has not had much education. Her husband is dead. In her youth she was a member of the Komsomol (the Communist League of Youth), where she wanted to learn about the origin of life, why we live, and where we are going. She got no satisfaction. Her answers were put off, but eventually she was informed that everything was matter. There was no hereafter! Man had no soul! She was told that her mother was just matter and so was she and there was nothing more except a vibration. 'Horrible!' she exclaimed. 'And now you know the origin of everything?' I asked. 'Yes, now I know,' she replied in a quiet voice."

The correspondent who reported the above incident in *Izvestia* sought to point out to her how ridiculous religion was but she listened unmoved. "Everything is vanity except the gospel," she said. "The gospel is like a cool well, full of stillness. In it I find rest from the desires of the world." She had the Scriptures. In the midst of the dialectic materialism of Russia, she had become wise unto salvation.

These common concerns of people in all countries to have the Scriptures in languages they can easily understand have been the means of building relationships between the Bible Societies and the churches and responsible agencies of the churches within the Soviet Union.

Yugoslavia.

Of all the countries of Eastern Europe, Scripture distribution has shown the most startling increases in Yugoslavia. In 1970 total distribution of Scriptures amounted to 19,478 copies. This number was almost doubled in 1971 to reach 36,760 copies. In 1972 distribution reached 68,016 copies. Besides the Bible Shop in Belgrade, Bibles are available in eight state bookstores in Yugoslavia. Production of Bibles in the country's various languages is carried on locally.

Yugoslavia is one of the three Eastern European countries where Bible work was not closed down as a result of government policy. The Bible bookstore has remained open and a standing import license has made possible a steady flow of Scriptures into Yugoslavia. Since the end of World War II approximately 20,000 Scriptures have been imported into Yugoslavia annually. . . .

Production of Yugoslav Scriptures was carried out in England until 1971. Because of the many translation projects under way, it was considered more effective to produce the copies locally if at all possible. Under an agreement between the United Bible Societies and the Yugoslav state company NOLIT, a decision was made in 1971 to transfer production of all Yugoslav Scriptures to Yugoslavia.

NEWS

Indians want to make own decisions, mistakes

Gayle Gerber Koontz

"Wounded Knee was the most heavily armed situation I've ever walked into," said John Adams, principal negotiator at the Pine Ridge Reservation, to a group of forty-three Mennonites and Brethren in Christ in Washington, D.C., April 30. The group had gathered for a mind-stretching and planning session in response to concerns about North American Indians.

"I believe the guns came as a last resort on the part of people who had been trying to resolve critical issues," continued Mr. Adams. He is an expert in crisis negotiation with experience at the Chicago Democratic convention, Kent State, and the Attica prison riots. As a representative of Christian churches in the United States, he served as a physical communication link between the occupants of Wounded Knee and the federal government forces.

One of the critical issues at Wounded Knee concerns tribal authority, a question that continues to split many tribes. In 1934 the U.S. Government, hoping to clarify tribal leadership, imposed a uniform system of government on most Indian tribes. Unfortunately the new democratically elected tribal councils were styled in the white man's way and ignored centuries-old methods of tribal government. Some conflicts, including Wounded Knee, grew in part from mixed-blood Indians on tribal councils ruling over full-blood Indians.

Gaps between tribal councils and Indians who didn't accept them were accentuated in subsequent years by the federal government's increasing the power and financial resources of the councils. Some tribal councils have not been responsive or accountable to their people; others are charged with misuse of power or funds.

The Indians have other causes for bitterness. More than 380 broken treaties and continuing discrimination and inaction on the part of the government have resulted in poverty, self-hate, and alcoholism, and high arrest, school dropout, and suicide rates for Indians.

"It is necessary to do everything possible not to let strategizing and armed assault have their sway at Wounded Knee," said Mr. Adams. "We don't want Wounded Knee to be a situation where one people is forced to submission and issues that must be dealt with sensitively are bulldozed through."

To avoid increasing desperation that comes with starvation and to keep the negotiations humane, the church staff at Wounded Knee took food to Indians in the occupied area.

May 6 a cease-fire was signed at Wounded Knee. The dynamics of the situation are complex; both Indians and whites have mixed feelings about Wounded Knee. However, one positive aspect of the confrontation is that it drew public attention to the problems and desperate needs of Indian people.

"Wounded Knee is symbolic of the frustration and anger of the Indian community," explained LaDonna Harris, who also spoke at the inter-Mennonite seminar on Indians. Ms. Harris is the Comanche president of Americans for Indian Opportunity and wife of former Senator Fred Harris of Oklahoma.

More than a dozen Indian and Anglo resource persons experienced in Indian education, legal rights, natural resource development, offender rehabilitation, and government bureaucracy shared Ms. Harris' feeling that it is time for Indians to make their own decisions and mistakes. In 1924 Indians were the last people to be granted United States citizenship rights. Many schools, health programs, development projects, and social services for Indians are still white-dominated.

Ada Deer, chairman of the Menominee tribe in Wisconsin, was one of the Indian leaders who spoke to the Mennonite seminar in Washington, D.C. She believes in restoration instead of termination for U.S. tribal groups.

"We want the right to be different," concluded Ms. Harris. "Let us be different but be a part of America, a part of your school, and a part of your church."

Most of the seminar participants were white Mennonite and Brethren in Christ missionaries and church and agency representatives. "I'm here partly because I'm beginning to realize I'm an enemy of the American Indian and I want to change that," said Peter Ediger, pastor of the Arvada Mennonite Church near Denver.

Several Indian Christians, including Elijah McKay, Winnipeg, Manitoba; Ethelou Yazzie, Chinle, Arizona; Cecil Werito, Bloomfield, New Mexico; and Lawrence Hart, Clinton, Oklahoma, added their perspective.

Ethelou Yazzie, director of the experimental bilingual Rough Rock Demonstration School, was particularly concerned about what white education has done to Navajo people. Only twenty schools in the United States are Indian controlled. Of 279,000 Indian children in school, only 4,000 attend the schools run by Indians. The large majority attend public schools or the even more socially disorienting government boarding schools.

"When a six-year-old child comes to an Anglo school he meets new language, art, values, and social patterns. What about the traditions he leaves at home? Which way is he to go?" asked Ms. Yazzie.

Menno Wiebe, a Canadian, reflected on what Mennonites have learned working with Indian people in Canada. "We have learned that the gospel is not a package you can simply extract from one culture and implant into another. Indian people have been a mirror for us. We Mennonites have seen our own deep roots in culture. We have learned that the gospel we preached and the gospel

"The history of Indian affairs is not much different now than it was 100 years ago," said Philleo Nash (white-bearded man, second from right), an anthropologist and former commissioner of the U.S. Bureau of Indian affairs. Dr. Nash was addressing a Mennonite-sponsored seminar in Washington, D.C., attended by forty-three persons from the U.S., Canada, and Paraguay.

the Indians heard was different. We learned rebirth involves more than the soul. Rebirth means new life, making mistakes, and taking risks."

Leslie Francisco, pastor of the Calvary Mennonite Church, Hampton, Virginia, noted that 69 to 70 percent of Mennonite church resources are going overseas. Christ told his disciples to begin with Jerusalem, their home, and then go elsewhere.

Emerging concerns of seminar participants stated in a general resolution, included 1) educating constituent churches about Indian concerns, culture, religion, and values, 2) applying more church financial and personnel resources to needs in Indian education, advocacy and legal counsel, economic development, and social and physical health, 3) recommending an inter-Mennonite staff person to facilitate understanding between Indians and non-Indian Mennonites, 4) including Indian experience in Mennonite planning for the 1976 centennial celebrations.

Mcc (Canada) is planning a similar consultation on Indians later this year. An August meeting of American Indian Mennonites in the Midwest will hopefully give more concrete direction to use of Mennonite resources.

"We have been working with Navajo Indians for twenty-five years," said Marion Heisey, a Brethren in Christ missionary in New Mexico. "We realize the next twenty-five years must be different. We hope to learn new strategies for our ministry."

Racial background doesn't determine theology

Dan Shenk

"We have observed in this consultation that theological differences among us are not ethnically conditioned."

This statement concluded the findings of the summary panel which were read at the close of the cross-cultural theological consultation held in Chicago recently.

The statement reflects the feeling which emerged during the two-day proceedings that theological differences, though they do exist in today's Mennonite church, cannot be categorized according to ethnic or racial background.

The cross-cultural consultation was the first of its kind ever held in the Mennonite Church. Fifty invited persons attended. Racial representation was nearly equal: about twenty-five minority persons (black and Spanish-speaking) met with twenty-five "majority" persons (white).

The meeting was cosponsored by the Minority Ministries Council of the Mennonite Church, Elkhart, Indiana, and the Mennonite General Board.

Nine papers had been prepared beforehand by representatives of each of the three major cultural strands in the Mennonite Church—Spanish-speaking, black, and white. The papers dealt with the nature of the church, the church's role in social issues, and the gospel's relationship to culture.

Following each set of three presentations, the participants formed eight transcultural discussion groups.

It was noted that the papers written by whites tended toward the idealistic, while those written by blacks and Spanish-speaking persons looked at the church's mission more practically.

The question was raised: Is program discussion part of the agenda? The people responded that it was—whereupon ten specific suggestions regarding church programs and priorities were raised from the floor. The understanding emerged that these recommendations would be sent to the appropriate church agencies.

The list included Spanish literature (writers and translators), cross-cultural education, minority representation on a larger scale in church administration, utilization of wealthy persons for economic development in minority communities, leadership development, a strategy for church extension and development, recruitment and housing of minority students, and financial support for pastors.

Why the emphasis on the practical instead of the theological? Neftali Torres, Elkhart, offered at least a partial explanation: "Most minority people have a big educational disadvantage when it comes to theology. Concerning this consultation, that word 'theological' has bothered me from the start. Therefore, we discuss things that are affecting us right now—where we live and work."

House churches grow in Waterloo

“We wanted to develop a church life in which we would not feel so isolated,” said Walter Klaassen of Waterloo, Ontario.

The result of his feelings and those of a dozen others was the formation of a house church.

Now, four years later, the original house church has become five, with a total membership of sixty to seventy people who are looking for the fellowship and meaning they could not find in more traditional churches.

We had a growing dissatisfaction with what we had experienced in twenty years of church going, said Mr. Klaassen. We were visitors wherever we went, although we were members.

The Mennonite congregations in Waterloo were strongly ethnically oriented, a special problem for his wife who is not of Mennonite ancestry.

A group of people in the Waterloo-Kitchener area who felt much the same way about their present church life began talking about starting a house church. Some dropped out because there would be no Sunday school for their children, but about a dozen chose to stay with the idea.

When the group became too large it divided into two groups, and last September they divided again, this time into five groups. One group has bought a house, where some of its members live.

The individual house churches meet weekly, usually on Sunday evening so that members who want can attend other churches in the morning. Their membership, however, is in the house churches.

All groups do not have the same format.

“Our group,” said Mr. Klaassen, “spends the first hour in Bible study and the second hour in sharing, singing, planning, and deciding about finances. Occasionally we have the Lord’s Supper. The group is more strongly study-oriented than some others.”

Once a month, representatives of the five house churches meet together.

There are occasional larger gatherings of all members of the house churches, but the structure of these gatherings is presently in flux, Mr. Klaassen said.

Some disagree about the form of the larger assemblies. Some feel the gatherings should be more formal; others are not eager to reinstate the forms of worship from which they thought they were escaping.

The house churches have made no moves toward economic community, but “we have laid our own financial situations on the table,” Mr. Klaassen said. “As a whole, we contribute to various things in the community, Mennonite Central Committee, Indian causes, and a local effort to provide free medical advice.

Although a number of Mennonites participate in the house churches, the groups do not think of themselves as Mennonite.

“But the form and what we do is very much in the historical Mennonite tradition,” said Mr. Klaassen.

There has been some discussion on how the house churches relate to the larger Mennonite congregations, but members of the house churches—not nearly all Mennonite—do not have the same interest in finding out how they relate to Mennonite churches.

“Our house church is more than half of non-Mennonite background,” said Mr. Klaassen. “We are very mixed—ethnically, racially, and nationally.”

Most of the members are related to the academic community in Waterloo as students or former students. Mr. Klaassen is a professor at Conrad Grebel College at the University of Waterloo, as is John Miller, another early member of one of the house churches.

Communities urged to work on aging concerns

Local church action on the problems of the aging may begin as a result of two seminars, sponsored by the Western District Conference and the Commission on Home Ministries May 4 and 6 in Moundridge, Kansas, and Cordell, Oklahoma.

H. A. Fast, North Newton, Kansas, CHM consultant on the aging, said that the meetings had good representation of the young, the middle-aged, the old, women, ministers, and representatives of church boards.

He said Moundridge and Hesston, Kansas, representatives have appointed a person or persons to follow through on some of the ideas presented at the seminar in Moundridge.

“That I find hopeful,” he said. “The key to any meaningful program lies with the community’s facing this as a common problem. You can’t go to a community and say, ‘Here’s a program. Accept it.’ Churches need to join hands in programs with the aging.”

Similar seminars are being offered to other communities in the Western District.

Some of the issues raised at the seminars were:

—Ninety-four percent of older people live in their own homes, not in nursing homes.

—Older people need to learn to play. This is difficult at age sixty-five if worth is always connected with work.

—All older people should not be put in the same category.

—Older people need to maintain human dignity.

—One option is a telephone contact program: a family adopting grandparents, a big brother or big sister program, or older people checking up on each other.

—Meals on Wheels helps those who cannot cook for themselves.

—Older people are an untapped resource for a variety of volunteer services.

—Sunday school and study classes could be intergenerational.

—A community could form an intergenerational council.

Parallel seen between U.S. and pre-Fascist Germany

A professor of Old Testament at the Pittsburgh Theological Seminary says America may be dangerously close to the conditions which produced fascism in Germany.

H. Eberhard Von Waldow, who thirty years ago was a tank commander in the German Panzers, warned that “what made Hitler possible in Germany was not bad Germans but rather a general state of the nation which could develop anywhere in the world.”

He put America in a similar situation today and saw what he believes are possible parallels between pre-Fascist Germany and the current situation in the U.S., including apathy, sloganism, and superpatriotism.

Japanese church takes charge of mission work

The General Conference Mennonite Mission in Japan has officially dissolved as the organization directing mission work in that country, and the Japanese church conference will take over administration of the work.

The changes came about recently as the result of a memo of understanding between the mission and the Kyushu Mennonite Church Conference.

As of last February, the missionaries' periodic meetings will decide only those problems in the area of children's education, missionary housing, transportation, fellowship, language study, and activities outside the sphere of the Kyushu conference, most of whose congregations are on the southern island of Kyushu.

The church conference will be in charge of all evangelism and assignment of missionaries and other church workers.

"This is a significant step in mission-church relations," said Verney Unruh, secretary for Asia for the Commission on Overseas Mission. "Our work in Japan is now entirely under the church conference."

The dissolving of the mission as an organization was proposed by the missionaries in December and adopted in February by the church conference.

Mr. Unruh compared the new relationship in Japan to the fusion of church and mission in Zaire in 1971, although the change in Japan was not accompanied by ceremony and special visits.

The church conference recently added its first congregation outside Kyushu—the Baba Cho Church in Kobe.

Staff will coordinate Northwest workshops

Can congregational leaders coordinate their often independent and overlapping efforts? This question will be explored June 13-17 at three Northwest workshops conducted by staff members of the General Conference Mennonite Church. The sessions also aim to help local leaders to focus on common purposes basic to congregational life.

The first workshop is slated for 6:30 P.M., June 13, to noon, June 14, at Grace Mennonite Church, Dallas, Oregon, for delegates to the Pacific District Conference as well as area churches. The second, at Columbia Bible Institute, Clearbrook, British Columbia, will be 9 A.M. to 4 P.M., June 16, for Fraser Valley Mennonite churches. The third, for Vancouver churches, will involve the resource leaders in the Sunday schools and morning worship services. An afternoon session, 2:30-5:30, is scheduled June 17 at the First United Mennonite Church.

Heinz Janzen, general secretary of the General Conference, will introduce the sessions. Palmer Becker, executive secretary of the Commission on Home Ministries, will discuss the concept of goal setting and resources for evangelism. Howard Habegger, executive secretary of the Commission on Overseas Mission, will share resources available to congregations for mission education. Lester Janzen, stewardship secretary, will present stewardship principles and materials. Frank Ward, executive secretary of the Commission on Education, will share new concepts for making Christian education more effective in the local church.

Paul Roth, president of the Pacific District Conference, is serving as local coordinator for the Oregon sessions. Delmer Epp, secretary of the Christian education committee of the Conference of Mennonites in British Columbia, is coordinating the Clearbrook and Vancouver meetings.

Medical personnel form gospel team

A group of about forty staff and students at Mennonite Christian Hospital, Hwalien, Taiwan, has formed a "gospel team" to acquaint churches with the opportunities of the medical ministry. The plan is to give a program in one of the Hwalien churches one Sunday a month. The team reports it already has enough invitations for over a year. Above, a quartet from the team sings in a local church.

Emma Richards' ordination approved, scheduled in June

Emma Richards, installed last October as copastor of the Lombard Mennonite Church, Lombard, Illinois, with her husband Joe, will be ordained by the congregation on June 17.

The congregation had requested last year that the Illinois Conference, of which it is a member, approve Ms. Richards' ordination. The conference instead licensed her and took the matter under study.

At the conference's annual meeting in April this year, the conference approved the congregation's request to ordain Ms. Richards and approved a paper on ordination presented by the study committee.

The discussion of ordination of women was the major item on the conference's agenda, Ms. Richards said, and her ordination was approved with only three dissenting votes.

The ordination service itself will be a simple affair, part of a regular Sunday morning worship service. Robert Harnish and Jack Stalter will represent the Illinois Conference at the ordination. The Illinois Conference is affiliated with the Mennonite Church.

The Richardses spent twelve years in Japan under the Mennonite Board of Missions before returning to North America in 1966. Both teach full time and serve the congregation part time.

New health posts created in rural Bolivia

Frieda Schellenberg, a nurse from Watrous, Saskatchewan, with her Bolivian counterpart, Rafaela Suruby, have completed another nine-months health course in five rural Bolivian villages. On March 2, ten men and six women graduated as village health promoters. The five villages are the present homes of MCC teachers Dennis and Wilma Peachey, Murry Luft, Larry Stuckey, and Butch Gerbrandt, and former teachers Ray and Mary Kratz.

Because of the isolated location of the rural villages and the lack of facilities and drugs, Bolivian nurses do not want to live in these villages. So three years ago the MCC nurses changed their program. Instead of running a health clinic where they only took care of the sick, the nurses began traveling to the isolated villages. They prepared a health course to teach villagers how to take care of their own sick.

The new program begins with a health committee from each village. This committee elects residents of the village to take the course. The course has four areas of study: first aid, diagnosis and treatment of common diseases, midwifery, and community health.

The village has to build a small health post and a medicine cabinet. MCC provides the first stock of medicine. The health promoters use the money from the sale of these medicines and office calls to replenish their stock. Each health post is also given some basic equipment.

Four health promoters in the village of Rancho Nuevo, Bolivia, have just received certificates of graduation from nurse Frieda Schellenberg (right).

Graduation day for the sixteen health promoters was an important day. The president of the health committee, Frieda Schellenberg, and MCC director Dale Linsenmeyer spoke to the people of the promoters' village. Frieda also presented the promoters with uniforms and certificates of graduation.

"To take this course was a difficult step in my life," one graduating health promoter said. Some felt that he should take care of his family and farm and not study so much. Frieda said the course was difficult for him, but he graduated with the top mark on the final exam.

Frieda has been with the health program in Bolivia for six years. Many refer to her as "doctor." Frieda is presently on a study leave for one year at the Mennonite seminary in Montevideo, Uruguay. She plans to return to Bolivia to continue in the administration of the health program. Jeanne Loucks, Phyllis Dorsing, and Doreen Braun are presently giving this same health course in rural Bolivian villages.

Boys Village unit closed after 22 years

After twenty-two years of involvement at Boys Village, Smithville, Ohio, MCC will discontinue its program there in August.

Boys Village was founded in 1946 by a Methodist minister who saw the need for a rural setting where boys in need of a home could receive adequate care. Over 118 MCC volunteers have worked on the 127-acre farm as secretaries, mechanics, farm and dairy managers, and maintenance and recreational workers.

The village, a private, nonaffiliated treatment center, has a capacity for sixty emotionally disturbed boys.

Because of the therapeutic nature of the farm, it was operating at a loss. The administration, in order to correct the situation, decided to rent the farm to someone in the community. Since the therapeutic purpose of the farm has been changed, and MCC is facing a personnel shortage elsewhere, withdrawal from the village is an attempt at constructive contraction.

The four MCC volunteers presently at Boys Village will be terminating or reassigned to other areas of MCC involvement.

Kingman interchurch meetings bring new spirit

Bethany Mennonite and First Presbyterian churches of Kingman, Kansas, have reported new enthusiasm as a result of six evenings of evangelistic meetings in April.

No outside speakers were brought in. The pastors wanted to do this, they said, because they realized that what they said they would have to live with in the weeks to come.

The meetings were the first time in several years for the Presbyterians to participate in an evangelistic program and the first time for the Mennonites to work in this way with another denomination.

The pastors said, "The people who shared in these services will never be quite the same again. Denominational barriers came tumbling down. We proved to ourselves and to the rest of the community that being a Mennonite or a Presbyterian was not a hindrance. Rather, we are all members of the kingdom of God. One man came to worship the next Sunday morning and said, 'Are we making plans for more churches to be involved in this kind of thing next year?' "

The high points of the services, the pastors reported, were the prayer circles formed at the end of the services.

After the closing benediction, a woman in her late eighties said, "For six years I have been praying for meetings like this."

RECORD

Ministers

Elmer Ensz has resigned as pastor of the Bethel Lustre Church at Frazer, Mont., and the Bethel Church at Wolf Point, Mont.

Leonard A. Epp, Parkhill, Ont., former pastor of the Grace Mennonite Church in Steinbach, Man., will become pastor of the Waterloo-Kitchener United Mennonite Church in September.

Walter Goering has been called to serve one-fourth time as assistant pastor of First Church, Bluffton, Ohio, beginning in January. *Becky Koerner* will be assistant to the pastor at three-fourths time, beginning July 1.

David Neufeld, who is currently serving as pastor of the Kitchener-Waterloo (Ont.) United Mennonite Church, will assume pastoral duties at the North Battleford (Sask.) Church this summer. The North Battleford congregation has asked Mr. Neufeld to devote major attention to a ministry to the native peoples in the community. Mennonite Pioneer Mission is providing both consultative and financial support to this new undertaking.

Workers

George C. and Hilda Bartel will terminate their short-term assignment in Taiwan on June 9. George has been serving as a medical doctor at Mennonite Christian Hospital in Hwalien, Taiwan, since 1970. The Bartels are members of the Prince of Peace Church, Richmond, B.C., and will be taking up residence in British Columbia.

Otto and Elaine Dirks, workers under he General Conference Commission on Dverseas Mission, will begin a furlough rom work in Taiwan on June 9. They egan serving in Taiwan in 1968 in evangelism and church planting. They will e living in the Kitchener-Waterloo, Ont., rea for a year, then studying one quarer at the School of World Missions, uller Theological Seminary, Pasadena, alif. The Dirkses are members of the irst Church, Lima, Ohio.

Lola M. Friesen has joined the staff f Mennonite Board of Missions, Elkart, Ind., as assistant deputation coordiator. She is married to Jacob T. Frieen. They are members of the Hively ve. Church, Elkhart.

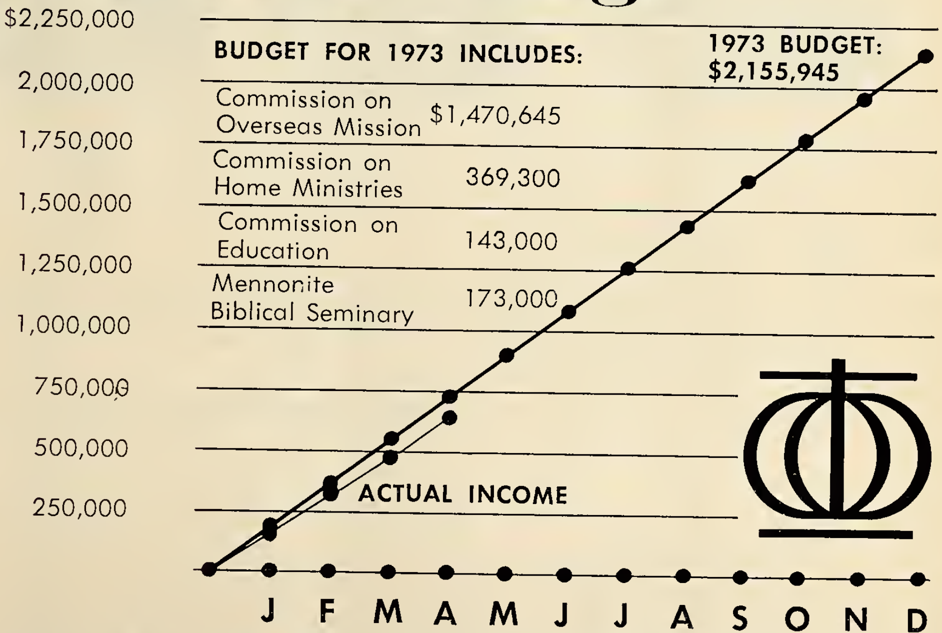
Lloyd Mackey, who has contributed occasional articles to *The Mennonite* from British Columbia, joined the staff of the *United Church observer* in Toronto June 1.

Harry E. Martens, Elkhart, Ind., and *Edwin M. and Sadie Ratzlaff Harms,* Wichita, received Bethel College's Distinguished Alumnus Award this year. It is given "in recognition of notable contribution to mankind and loyal service to alma mater." *Virginia Toews Stucky,* Wichita, received the Distinguished Achievement Award for her work in dietetics and nutrition. The latter award was recently added to the awards program achievements in a specific area.

Lorraine Schroeder, worker under the General Conference Commission on Overseas Mission, is spending three months in Los Angeles until June 21, before returning to teach in India. She has been a teacher at the Beacon School in Korba. Her new assignment will be teaching at Woodstock School in Mussoorie. She is a member of the Immanuel Church, Downey, Calif.

J. Wendell and Norma Wiens, workers under the General Conference Commission on Overseas Mission, will begin a year's furlough June 23. Mr. Wiens, a medical doctor, served as medical superintendent of the Sewa Bhawan Hospital, Jagdeeshpur, India, until turning over his responsibilities to an Indian doctor, E. S. K. Arthur, in January. The Wienses will live in Moundridge, Kans., during their furlough. They are members of the Rainbow Boulevard Church, Kansas City, Kans.

Conference budget



Over-all receipts in April almost exactly equaled receipts in April of last year. The total in each case was slightly over $167,000. For the year thus far we are $77,000 ahead of last year at the same time. This means 29.8 percent of budget, compared with 28.3 percent last year.

The commissions continue to live within budget, and bank borrowing has not yet been necessary. The Commission on Overseas Mission will likely find it most difficult to stay within budget on spending because of the effect of dollar devaluation on overseas programs. Your increased and continued support is greatly appreciated by employees and elected officials whom you have charged with carrying out the varied program of the General Conference Mennonite Church. *Wm. L. Friesen, conference treasurer*

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OK Daddy, I'll wait. That's right, I'll be here. Don't worry. I love you too. Bye.

Girl 2: Well, what did they say?

Girl 1: You were right, they still love me. Maybe God loves me too.

(Tag)

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REVIEW

Brother Sun, Sister Moon

James Arnold

Only three great films have been made about saints, and they have been rather remote and inaccessible.

Now at last we have a fourth—Franco Zeffirelli's *Brother Sun, Sister Moon*, about the young Francis of Assisi.

It makes Francis, in all his attractive innocence, accessible at last to the vast movie-going youth audience around the world.

Zeffirelli, known chiefly as an interpreter of Shakespeare and creator of the outrageously beautiful film of *Romeo and Juliet*, has found much in the spirit of the Little Poor Man to remind him of the best impulses of today's youth.

He has underlined these qualities in a poetic and romantic film of stunning visual beauty.

The movie has taste and dignity, but lightly, in keeping with Francis' buoyant, disarming personality.

Brother Sun is a lyric, a suitable tribute to a man whose life was a poem.

The earlier great "saint" films were Dreyer's *Joan of Arc* (1928), Clockhe's *Monsieur Vincent* (1947), and Bresson's *Joan of Arc* (1962).

The Dreyer film was silent, and the others are available only in subtitled English. All were in black and white. Zeffirelli's film is in color, and the largely English cast speaks in its own language.

It makes the others look like museum pieces.

Francis emerges as a gentle young reformer, a twelfth-century protester against all the forces in society and church that seemed anti-Christian and antihuman.

The call is to simplicity, a return to basics, to the real things of this world. Nature, of course, and poverty, person-to-person charity, an end to all forms of arrogance and exploitation.

To possess nothing is to be truly free, like the lark.

Francis is, above all, for enjoyment of God's magnificent universe, in which he is brother to each flower, stone, animal, and planet, as well as to each man.

It is a pure childlike joy in things that puts the world's sweaty hedonism to shame.

Predictably, his society calls him mad.

What sane man spends his days walking amid the wildflowers, or brushing his palm against the high grass?

Who would give away all his merchant-father's fabrics, the profits of a lifetime, or weep at the sight of workers laboring in the heat and darkness of a dye cellar, and lead them out into the sun? (Francis, who loathed money and commerce, is the most un-American of saints.)

Who but a lunatic would stand, publicly disowned by his father, in the square before the bishop and remove all his clothes and give them away, too, so that he could be truly "born again"?

The famous Franciscan nude scene can finally be played, and the director's innocence in staging it is a match for the saint's.

The modern parallels are painfully clear. The businessman father who does not understand and blames his too cultured, too doting wife.

Why will the spoiled son not do what they expect?

Why won't he fall in love with Clare, instead of encouraging her to join that commune that is souring the city's youth and virility?

Why doesn't he tolerate the solemn old Mass, with rich and poor segregated, and the image of Jesus crucified as a bejewelled king, his eyes closed to the world?

There is the comfortable bishop, friend of the civil powers, who blesses the knights on their way to war.

There are the young people who waste themselves in despair and debauchery, blaming the uncertainty of the times.

After all, what affluent young man freely chooses companionship with the lepers, the elderly, the retarded, the grotesque, and deformed, when he could write a check to the United Fund?

Zeffirelli's finest scene, a fitting climax, is the historic confrontation of the two churches—Francis and his barefoot friars meeting the brilliant Pope Innocent III (Alec Guinness)—set in the awesome Monreale Cathedral in Sicily.

The Pope seems literally mounted in heaven, surrounded by guards and choirs and banks of bishops.

The sequence is unforgettably moving, from Francis' sadly gentle reading of the Sermon on the Mount ("See the lilies of the field, how they grow . . .") to the great Pope's kissing of the bewildered saint's unclean feet.

One may object that it's all a bit too beautiful. The young English people who play Francis and Clare (Graham Faulkner, Judi Bowker) are as exquisite as Romeo and Juliet—and their open air hospital is located near a smashing waterfall.

But I've said this is a poem. In such a film, the image is a metaphor for the inexpressible beauty no camera can photograph.

The film avoids all the usual commercial cheating in religious flicks. There are no sexy scenes from Francis' loose early life, no gory moments of bloody combat in the Crusades.

Francis doesn't get any extraneous show biz help.

The lovable thing about Francis, of course, is that he doesn't tell you so much as show you. He is, and acts, what he preaches.

For an artist like Zeffirelli, he is an ideal film subject, and the usual movie is awash with the usual glories of romance—sunsets and moonrises, romps through color-soaked fields and woods, backed by gentle folkish ballads composed and sung by Donovan—here used in the service of Christ's basic message.

A love story of the spirit, it occurs in a universe of sensual beauty.

In 1973, it's almost too much.

One suspects Francis would have liked it.

It's his kind of surprise, and one can hear again his delighted laughter echoing down the cobblestones of the centuries.

Audiovisuals

Faith-in-action is a thirty-minute color film about Christians in the North American church. It shows people who have found meaning in life by putting faith into action. The film may be rented for $25 from the Audiovisual Library, Box 347, Newton, Kansas 67114.

MEDITATION

May I ask a few questions, Lord?

Do you know how much it hurts to discover that your child has serious flaws in his body?

Why did we choose this one who dashed our hopes of having a normal child?

How did it happen that this child from a remote island village came into our lives and therefore had access to man's most advanced techniques in dealing with handicaps?

Do you feel hurt when your children live lives handicapped by self-will, sin, and complacency?

Why did you choose us to be your children?

Were we born and raised in settings which exposed us to your self-giving love and life-giving truth for a purpose?

Do you expect us to make good use of these advantages?

What kind of person would I be if I had not been *forced* to enter this "world of the handicapped"?

Do we have to be so intimately involved with that "world" before we are truly *aware* of such persons?

Can we really understand and enter into the lives of people without feeling their hurts?

Why are we so indifferent and apathetic about the real needs of the poor, the oppressed, the bombed, the drugged, the lonely?

Are we afraid that our comfortable, normal world will suddenly become disturbed and painful?

Why did you enter so fully into the life of man when you knew it would mean heartache, suffering, and death?

Does love always involve hurting?

How is it possible that some persons with terribly marred bodies can have such beautiful personalities and whole minds?

How does it feel to have the "real you" imprisoned in such a relentless confinement?

Are we all handicapped in some way—intellectually, socially, psychologically, spiritually?

What are my handicaps, Lord?

Will you free us from all of these confining chains and help us to be the complete "being" that you intend for us to be?

Are our spirits imprisoned in this world of flesh and blood and things to the extent that we hamper your spirit within us?

What effect does this son have on the lives of his brother and sister?

Do I see signs of unusual maturity, empathy, and helpfulness in their lives?

Have we grown because of the presence of this person in our home?

Can I ever learn to live with the angry feelings and deep sense of frustration which his handicaps create for me?

Is it correct to assume that a life of "smooth sailing," prosperity, and success will bring us closer to you?

Why do we need the "refiner's fire" to get our lives into the right shape?

Can you understand our tears of joy upon seeing this six-year-old son stand alone for the first time for the amazing span of ten seconds?

Why are we so thrilled to see him write his name, recite the alphabet, and count backward from ten to one?

How can he have such a joyful, winsome personality in the face of his frustrations?

Do we take the achievements and growth of our "normal" children too much for granted?

Why do we take our good health and normal intelligence for granted, Lord?

Are our "large" expenditures of energy and many accomplishments worth more in your sight than the "mite" of achievement of this handicapped one?

How can we stand before you and say, "By my efforts have I accomplished this. I am the master of my fate"?

Soul-sorrow

Mary Rempel

Oh Ego,
how many times must you,
in your impatience,
usurp the stage center,
exposing your conceited selfishness,
and have to be humiliated
by being called backstage
—forgiven, too, thank God!—
before you learn
your proper role?
Until the drama ends?

These are some of the questions raised by our experiences with our son. Thanks for listening, Lord.

Thank you, son, for stretching our lives and our minds.

Eleanor Kaufman

LETTERS

Free press?

Dear Larry: Here is a reprint from a recent article in a Moscow newspaper entitled, "What makes the Soviet press Soviet?" I think it will be beneficial for the readers of *The Mennonite* to hear what "they" have to say for themselves, and how we as Christians will reply to their moral imperative.

"Our papers and magazines begrudge no space for a description of the feelings of a ploughman walking through a moonlit field after a long day's work; for the lyrical panorama unfolding before an erector working on a skyscraper; the conveying of the thoughts of an aircraft designer or a schoolteacher. But one will look in vain in our publications for the stories about the carryings on of the 'golden youth,' the ravings of drug addicts, the adventures of sexual perverts. Open eroticism, indulgence in violence and sadism—everything that is meant to arouse base instincts in human beings—is kept out of Soviet press. If this is why our press is labeled by some westerners 'humdrum' and 'dull,' we are all for it. The objective of our socialist society is to foster a fondness for work and a high standard of morality and ethics in the younger generation.

"Our adversaries claim that our press is not 'free,' unlike the western press. This is precisely where everything is turned topsy-turvy. We have good grounds for declaring that the Soviet press is free in the highest and true sense of the word. It is free to praise and affirm whatever is good and pure in a human being. It is free from indulging in unseemly things, in propaganda of racial or national superiority, the cult of violence. The Soviet press praises honest work for the benefit of society and inculcates deep scorn for anyone lining his pockets through somebody else's work, for the 'charms' of private enterprise. Let fathers and mothers in the USA and Britain, in India and Burma, in Egypt and Nigeria, in Chile and the Argentine — wherever people wish their children to be happy—say which freedom of the press they prefer.

"Real freedom is bound to presuppose absence of freedom for antisocial elements and antisocial actions. The freedom and the democratic character of Soviet press is a direct consequence of the press in a socialist state serving the needs of the working people." *Francisco del Valle, Goshen, Ind.* May 8

Spiritual awakening needed

Dear Editor: Enclosed is an article entitled, "Vietnam: our peace in Christ," from the February 1973 issue of the *Catholic worker.* After I read the article I was so moved with compassion for the people of Vietnam, especially the prisoners who have no hope in sight for their release. And there are many who are sick, wounded, and crippled who need help. The situation is so sad that I had to pray for guidance. I am glad we Mennonites are helping to bring relief, but I feel that we can do more.

I think our people need to read such an article since our country has waged so many wars and inflicted so much sorrow and hate all over the world, and we here at home have never experienced anything like it. We do not know what war is. This is a tragedy that few of us understand. We need a spiritual awakening. *J. P. Baehr, Schowalter Villa, Hesston, Kans. 67062.* April 20

Editor's note: We cannot reprint the entire article by Pat Jordan as Mr. Baehr suggests; here is a portion of it: "No, we do not find ourselves joyful at the news of 'peace.' The conflict continues in much of Indochina, and it is the poor who suffer, not ourselves. In Vietnam itself the cease-fire agreement makes little effort to protect political prisoners and neutralists who have opposed the war all along. . . . No, joy will only come when all the hidden forms of violence have been rooted out, when we seek forgiveness from our brothers and the Lord. . . . Joy will come from a change of heart, a change in our way of life. . . ."

Contents

Four planks from Ephesians 4 362
The Bible is alive and speaking to millions in Eastern Europe 364
News 366
Record 371
Brother Sun, Sister Moon 373
Soul-sorrow 374
May I ask a few questions, Lord? 374
Letters 375
Laying up more bricks and mortar 376

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Laying up more bricks and mortar

Church institutions are beginning to jostle for position in what appears to be the start of a new round of edifice building.

In one province, for example, church members during the past year have been informed that they will be asked to support three school building programs: a dormitory for a high school supported by their provincial conference, a college-conference building on the Bible college campus, and a library at the seminary. The total outlay for these three projects will be almost one million dollars, and the members from this particular province will be expected to contribute an average of $80 each toward them.

These three construction programs are worthwhile, and their cost to the members of our various conference levels will not be considered prohibitive. They appear, however, to be only the beginning of a new wave of laying up bricks and mortar for ourselves.

Some congregations which were talking a few years ago about ways and means of getting rid of their inefficiently used buildings so that they could move into rented or shared quarters are now ready to consider the option of building even larger churches. The idealism nurtured by the financial belt-tightening of the late 1960s appears to be giving way to a more self-indulgent attitude.

Most conference members would acknowledge that we need some bricks and mortar. We are too strongly oriented toward the sanctuary, the classroom, and the office to be able to operate without special centers—with walls, roof, and a permanent address—for worship, education, mission, and other activities of the church community. But even if we concede this point—and it is a concession, because our theology makes much of the fact that the Christian is to be a pilgrim on the move and that he is to be a proponent of a simple way of living—we are still left with the decision of how much of our resources we should use for the care and construction of our edifices. It might be somewhat difficult for us to explain to Taiwanese and Zairian villagers how we could approve nearly a million dollars for three buildings for ourselves the year after we had given up on trying to raise a similar amount for the Poverty Fund.

Since the moratorium on building seems to be over, organizations and congregations which are considering new construction might ask themselves several questions before they proceed with their own new building:

Why is it necessary to build now? What are the other alternatives? Which course would we have taken in 1969 when money was tight? Will the congregation or conference be able to handle this debt a few years from now if the economy turns down again?

Has the decision to proceed with the building been made unilaterally, or has it been checked with other sectors of the church to test its priority against other pending programs and projects?

Is one of the reasons why we are building because we want to demonstrate our dynamism to our constituents and to the world? If the answer to this question is yes, haven't we been too strongly influenced by "big business" philosophy? LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:24 JUNE 12, 1973

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If I were starting my family again, says John Drescher, I would seek to use as many opportunities as possible to give my child a feeling of belonging, which is essential for a child's security and feeling of worth.

A father reflects:
If I were to start my family again

John Drescher

"What have you learned from your own experience and through counseling parents? What should I have done differently? I have young children. If your children were small again what would you do?"

These words burst from the burning heart of a father sitting across from me. He was suffering the empty, deathlike feeling a father senses when his son has strayed. He felt he had failed as a father.

And this father's words stay with me. Although they came to me in a direct and blunt way that day, they are not the words of a lone father. In them are the questions which are uppermost in the minds of many parents, if they take parenthood seriously.

What has experience in counseling taught me? Where would I put the emphasis if my children were small again? I've pondered these questions and some things have surfaced.

Love of child's mother. If I were starting my family again, I would love the mother of my children more. That is, I would be freer to let my children see that I love her. It is so easy for parents to assume love, to take each other for granted, and so to let a dullness creep in which can dampen the deepest love.

After I spoke on family relationships to a large group of fathers and mothers, a father approached me and said, "If I understand you this evening you said the greatest thing I can do for my child is to love his mother. Is that correct?"

"That is correct," I answered.

When a child knows parents love each other, there is a security, stability, and sacredness about life which is gained in no other way. A child who knows parents love each other and who hears them expressing words of love for each other needs little explanation about God's character of love or the beauty of sex.

To let my child know I love his mother, I would seek to be faithful in doing little loving things for her. True love is visible. I would show special kindnesses such as opening the car door, placing her chair at the table, giving her little gifts on special occasions, and writing her love letters when I'm gone from home. I would take her hand as we stroll in the park. And I would whisper loving words about her in the ears of my children. I would praise her in the presence of my children.

Does all this sound sentimental? Then I am persuaded many families need more of this kind of sentimentalism. Love is like a plant. It needs nurture. We must do the things love dictates or it will die.

Listen to my child's concerns. If I were starting my family over again, I would do more listening. Most fathers find it hard to listen. We are busy with the burdens of work. We are often tired when we arrive home from work. A child's talk seems like chatter and unimportant. Yet we can learn so much more by listening than by talking—especially from our children.

I would listen when my child shares his little hurts and complaints, his joys and what he is excited about. I remember as clear as the day it happened the time my busy father listened to me, as a first grader, when I came home frightened about a situation at school. His calmness and concern, demonstrated in listening to me, relieved my fears. I was ready to return the following day full of courage and confidence. Had he simply said my fear was foolish or had he refused to hear me out, my fears would have grown.

I would seek to keep from staring into space when my child is talking to me. I would try to understand what my child says because I now believe that the father who listens to his child, when he is small, will find that he will have a child who cares what his father says later in life. I now believe there is a vital relationship between listening to a child's concerns when he is small and the extent to which the child will share concerns with his father when he is in his teens. The father who takes time to understand what his child says when the child is small will be able to understand his child later in life.

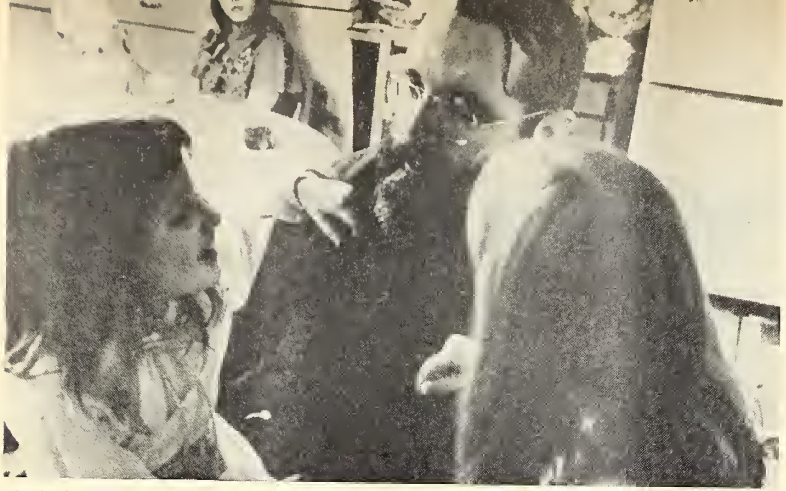
If my child were small again, I would stop reading the newspaper when he wants to talk with me. And I would try to refrain from words of impatience at the interruption. Such times can be the best times to show love and kindness.

One evening a small boy tried to show his father a scratch on his finger. Finally after repeated attempts to gain his father's attention, the father stopped reading and said impatiently, "Well, I can't do anything about it can I?" "Yes, Daddy," his small son said. "You could have said, 'Oh.' "

In listening I would pay more careful attention to my child's questions. It is estimated the average child asks 500,000 questions by the age of fifteen. What a privilege for every parent—a half million opportunities to share something about the meaning of life.

These early years are the years for teaching. And by the time the child reaches fifteen, parents have done most of their teaching. By fifteen the child knows what the parents believe. From now on parents' primary opportunity is to be available when the child comes for help.

Give a feeling of belonging. If I were starting my family again, I would seek to use as many opportunities as possible to give my child a feeling of belonging. A sense of belonging is essential for a



A father and his daughters enjoy each other's company. In recent years research has begun to appear on the important role of the father in the family and his effect on children. Most available studies agree that it is not enough that the father brings home the money. He must share with the mother in the everyday rearing of the children. Some studies show that "problem children" appear more frequently in families where the father is missing or does not show the necessary concern for his family.

child's security and feeling of worth. And when a child feels he belongs in his family and is of real worth there, it is not a big step also to feel accepted, loved, and of worth to others and in God's sight.

How are feelings of belonging generated? By doing things together. By sharing common concerns and trusting each other with responsibilities. Celebrations of birthdays, when the person rather than the gifts is central, create a sense of belonging. A sense of belonging is built into the child when prayers are prayed on his behalf, when his opinions are valued, and when he is included in the serious and fun experiences of the family.

He feels he belongs when he is invited to be involved in the responsibility and work of the family. No part of child guidance is more important than assuring the child by action and word that he is important for the family and he has a place in the affections of the family.

Praise my child. If I were starting my family over again, I would seek to be freer to express words of appreciation and praise. Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

Will Sessions, discussing the topic, "If I had a teen-ager," says, "I would bestow praise. If the youngster blew a horn, I would try to find at least one note that sounded good to my ear, and I would say a sincere good word about it. If the school theme was to my liking, I would say so, hoping that it would get a good grade when it was turned in. If his choice of shirt or tie, of socks or shoes, or any other thing met my liking, I would be vocal."

Probably no other thing encourages a child to love life, to seek accomplishment, and to gain confidence, more than proper, sincere praise—not flattery but honest compliments when he does well.

Take more time with my child. If I were starting my family again, I would plan to take time to do more things together. In every father's week there are 168 hours. He probably spends about forty hours at work. Allow another fifteen hours for driving to and from work each week, overtime, and lunch. Set aside fifty-six hours per week for sleep. That leaves a father fifty-seven hours each week to spend elsewhere. How many are actually spent with his family?

A group of 300 seventh- and eighth-grade boys kept accurate records of how much time their fathers actually spent with them over a two-week period. Most saw their father only at the dinner table. A number never saw their father for days at a time. The average time father and son were alone together for an entire week was 7½ minutes.

Arthur Gordon tells an interesting experience from his youth. "When I was around thirteen and my brother was ten, Father had promised to take us to the circus. But at lunch there was a phone call: some urgent business required his attention downtown. My brother and I braced ourselves for the disappointment. Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table Mother smiled. 'The circus keeps coming back you know.'

" 'I know,' said Father. 'But childhood doesn't.' "

A prominent businessman asked a friend, "Would you like to know what I am giving my son for Christmas?" He showed a piece of paper on which he had written: "To my son: I give you one hour of each week and two hours of every Sunday to be used as you wish."

Laugh more with my child. If I were to start my family again, I would laugh more. That's right. I would laugh more with my child. Oscar Wilde wrote: "The best way to make children good is to make them happy." I see now that I was much too serious. While my children loved to laugh, I often must have conveyed the idea that being a parent was painful.

I remember when I laughed with my children—at the humorous plays they put on for the family, at the funny stories shared from school, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn or living room floor. And I remember the times they were told of these experiences with joyful expressions, years later. I know when I laughed with my children our love was enlarged and the door was open for doing many other things together.

In answer to the father who sat across the table, I've jotted down these reflections. Like most important experiences in life, none of these are great ideas or difficult to remember. These simple suggestions, however, can make relationships with our children more meaningful and shape the future of a child more than great things which demand a great deal of money or exceptional ingenuity. Somehow we manage enough muscle to handle the big things of life but forget that life is largely made up of little things. So a father's faithfulness in the small things of life determines to a great degree the happiness of the home.

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NEWS

CHM will continue goal-setting program

A second year of consultation services from In-Depth Evangelism Associates has been approved by the Commission on Home Ministries executive committee at its spring meeting May 15-16 in Chicago.

The commission, through the district and area conferences, has been using In-Depth Evangelism materials to help local congregations set goals. About thirty General Conference congregations have participated in the last year.

The CHM executive committee has authorized its staff to negotiate another year of consultation services from In-Depth Evangelism, "with the understanding that CHM continue to exercise discernment regarding the theological assumptions involved."

Throughout the past year, CHM and In-Depth Evangelism have been revising particularly the questionnaire presented to congregations in the goal-setting process. Palmer Becker and Malcolm Wenger of CHM staff have recently talked with In-Depth Evangelism staff concerning more revisions of the questionnaire and revision of other materials.

The CHM executive committee also took action in the areas of Indian ministries, communications, and the family.

The executive committee asked Malcolm Wenger, secretary for Indian ministries, and Menno Wiebe, vice-chairman of the commission, to begin work for a position paper on the relationships of white Mennonites and North American Indians to be presented to the commission next February and possibly to the General Conference for action at the 1974 sessions.

The executive committee envisioned research for the position paper on how North American land got from Indian hands to Mennonite hands in the nineteenth century.

The position paper would serve as an educational tool for white Mennonites and would be distributed widely, perhaps in abbreviated form, at Mennonite centennial celebrations in 1974.

The paper could also serve as a basis for discussion with Indian brothers and sisters, according to Mr. Becker, executive secretary of the commission.

In the area of communications, Rudy Regehr, chairman of the Faith and Life Radio and Television committee, brought up the idea of the committee's becoming the Division of Communication for the conference, to be a service agency parallel to the Division of Administration. His concern was that FLRT expertise also be available to other commissions besides CHM.

The CHM executive committee decided, however, to ask the Commission on Overseas Mission and the Commission on Education to appoint one representative each to the FLRT committee.

The CHM executive committee also supported the formation of a task force on the family and marriage in cooperation with the Commission on Education. The task force, to be based in Winnipeg, would work on how to make marriages more creative, how to deal with marital conflict, and how the conference could be a resource in this area.

The executive committee also gave strong support to further work on an inter-Mennonite peace film.

Judi Janzen, associate director of voluntary service, will go from full time to half time this fall, with major responsibility for summer service and orientation of volunteers.

Fresno church to work on race relations

Mennonite Community Church, Fresno, California, is one of five local congregations participating in Project Understanding, funded by the Irwin-Sweeny-Miller Foundation to help participating churches to understand minority cultures, overcome their own prejudices, and serve East Fresno.

George Stoneback, pastor at the Mennonite Community Church, said Fresno is one of several northern California cities in which the project is being funded.

Directed by James Walter of the American Baptist Seminary of the West in Berkeley, Project Understanding is training ten seminary interns who will begin work with ecumenical clusters of churches in September.

The two interns, or field staff, assigned to Fresno until May 1974 will work with Mennonite Community Church, East Princeton Baptist Church, Grace and Sierra Vista United Methodist churches, and Zion United Church of Christ. St. John's Cathedral and the Fresno Metropolitan Ministry are also related to the program.

Project Understanding does not have a set program for the local churches. The field staff will be facilitators, helping local clergy and laity develop their own strategy for dealing with problems related to racial cooperation in their own churches and communities.

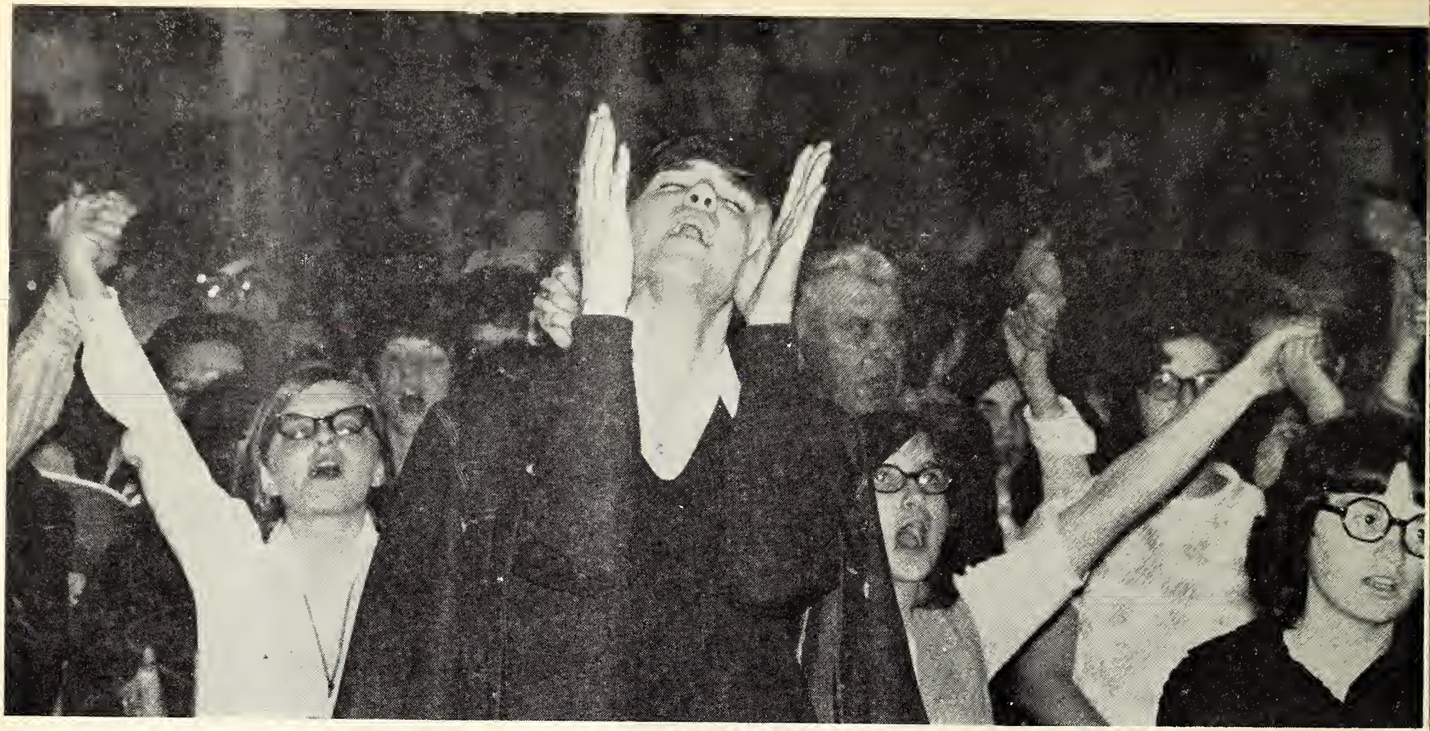
Mr. Stoneback said a number of other joint projects are being planned by the cluster churches plus three others: St. Mary's Episcopal Church, Grace Lutheran Church, and Easterby-Knox United Presbyterian Church.

"When I first came to Fresno we had three churches that combined for Thanksgiving and Good Friday," said Mr. Stoneback. "Now there are eight. We are starting to have a few evening services together, and we pastors meet every few weeks for fellowship and planning over a sack lunch. We hope that several of these churches will cosponsor a Vietnamese dinner."

An April 29 evening service included a discussion on facing death, the "modern obscenity."

The Vietnam dinner was scheduled for May 20 under the sponsorship of several churches and the Ad Hoc Committee for Peace and Freedom. On May 21 the cluster churches cooperating in Project Understanding had planned a joint carry-in supper to get better acquainted.

Suggestions for more cooperation in the fall have included a joint adult education project, possibly a six-session course.



Singing was an important part of the festival. Above participants sing/pray, "Fill my cup, Lord."

Holy Spirit festival attracts over 2,000

The following report on this year's Festival of the Holy Spirit in Goshen, Indiana, was prepared by David Hiebert. The Associated Mennonite Biblical Seminaries and the Central District Conference were two of the six sponsors of the event.

The three-day Festival of the Holy Spirit held on the Goshen College campus in early May attracted over 2,300 people to the Saturday evening session and had 1,711 people registered. A large number of Canadians, 305, were in attendance, and the percentage of young people was greater than the planners had expected.

The festival began Friday evening, May 11, with a message from J. Rodman Williams of Anaheim, California, entitled, "The domination of the Spirit." After the message, the CBS film, "Following the Spirit," told the story of the Episcopal Church of the Redeemer in Houston, Texas. It was an experiment that grew from a group of five families to a series of households that totaled about 450 persons.

Follow-up on the film was provided Saturday morning by Jerry Barker from Detroit. He gave a personal account as a person in one of the original five families at the Church of the Redeemer. He described a hunger to experience the fellowship of the Lord that began ten years ago. They found the Lord calling them to a new life together. It was in taking people into their homes to be constant ministers that they found the secret of discerning and cultivating gifts. Gifts are given in the context of *koinonia.* Christians cannot reach the fullness of Jesus Christ by themselves, but as gifts come to the community they are empowered to reveal Jesus.

The Saturday afternoon talk by J. Lawrence Burkholder, president of Goshen College, was entitled, "The Spirit leading in ethical decision making."

David Shank from Genval, Belgium, began a series of three talks Saturday evening. Some of his major points included the fact that technology and propaganda must be included in the forces of this world that are teaming up with the powers of darkness. They are now running out of control, carrying Christians with them.

On the subject of witnessing, Mr. Shank said that the Spirit would empower Christians to determine the time, place, and method that should be used in witnessing. The witness must discern that under the Holy Spirit's guidance something needs to be said *now.*

In the Saturday afternoon session, Josephine M. Ford from the University of Notre Dame summarized what the Spirit is doing in Catholic communities. She stated that the Pentecostal movement's growth has been the most rapid in the Catholic Church. It has spread in a variety of ways to all countries. Even in Ireland, Catholics and Protestants have been brought together by the Holy Spirit.

Dr. Ford noted three trends in the movement: 1) people gathered in covenant communities similar to the Corinthian or early Acts churches; 2) a more mystical type of person who goes to a house of prayer for a period of time and then goes back to live in a parish; 3) transients who enter the movement, then go back and make a contribution in some other area of church life.

In the Catholic Church, Ms. Ford credited the movement with such changes as married men being ordained as deacons and the change to using English Scripture. Many areas that were neglected are now being filled with love and concern.

Singing was an important part of the festival. The songbook from last year was reprinted, and singing began as much as fifteen minutes before the scheduled starting time of the sessions. Several local singing groups performed.

The small "search and share groups" met four times. Persons could choose

Spirit's role is stressed

The Spirit's role in congregational life, in resolving conflict, and in becoming whole persons, and the understanding of the Spirit's person and work were major themes of the Holy Spirit Festival's "searching and sharing."

Forty-one "search and share" groups were offered, most of them four times. Reports from the groups contained examples of the Spirit's bringing new power and openness to persons and to congregations, and removing the drabness and routine of life and the remoteness of God.

● In the Spirit-filled marriage group, the commitment of husband and wife and the oneness of two in marriage was compared to the commitment between an individual and God and the oneness with Christ. Complete oneness is a goal that Christian marriage partners are always in the process of meeting.

Submission in marriage and in the relationship of an individual and God was defined as giving oneself to the other. Although submission is sometimes viewed as a weakness, submitting or giving oneself to God and to the marriage partner is really a strength.

Important factors of a Spirit-filled marriage are companionship, complementation, and communication. Each partner must strive to meet the spiritual, psychological, and physical needs of the other.

Young people participated actively in the festival. The persons shown above attended the Saturday evening concert. The girls are wearing (Old) Mennonite prayer coverings.

● In "The role of women," the group first turned to the Genesis account that male and female were created in the image of God to have dominion over all the earth. After the fall, male domination and rigid sex roles characterized the relationship between man and woman.

Jesus Christ restored equality because in Christ—Jews and Gentiles, slave and free, men and women—are one.

Roles must be defined as human roles and men and women must work for filling roles together in the family, in the congregation, and in other institutions.

● In the session, "Responding to society's hurts," the group stressed that the Bible directs Christians to go about doing good to help the poor, the blind, the prisoners, and the oppressed in the world. Spirit-filled Christians must minister to both the spiritual and physical, and not just to one or the other.

God has given each person a talent which is part of the whole, and Christ brings all talents together for the work of the Spirit. Persons cannot just be zealous to do what the Bible directs, but have patience to do things God's way.

● In a fourth group, "Affluence and life in the Spirit," the distinction between having wealth, which is permitted in the Bible, and loving wealth, which is described as the root of all evil, was discussed. It was pointed out that Jesus said that persons should not make increased possessions their goal.

Such a goal is futile because possessions cannot be taken along after death. The goal is dangerous because seeking possessions constitutes a major stumbling block to discipleship. And the goal is unnecessary because spiritual fellowship with God's people brings more security than wealth does.

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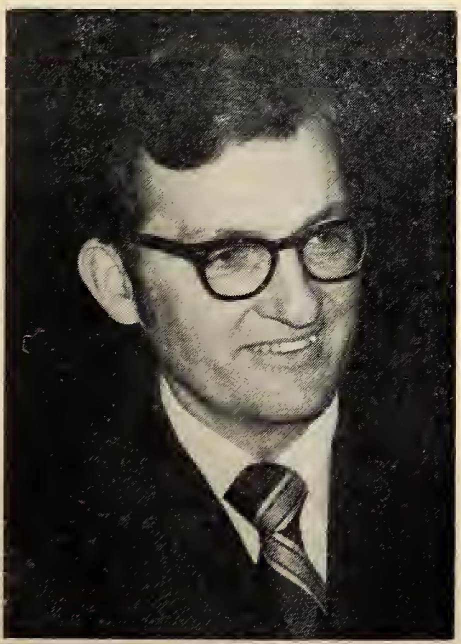
subjects that ranged from the role of women to biblical demonology.

In these groups it became evident that there is tension in many local congregations. One tension was between the free Pentecostals and the inflexibility of the church structure. A second tension that came out was the conflict between the desire to know and discipline the brother and the excessive size of many congregations.

The comparison between last year's festival and the current activities was made many times. Some persons felt that the high of last year had become a kind of digging in with the saints. Yet, during the final *open mike* period, when anyone could speak, a significant number realized that the problem of sharing the faith and living with power would be harder tomorrow when they wouldn't be reinforced by the presence of 2,000 like-minded persons.



Leonard Wiebe, pastor of the Maplewood Mennonite congregation in Fort Wayne, Indiana, was the chairman of this year's festival.

Mini-Probe meetings possible at end of year

Mini-Probe consultations on regional or community levels later this year have been suggested by the Home Ministries Council, an interdenominational group to coordinate Mennonite mission and service work in North America.

The council, which met in Chicago May 16-17, asked its executive committee to do further planning for gatherings similar to Probe 72, the mass inter-Mennonite consultation on evangelism last year, but on a regional or community level. The date would probably coincide with Phase VI of Key 73, a time of commitment and celebration. Conveners would be appointed in each area with a cluster of Mennonite congregations.

The idea of another continentwide inter-Mennonite meeting, perhaps in 1975, will be on the agenda at the Home Ministries Council's fall 1973 or spring 1974 meetings.

The council agreed that Mennonites need something like Probe which would combine study and celebration of what is happening in congregations, but would focus specifically on the "genius of the Mennonites."

We see value in developing forms for exchange of experiences from our evangelical witness, the council said.

The council spent a whole evening with two former members of the Probe 72 executive committee, Norman Derstine and Roy Just, discussing evangelism and the relationship of word and deed.

Compartmentalization of evangelism into preevangelism caring, direct evangelism verbalization, and postevangelism discipleship was rejected. The group agreed it didn't look to voluntary service units to do preevangelism and churches to do direct evangelism.

During vigorous discussion, there were calls for more Bible study to establish a firmer foundation for evangelism efforts and also calls for obedience to what the church already knows.

"I can't understand how Mennonites can talk about evangelism and God's love and then turn right around and vote for government policies that repress the poor," said John Ventura, Denver.

Palmer Becker, executive secretary of the General Conference Commission on Home Ministries, summarized, "The essence of the gospel, of the church, and of evangelism is to be found in agape love. Neither eloquent words nor noble deeds amount to anything if they are not rooted in agape."

"For ten years I have waited for this time when we could be so open with each other," said Dwight Wiebe of Mennonite Brethren Missions/Services, Hillsboro, Kansas.

The Home Ministries Council also asked Mennonite Central Committee to take more responsibility in Indian ministries. MCC was asked to be in conversation with Mennonite denominational offices on new legislation concerning Indians, location of human resources that could be helpful to denominational programs, and providing a channel of communication among conferences involved in Indian ministries.

The council also agreed to a yearly consultation of staff persons involved in offender ministries, probably meeting in conjunction with the Home Ministries Council.

The Home Ministries Council includes representatives from Mennonite Central Committee, General Conference Mennonite Church, Mennonite Brethren Church, Conservative Mennonite Church, Mennonite Church, and Brethren in Christ Church.

About forty persons attended the May meeting. The council's next meeting will be October 24-25.

New paper for pastors gets boost

A bimonthly newsletter to pastors will be reinstated, according to the recommendation of the executive committee of the General Board of the General Conference Mennonite Church.

The executive committee, which met in Chicago May 14-15, said the newsletter, similar to the *Conference visitor*, which was abolished in 1971, would include brief notices of workshops and other helps for the congregation.

Conference staff had sent out a trial *Conference visitor* in March with a survey for pastors. Those who returned the survey were in favor 10 to 1 of starting such a paper again.

The suggestion to reinstate the *Conference visitor* originated in the Commission on Education in February, and a survey of the need for such a paper was approved by the General Board. A final decision will be made at the General Board meeting in August.

In other action, the General Board executive committee:

—instructed the Division of Administration to work at a comprehensive study of salary scales to bring to the August meeting.

—heard a report from the committee on the ministry concerning the position paper on ordination. Some executive committee members noted the tension in the paper between the priesthood of all believers and the New Testament and Anabaptist practice of setting apart certain leadership people.

At its meeting August 16-17, probably in Wichita, the General Board will work on setting goals for the General Conference, with input by board members and a few special resource people.

The General Board will deal with four main issues in the conference, said Heinz Janzen, general secretary. The issues are family and home, the shape of the congregation, Canadian-U.S. relations within the conference, and how the conference can work at theological dialog.

"Presently no special agency is appointed to discuss subjects like intentional communities or the charismatic movement," Mr. Janzen said.

Nominations wanted for 1974 conference

The nominating committee of the General Conference is looking for suggestions on who should run for General Conference offices and commission seats.

Heinz Janzen, general secretary, said the nominating committee would meet late this year to draw up a list of persons to be nominated at the triennial sessions of the General Conference August 3-9, 1974, in St. Catharines, Ontario.

Those whose terms will end in 1974 and those who are eligible for reelection can be ascertained from the conference's *Handbook of information*, published annually.

Suggestions for nominations may be sent to Heinz Janzen, Box 347, Newton, Kansas 67114.

CENTRAL DISTRICT REPORTER

June 19, 1973

CENTRAL DISTRICT EDITION

From the Bible . . .

For none of us lives for himself only, none of us dies for himself only; if we live, it is for the Lord that we live, and if we die, it is for the Lord that we die. Whether we live or die, then, we belong to the Lord. For Christ died and rose to life in order to be the Lord of the living and of the dead. You, then—why do you pass judgment on your brother? And you—why do you despise your brother? All of us will stand before God, to be judged by him. For the Scripture says, "As I live, says the Lord, everyone will kneel before me, and everyone will declare that I am God." Every one of us, then, will have to give an account of himself to God.

Romans 14:7-12

Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father.

Colossians 3:17

"Jesus is Lord of life"

Biblical perspectives on life management issues

As a Christian community which seeks to do its thinking, its discerning, and decision making in the presence of the Word, we select two familiar passages to begin these reflections. The first is Romans 14:7-12 (RSV). The second is Colossians 3:17 (RSV).

The issues which lie behind these biblical statements were different from the particular issues of life management we think of today, but there are some similarities and the perspectives are relevant and applicable now. The issues then were also controversial. They involved matters of conscience on which sincere Christians differed. The basic perspective, however, is that Jesus Christ is the Lord of life, not only of the prayer life of the Christian, not only of the ecclesiastical life of the congregation, but of all human life from before the cradle until after the grave. From the very beginning of earthly human life, whenever that is, to the end of the earthly pilgrimage and beyond it, Christ is affirmed to be Lord of the living and of the dead. No aspect of life is excluded from this lordship. In everything we do in word or in deed, we do all in the name of the Lord Jesus and to the glory of God.

Until my recent sabbatical year, life management issues seemed rather removed from my seminary desk. Then came a rapid succession of encounters with literal life-and-death issues which are part of the life management discussions. In clinical pastoral education I was daily with the hospitalized and was prodded to reflect on what was going on inside of them and inside of me as well as outside of us.

Here was John, whose kidneys gave out in the middle years before his family was even grown up, and who then had a kidney transplant at Ann Arbor at a cost of $38,000. John survived the operation but then his body began to reject the foreign kidney. That's when I came into the picture. What now? My task was to feel with him and to think with him about the alternatives. I discovered that John did have some thoughts and feelings about living with an organ transplanted from another person who had died in some kind of accident. What should he do now? Try another kidney transplant, if available? Try to live on the kidney machine by hemodialysis? I learned to know several people who, like John, were doing that for a while at the cost of several hundred dollars per week. Or should he accept death as the best alternative? Since there were obviously not going to be enough kidneys to transplant, nor enough kidney machines to go around to all the people needing them, I discovered that I was gradually becoming a part of a team trying to make some dreadfully hard decisions, namely, who get to live and who must be allowed to die.

Dr. Erland Waltner, president of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, presented the main address at conference reproduced here.

ANNUAL CONFERENCE EDITION

Dr. Chester Raber, director of education at Oaklawn Psychiatric Center, guided group participation and the worship at opening session of conference.

Donald Steelberg, chairman of program committee and pastor of First Mennonite Church, Wadsworth, Ohio, consults with Erland Waltner.

Dr. Raber and Larry Voth, president of conference, worked together closely.

There was Leona, the Jehovah's Witness, a young mother also dying of a kidney ailment, but refusing blood transfusions on alleged religious and conscience grounds. The issues were made perfectly clear to her and to me since I was serving as a kind of chaplain. The doctors were urging me to try to change her mind. We talked about it but she signed the written statement refusing the transfusion and freeing the hospital and the medical team of any legal responsibility for her death. She died rather than violate what she held to be a matter of conscience.

Then there were the many geriatric patients who wanted so desperately to die and who would try to inveigle nurses and at times even the chaplain into some kind of cooperation to help them get rid of that machinery beside their beds which was keeping them alive and prolonged their suffering and delaying unduly, they felt, their God-given right to die.

It was in encounters like these which our people in the health professions deal with every day that issues of life management became very vivid and real to me.

What we mean by life management issues

The issues of life management are varied and complex but those we are thinking about here cluster around the beginnings of life and the end of life. Those clustering around the beginning of life would include such matters as family planning, including the use of contraceptives; the issue of artificial insemination; the issue of gene manipulation; and the issue of terminating pregnancy, commonly called abortion.

Those centering around the maintenance and end of life would include the prevention of suicide, the treatment of persons who have attempted suicide unsuccessfully, the issue of organ transplants to prolong life, and on the other side, the issue of euthanasia, whether in its positive or negative forms. Euthanasia as Marilynn Strayer has helpfully elaborated, means literally "good or happy death." Some would call this "death with dignity." Others call it "mercy killing." Positive euthanasia, favored by very few, means some kind of supportive participation in the death process. We would say helping someone desiring it to die. Negative euthanasia means the withdrawal of the life-sustaining means and processes at some point in an irreversible terminal illness when the delay of death can only be a prolongation of suffering.

It is clear that in a conference like this we cannot possibly discuss each of these life-and-death issues, but it is important for us to recognize that when we start talking about abortion we are identifying only one in a large cluster of issues. Persons in the health professions are constantly confronted with difficult decisions in such matters. The church often withdraws to a comfortable distance except when we may be frightened by the implications of some new patterns moving either in the direction of more restrictions or greater liberalization. If Jesus Christ is indeed the Lord over all of human life, then none of the issues that we have listed are outside the scope of Christian concern.

One of our problems has been that these are issues which we may talk about very privately, perhaps in our bedrooms, but cannot talk about in the more open family circle nor in the larger Christian community. We may plead that these matters are too private or that they involve professional competence which we do not have. On the other hand each of us has feelings about such matters and we have reactions to positions which others are taking. One of the purposes of this topic on this conference program is to make us aware that these are discussible and that Christians carry a responsibility to think about them and to become a discerning community with reference to the spiritual and ethical issues that they involve.

Some underlying observations

With a vast literature available on life management issues, both in periodical and book form, I will not attempt here to elaborate what you are well able to read for yourselves and ought to read on this subject. Let me identify, however, briefly a number of observations from these available written resources.

The first is the observation that there is a difference of judgment on the question as to precisely when human life begins and when it ends. On the hotly debated issue of abortion laws, it makes a significant difference as to whether we conceive of human life beginning at the time of birth (when breathing begins), the time of viability (when the fetus can survive outside of the uterus), the beginning of brain activity in the fetus (approximately the seventh week of pregnancy), or at the time of conception itself. These alternatives and some of their implications, you may re-

Registering guests: Verna Weaver, Betty Jo Boshart, and John Bechtel, general chairman.

Watler Dyck, pastor

Leslie Lehman

Food line

call, were identified by Gayle and Ted Koontz in their article on abortion in the recent *Central District reporter.*

Likewise, however, there is a question as to precisely when death occurs. Is it to be linked with the cessation of breathing, with the cessation of heart activity, or with the cessation of brain activity? A current trend is to use brain activity as the real test. To some it may be a new thought that human death takes place in stages and that different aspects of man may die at different times. This kind of question has special meaning in relation to the question of organ transplants. We may have wondered how it is possible to take a living organ from the body of a dead person. Broadly, of course, we recognize the importance of professional competence on ruling that death has actually occurred. But this reminds us again that we tend to refer questions of this kind to the health professions rather than grapple with the basic issues involved for ourselves.

A second observation is that the location of decision-making responsibility has become a complex issue. Who is it that should really decide on the propriety of a particular abortion, for example, or on an undue delay of death resulting in unnecessary prolonged human suffering? In the case of abortion there are those who press hard the position that this is primarily, if not solely, to be the decision of the woman, in consultation, to be sure, with her doctor.

In the case of the "prolongation of life" especially in geriatric cases, another ethical system seems to prevail. There this kind of decision is commonly removed from the patient and is left either to the discretion of the doctor, the medical team, or perchance to a joint decision made between the doctor and the family.

In the most recent issue of the *Christian century* Professor C. Eric Lincoln of Union Theological Seminary of New York writes on "Why I reversed my stand on laissez-faire abortion." Here is an intriguing confession on the part of a person who six years ago helped to provide theological support for a liberalization of abortion làws but who now on seeing how this works in practice, abhors the "bloodletting" which has resulted. He recognizes that the liberalization of these laws has led to regrettable abuse of something which was intended to be socially humanizing and liberating. Strikingly in this article he deplores both the "bloodletting" in Vietnam (military activity) and the "bloodletting" involved in abortion (medical activity). He says, "In our continuing retreat from responsibility, we are too ready to wipe out the consequences of our private and our public acts with a shrug and resort to blood. But there are consequences to human behavior—economic, political, social, psychological, and sexual; and neither the bayonet nor the scalpel is the ideal means of setting things straight."

Such second thoughts on the part of those who in idealism helped to bring about the new liberal climate on abortion ought not to be taken lightly in our own reflections on this matter.

A third observation is that discussions on life management issues often get confused because they are unclear about individual "roles, rights, and responsibilities" which different persons in a situation may have. In the case of an abortion there is the woman who is pregnant. There is the doctor. There is also the fetus, whether thought of as a "potential person" or as a "real person" not yet able to represent him or herself. But beyond this, as Professor Lincoln points out, pregnancy does not take place without a man. Why is it that discussions on abortions have involved so little the role and the responsibility (and possibly also the rights) of the man contributing to this situation? Also left out of the picture has been the rest of the family, whether parents, other children, or other persons closely related.

On the other side of the situation, too little attention has been given to the role, the rights, and the responsibilities of nurses who have been drawn into the aborting process, sometimes with a traumatic sense of guilt and revulsion. Psychological studies are far from complete or convincing on the psychological impact of abortion, but the cases of trauma for nurses involved are by no means few nor insignificant. Why has this not been given more consideration? Vern Ratzlaff in his comments on abortion published in the January issue of *forum* is helpful in taking seriously the social or public meaning of abortion, lifting it out of the rut of a privatistic matter.

A fourth observation has to do with the role of laws themselves in relation to the morals of a religiously pluralistic society. Not always in the discussions have we distinguished clearly enough between the Christian ethic community or even the ethics of a particular Christian community, let us say of pacifist persuasion, and the laws which are made to govern a large society made up of both Christians and non-Christians, of pacifists and nonpacifists.

It is one thing to ask what should a Christian woman do who has become unwillingly pregnant either through criminal rape or an unplanned situation within the marriage bond. It is another thing to ask what laws should govern the medical profession in serving the needs of pregnant women whether Christian or non-Christian, rich or poor, healthy or unhealthy.

That laws have been used to seek to control human behavior at broad socially acceptable levels is granted, but whether Christians and especially one particular group of Christians should seek to impose their understanding of morality on a larger society by means of law becomes another kind of issue.

Basic biblical perspectives

What then are the basic biblical perspectives which throw light on some of these life management issues? Of these I would identify three, namely, (1) the biblical view of the sacredness of human life, (2) the biblical view of the nature and bounds of human freedom, and (3) the biblical view of human accountability. All three of these are implicit in the biblical passage with which we began these reflections and all three are written largely in the pages of both Old and New Testaments.

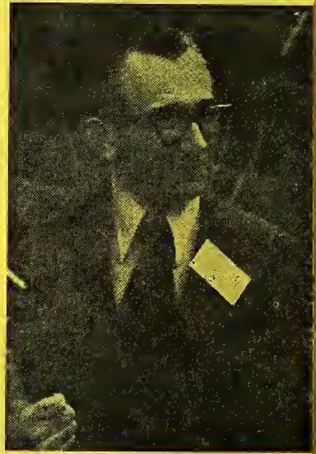
The biblical view of the sacredness of human life.

The Bible affirms throughout that human life has its ultimate origin in God and that it returns to God. In a profound sense man belongs to God who

Edward Stucky

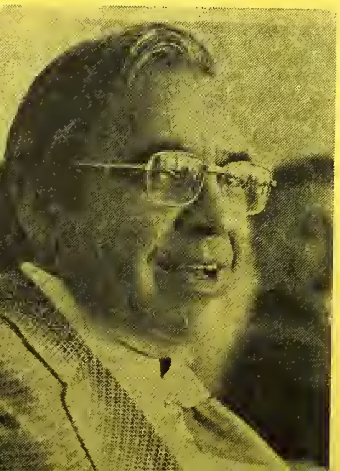
Eunice Jackso

MCC display box


Harry Martens

Roy Kaufman's daughter

Robert Hartzler



Chet Raber and small group

Larry Voth

Jane Voth

Jacob Friesen, Bruno Penner, Ward Shelly at hearing.

Chet Raber and Ben Sprunger, president of Bluffton College.

has both created him and redeemed him through Jesus Christ. Life is both a gift and a trust over which man exercises a stewardship. Genesis tells us that "the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7). The Hebrew word *nephesh* used here implies "the idea of a deep unshakable unity of the living being." Biblically, human life is seen in its wholeness rather than in terms of separable parts. Another Hebrew word used to denote human life, *hayyim,* is almost always used in the plural, emphasizing the notion that human life is to be seen in fulness and intensity. This lifts human life above the level of mere "biological existence." It means in a profound sense that biological existence is not what the Bible sees as true human life. Judeo-Christian concern, therefore, can never be satisfied simply with keeping persons alive. It must be concerned about their wholeness and fullness as a part of the divine intention of humanity. The high value placed on human life in the Old Testament is expressed also in the commandment "Thou shall not kill (murder)."

This perspective is further reflected in the New Testament where three Greek words for life are used, namely, *zoe,* the more common and general term for life; *psyche,* which translates the Hebrew *nephesh,* meaning "the breath of life,"; and *bios,* the least frequent, which views human life in terms of its modes, its circumstances, and its resources.

The New Testament reaffirms that God alone is the dispenser and sustainer of life, but that it is his intention that man shall experience the wholeness of life which includes communion with him. This is possible through a faith/love participation in him who said, "I am come that they might have life and that they might have it more abundantly" (John 10:10). "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live, and whoever lives and believes on me shall never die" (John 11:25).

All of this adds up to a strong affirmation of the high value which the divine perspective, as perceived in Scripture, places on human life. On the other hand, the Bible does not imprison the meaning of earthly existence within the bounds of the "threescore years and ten" of an earthly pilgrimage. This is the gloriously liberating theology of the resurrection. Certainly the concept of life beyond the confines of earthly human existence has tremendous significance for our thinking about life and death issues.

The biblical view of the nature and bounds of human freedom.

The Bible sees human life as endowed with the capacity of choice. Man is seen as intended for freedom. This freedom, however, is not absolute. To speak of human freedom is not to say, from the biblical point of view, that each human being is totally free to do what in a given moment or situation he may feel like doing.

The Bible then, along with B. F. Skinner in *Beyond dignity and freedom,* rejects romantic notions about human freedom which turn out to be unrealistic and frequently destructive. Pursuing a completely different alternative than Skinner, however, the biblical view sees freedom to be found in God, in a discernment and in doing of his will, thus transcending the confines of self-deceptive self-centeredness. Again in line with this the New Testament presents the way to true human freedom to be participation in Jesus Christ in discipleship. It was he who said to those who believed in him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (John 8:31-32).

This human freedom in Christ, however, is understood not only as a "freedom from" all that binds, but it is understood as "freedom for" the service of God and man (Gal. 5:13, 1 Peter 2:16).

When we seek to discuss life manage-

Continued on p. 12

George Dick

Betty Jo Boshart, secretary; Paul Goering, host pastor.

John Burke, Jr.

Composite of three funds

Performance 1972

	General Fund	Missions	Camp Friedenswald	Total
Ann Arbor, Mich.				
Apostolic, Trenton, Ohio	$ —	$ 150.00	$ —	$ 150.00
Bethel, Fortuna, Mo.	477.49	259.34	—	736.83
Bethel, Pekin, Ill.	239.40	284.00	221.00	744.40
Boynton, Hopedale, Ill.	110.55	549.25	107.95	767.75
Calvary, Washington, Ill.	1,800.00	2,665.50	721.10	5,186.60
Carlock, Ill.	623.00	—	—	623.00
Comins, Mich.	554.80	1,057.00	250.00	1,861.80
Community, Markham, Ill.	300.20	300.00	276.50	876.70
Congerville, Ill.	—	278.63	—	278.63
Ebenezer, Bluffton, Ohio	—	3.00	—	3.00
Eicher, Wayland, Iowa	250.00	451.69	320.70	1,022.39
Eighth St., Goshen, Ind.	1,467.00	1,751.87	1,168.16	4,387.03
First, Berne, Ind.	5,250.33	5,797.93	1,549.29	12,597.55
First, Bluffton, Ohio	2,203.75	1,126.86	746.09	4,076.70
First, Champaign-Urbana, Ill.				
First, Chicago, Ill.				
First, Lima, Ohio	—	372.00	—	372.00
First, Nappanee, Ind.	480.00	550.00	250.00	1,280.00
First, Normal, Ill.	1,170.00	1,805.17	1,429.21	4,404.38
First, Sugarcreek, Ohio	1,032.00	1,000.00	350.00	2,382.00
First, Wadsworth, Ohio	1,180.00	1,450.00	1,209.15	3,839.15
Flanagan, Ill.	311.60	369.00	149.50	830.10
Grace, Chicago, Ill.	136.20	—	—	136.20
Grace, Pandora, Ohio	1,641.60	2,244.00	954.91	4,840.51
Hively Ave., Elkhart, Ind.	456.00	540.00	420.00	1,416.00
Maplewood, Fort Wayne, Ind.	515.00	700.00	475.00	1,690.00
Meadows, Ill.	809.40	646.42	389.70	1,845.52
Neil Ave., Columbus, Ohio	283.00	—	—	283.00
North Danvers, Danvers, Ill.	794.20	1,674.35	127.66	2,596.21
Oak Grove, Smithville, Ohio	1,505.00	—	—	1,505.00
Pleasant Oaks, Middlebury, Ind.	368.00	436.50	339.30	1,143.80
Pulaski, Pulaski, Iowa	1,182.40	1,363.50	112.63	2,658.53
Salem, Kidron, Ohio	1,045.00	900.00	705.00	2,650.00
Silver St., Goshen, Ind.	450.00	560.00	528.00	1,538.00
St. Paul, Pandora, Ohio	423.05	186.66	—	603.71
Summerfield, Ill.	200.00	300.00	—	500.00
Summit Christian Fellowship, Barbarton, Ohio	75.00	86.75	—	161.75
Tiskilwa, Ill.	350.21	—	90.30	440.51
Topeka, Ind.	760.00	285.10	147.51	1,192.61
United, Peoria, Ill.	200.00	—	315.00	515.00
Wayland, Iowa	1,255.00	897.25	—	2,152.25
Zion, Donnellson, Iowa	900.00	813.57	233.35	1,946.92
Zion, Goodland, Ind.	190.00	305.38	164.50	659.88
TOTALS	$30,344.18	$32,154.72	$13,751.71	$76,350.41

Yearbook 1972

Jean Yoder, Marlyn Fast, Claude Boyer in small group.

Trustees report for 1972

During the fiscal year 1972, the following actions were taken on behalf of the Central District Conference:

1. Property at 7243 Ashland Avenue, Chicago ("Youth center") was sold to the Baptist Conference.
2. Woodlawn Church building, Chicago, was sold to the South Side Missionary Baptist Church, whose church building had been destroyed by fire. $13,650.
3. Peoria Gospel Church payments have been received on schedule, although the property is subleased by the original purchasers.
4. First Mennonite Church, Chicago, parsonage was rented out following termination of Pastor Arthur Jackson.
5. Repairs authorized to the 4606 Woodlawn, Chicago, apartment building. All three apartments are rented presently.

All actions were taken in consultation with the conference executive committee and local responsible persons. *La Mar Reichert and Leslie Lehman.*

Stanley Bohn, John Bertsche leading mission hearing.

Missions committee reports

During the past few years, the number of churches receiving financial aid has decreased because some have become self-supporting and at other locations work has terminated or the sponsoring person has left. Other work has been supported and areas of new work explored.

Campus ministry. We continue to support the Champaign, Illinois, Mennonite Church as well as the Neil Ave. Mennonite Church in Columbus, Ohio. Both of these churches have dual financial support of the Central District and supporting agencies of the Mennonite General Conference Church (Old Mennonite). Both churches are located in cities where large universities are located. Both attempt to have meaningful outreach and dialog with Mennonite and other students on campus. In both cases our support is designated as support to the minister so that he can allocate part of his time for student contact and relationships. Again in both churches the fellowship is basically self-supporting. The fellowships are not large but have a meaningful ministry. Because in most instances students are transient residents, the turnover rate of participating members is high and attendance fluctuates according to the number of students wishing to become involved in the life of the church.

Markham. For several years Markham has been able to carry the financial load as far as their local church budget was concerned. The church was, however, encumbered with a sizable debt on its church building. The missions committee felt it would be helpful if our portion of support would go for debt reduction and let the congregational support go for church program. During the year the debt has been reduced to about $8,000. If giving continues to be good we believe we can retire this debt during 1973.

First Mennonite, Chicago. In September Arthur Jackson, terminated this pastoral responsibility at the First Mennonite Church. The group was quite small but did not want to disband nor loose their Mennonite identity nor close their affiliation with the Central District. They have called John H. Burke to serve as their pastor. Mr. Burke, though of Baptist background, is also interested in maintaining a Mennonite witness at First. Mr. Burke has a full-time job and gives weekends for pastoral leadership. Attendance is up and we hope will continue to grow. Because Mr. Burke is working part time our subsidy to the church is decreased.

During 1973 we will be supporting two additional projects. We will be assuming $2,500 support for the campus pastor, Bluffton College. During the past two years the Wadsworth Mennonite Church has helped support a seminary student pastor at the college. Tentative college plans call for a broader local church support for a campus pastor to involve as many churches as possible from both the Central and Eastern districts. We contemplate a three-year diminishing support until this broader base support develops.

Partly Dave coffeehouse ministry. For about seven years the personnel of the coffeehouse has had meaningful contact with many young people of the Elkhart area. At present one full-time and a half-time person are working to give leadership to the work. Support has come from local supporting churches and supporting individuals. Some income is also generated from the coffeehouse. The missions committee responded to their request for help by designating $1,000 in 1973 to be used to help support a seminary student or other person to enable them to continue their outreach.

The evangelism task force of the missions committee has again sponsored the evangelism weekend at Camp Friedenswald. Attendance was down from the previous year primarily because of difficulty with scheduling. A similar program is planned for 1973. In addition, the task force sponsored by Dave Whitermore, who brought a Key 73 emphasis at meetings at Fort Wayne, Bluffton, Columbus, and Carlock.

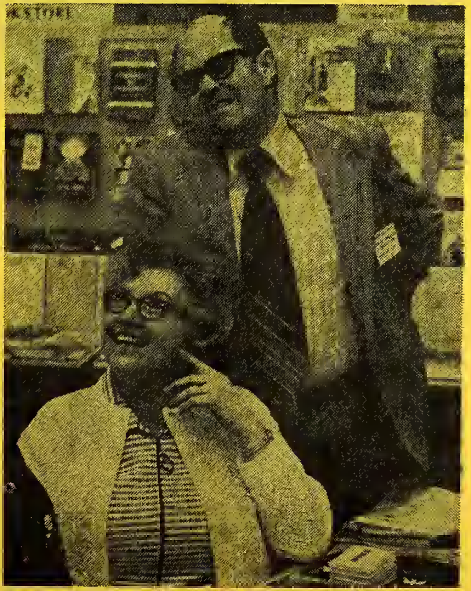
New work. Considerable time was spent trying to decide the location and method of additional work. Should it be traditional by calling a man and sending him to a designated area? Should we encourage house fellowships? Should we try to help the local congregations in their outreach? Should we call people from congregations to go out to plant new churches? Should we urge interested persons in strategic locations to become self-supporting pastors and try to draw together a fellowship? Should we cooperate with other Mennonite groups (e.g. (Old) Mennonite, MCC)? If we support new work, where should it be?

Harry Yoder, Russel Oyer

Mrs. Frank Mitchell and daughter Ruth Miller.

Harvella Stutzman

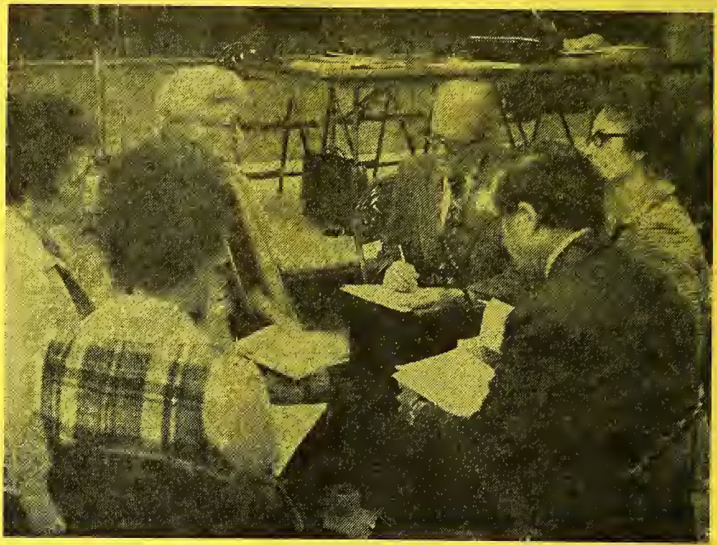
Mr. and Mrs. Howard Culp, Faith and Life bookstore.



During 1972 the missions committee commissioned Stan Bohn to do a study on the feasibility of Cincinnati. Stan did this and his findings were given to the committee. Stan has also had contact with interested persons in St. Louis and this remains a possibility. The missions committee is planning for Dave Whitermore to embark on "Operation Paul." We have asked Dave to spend part of his time for a six-months period to visit ten to fifteen cities in our Central District area, to visit interested persons and see if by these visits the nucleus for a new fellowship can crystalize.

We welcome your questions about the activity of the missions committee. We also welcome your counsel and advice as new work is considered.

Chicago pastors, Alvin Voth, John Burke, and Larry Voth.



Lola Friesen, Ellene Miller, Rose Diller, Vernon Sprunger, Gerald Stucky, Laura Oyer.

Mammie Burke, Ruth Morgan, Eunice Jackson, John Burke

Dr. and Mrs. S. F. Ponnabecker

Missions budget 1973

First Mennonite Church, Chicago	$ 4,800
First Mennonite Church, Champaign-Urbana	3,000
Ohio University campus ministry (Neil Ave. Mennonite Church)	1,800
Bluffton College campus ministry	2,500
Partly Dave teen-age youth ministry	1,000
Operation "Paul"	4,000
Markham "Debt free in 73"	7,000
New work	7,000
Evangelism task force	200
	$31,600

Friedenswald

Phyllis Baumgartner

Friedenswald hearing led by Lucretia Wilson

Peace and service committee questions invisible war

For a number of years the war in the southeast Asia has been a major concern of the peace and service committee. Now that this conflict is being phased out, we are also changing our priorities and redirecting our energies. With no more draft calls, for example, our support of draft counseling is no longer needed.

Or is it? In the fiscal year 1972, there were 952 Junior ROTC units operating in local high schools. This means that 142,000 boys, aged 14 to 18, were being taught military discipline and the efficient use of weapons. Is this an acceptable alternative to the draft? Should our draft counseling be enlarged and extended so that we have a Peacemaker Corps for every ROTC unit?

The way of peace is a continuing search for a way of life. Our traditional nonresistant stance must move as society moves, or we will lose our effective witness. Peace is a continuing search for a way of life. Our traditional nonresistant stance must move as society moves, or we will lose our effective witness. Peace committees are still necessary, even when there is no visible war.

Six cabins winterized, new land cleared

Things happened at Camp Friedenswald this past year! Enrollment was up during 1972, with largest increases shown in the youth summer retreats and rental groups. Over-all attendance increased by 1,500 groups over 1972 to a total of 6,286. This represents 135 groups accommodated and over 50,000 meals served. One new innovation in the summer program was the people's retreat near the end of summer which was open to all age groups.

For more functional use of the camp's facilities year round, six cabins in the girls' area were winterized with small gas heaters and fireplaces. The bathhouse was also winterized, a new well drilled, and new underground wiring was installed in this area. In the kitchen a deep-fat fryer was installed (donated by the WMA societies of the conference), and new boats were added at the beach. A gift of 140 five-inch foam mattresses puts all the beds in good condition. Recently erected for the storage of maintenance equipment was a new 24 x 30 steel building.

The new acreage purchased last year has become a part of the camp program with selected clearing and trail making. The clearing of about ten acres that had been marl pit was cleared, and seeding and landscaping are planned for the future.

Youth ministry important, says education committee

We feel youth ministries are a very important part of our committee assignment. You are all aware that several years ago the district YPU cabinet was dissolved and a concept of area coordinators was developed. We feel this concept is good but due to geography, time scheduling, budget, etc. we feel a sense of failure in this area. However, we are making a concerted effort and giving this top priority in 1973.

Ben Rahn is our district youth ministry coordinator with the following area coordinators: eastern Ohio, Mr. and Mrs. Bruce Kind; western Ohio, George Leppert; Indiana, Floyd Quenzer; Illinois, Don Nester; and Iowa, Dick Kassenbaum.

The weekend of April 7 our committee sponsored a married couples' retreat at Camp Friedenswald. We feel a significant part of Christian education must focus upon family life. The relationships (or lack of relationships) in the home affect nearly all other activities in our lives either positively or negatively. The strength of the Christian home rests on the growing love-sharing relationship of father and mother. Those attending these retreats report with enthusiasm their discovery of deeper levels of sharing and renewal in their home and personal relationships. Another such retreat is scheduled for the weekend of March 10, 1974.

Conference minister cites spiritual growth

Jacob T. Friesen

On the walls of my mother's kitchen on the farm were the embroidered words, "He cares." These words gather up the compassion of one "who went about preaching the gospel of the kingdom."

God cares! That is the good news. God cares enough to do something about it. That is the good news of Jesus Christ. "Jesus had compassion and healed them" (Matt. 14:4). There can be no doubt about the goal Jesus had for his life.

"The Spirit of the Lord is upon me.
He has anointed me to preach the good news to the poor.
He has sent me to proclaim liberty to the captives and recovery of sight to the blind.
To set free the oppressed,
To announce the year when the Lord will save his people" (Luke 4:18-19).

What is your life goal? Is this evident in your priorities? Are your special gifts utilized to reach your priority goals?

The phrase evangelism-that-cares has given me a new perspective on the good news. The word-deed of the Bible can be translated into "sharing-caring." Sharing the good news includes caring for the whole person. Persons who have discovered the wholeness of Jesus may become models of the Jesus kind of wholeness. A few of the many sounds in this symphony of wholeness are: compassion, kindness, lowliness, meekness, and patience, forbearing one another, forgiving each other," as the Lord has forgiven you, so you also must forgive and above all these, put on love, which binds everything together in perfect harmony" (Col. 3:12-14).

Evangelism-that-cares—goal setting and Key 73

A large number of congregations have accepted goal-setting as a handle to plug into Key 73. Many program ideas are being implemented in each successive phase of Key 73. Evangelism-that-cares—goal setting is a tool to assist a local congregation to take an intelligent and honest look at the community, the church's past performance, and present membership needs as the basis for formulating specific and measurable possibility goals of where God wants the membership to be one year from now.

Church planting is a natural and necessary part of the sharing-caring community of faith. The General Conference Commission on Home Ministries has asked David Whitermore to give time assisting districts and local congregations to develop not only a "come and see" witness strategy but a "go and live with" strategy. We need to spawn satellite congregations of concern where people live and hurt or where a nucleus of concerned Christians are ready to become a house church. Key 73 can become the launching date for a new creative strategy of church planting.

Living, active congregations

This is more than a motto. God is at work in very specific ways in the congregations of the Central District. Sunday morning worship is no longer business as usual. There is a great deal of searching and sharing to make this hour increasingly meaningful. Lay involvement is the rule rather than the exception. Open sharing is creating stronger feelings of identity and trust. Youth is often involved. Children's needs are not forgotten.

Congregations are becoming aware of the people who hurt. Individuals and groups are taking initiative to visit the local jail and are speaking with responsible people in the community.

Evidence of Christian concern is seen in renovation of abandoned school buildings for community youth programs; volunteers for probation; the local YWCA building, instead of being demolished, becomes the center for helping hurting people; healing services for personal spiritual wholeness; families become temporary foster homes for welfare children waiting for adoption; and ministry to the senior citizens. Beyond the traditional gatherings of our local congregations there is a vast network of concerned involvement which gives evidence of God at work through persons who care. Further testimony is recorded in the "living, active congregations" section of the *Reporter.*

Jacob Friesen, conference minister

Marriage enrichment

Many sectors of the Christian church are providing small group experiences as weekend retreats or seminars helping newly married as well as long-time married adults examine their relationship and discover new growing edges both for personal spiritual maturity and enriched family living.

One district of our General Conference sponsored a series of marriage enrichment seminars in the district with a resource person present. Our district has planned one each year at Camp Friedenswald. This unique and renewing experience should become a part of every husband and wife.

This year has been one of adjustment and opening of new relationships of trust for my family. We have appreciated the prayers and expressions of interest from so many of the people in our district. I am deeply grateful for the opportunity to serve as your conference minister. May I assure you that your counsel and criticism are appreciated. I am painfully aware of unfulfilled expectations. May God grant to each of us the spirit of patient love, and creative adventure as we seek to do God's work in the name of his son, Jesus Christ.

Offender ministry statement

The offender ministry statement to central district conference by executive committee in consultation with the CD peace and service committee reads as follows:

1. That we as a district conference focus our offender ministry in local or regional areas rather than on a conferencewide level.
2. That we seek inter-Mennonite and interchurch cooperation in our offender ministry whenever possible.
3. That we help to identify and make available leadership to gather information for local and regional groups interested in developing a ministry to the offender. This short-term leadership to be financed from district funds.
4. That the peace and service committee is prepared to assist local or regional groups in planning an offender ministry seminar.
5. That the peace and service committee, through the conference office, will be an information center for persons interested in any aspect of offender ministry.

In light of the report by executive committee in consultation with the Central District peace and service committee be it resolved that the district:

1) Plan and develop three or more regional seminars or programs in 1973-74 concerning offender ministry.

2) Research and develop information concerning resources and programs available to congregations and persons ready to help develop offender ministry.

3) Establish a list of local persons interested in starting and working in offender ministries.

4) Allocate up to $2,000 to implement and develop the above resolutions.

L. L. Ramseyer, pastor and president-elect

Alice Ruth Ramseyer

Marcella, Abe Wiebe, Edward Burkhalter, Larry Kehler

Dining hall

From p. 5

ment issues in a Christian community from biblical perspectives and deal with the question of "human rights" whether in relation to birth or in relation to death, we will be informed and helped by this biblical understanding of human freedom.

The biblical view of human accountability

The counterpart of human freedom is human responsibility. This, too, is recognized and emphasized in the passage in Romans 14 and throughout the entire Bible. While God always remains God and man is not to assume the role of God, or to "play God," he is nevertheless entrusted with serious responsibilities for which he is held accountable.

It is possible for him to view his responsibilities lightly and to become presumptuous or glib in the way that he exercises responsibility. On the other hand, God, having entrusted the freedom of choice, including the capacity to develop science and art, looks to man to take seriously the role of seeking to understand and to fulfill the intention of God with reference to the physical, the emotional, as well as the spiritual well-being of man. In this area medical science and the healing arts have a tremendously significant role. What may appear superficially to be "playing God" may in fact turn out to be the most serious kind of response to divinely entrusted human responsibility.

Our doctors, our nurses, and our other therapists, ought not to be abandoned by the rest of the Christian community to struggle with life management issues alone. The Christian community ought not only to be clients and patients, and at times critics, but also a resource for the discernment of the particular ways in which in the new situations that we confront, medically, legally, and socially, we can fulfill our responsibilities as the church in society in our time.

Conclusion

To close these reflections, I would raise one further thought for our discussion. Since the Supreme Court ruling is now a part of current reality on the abortion issue, should not the church concentrate its energies and time not so much on debating the morality of the new posture but more on seeking alternatives to abortion? This would include becoming more serious on eliminating the alleged "need" for abortion in our society. This in turn might include helping to change attitudes especially in the area of male irresponsibility with reference to their contribution to abortion problems, the changing of the secretive and privatistic climate in which these problems are usually faced, and beyond this lifting the whole matter of responsibility in the sex area to a new level of accountability.

R. F. R. Gardner, in his book, *Abortion: the personal dilemma,* closes his discussion with a description of Birthright, a Christian organization in Canada. It defines itself as "an emergency pregnancy service, a private nonsectarian organization operating as a crisis center, where any girl or woman distressed by an unwanted pregnancy can find help as near as the nearest telephone." Its basic creed is: "It is the right of every pregnant woman to give birth and the right of every child to be born." Help consists in readiness to arrange for medical and, if necessary, psychiatric care and to provide other information and services necessary. Since this organization opened in Toronto in 1968 in the first two and a half years it gave help to 5,000 girls and women. By June 1971 there were fifty centers in the U.S. The founder and director, Louise Summerhill, writes, "All of us who work in Birthright office are acutely aware of the Spirit of God in our midst. And we know from these miracles of grace and rebirth that we encounter daily in the lives of those who come to us that the Creator and Sanctifier of human life is inspiring us. Again and again he shows us that there are solutions to unwanted pregnancies."

Gardner states that he is personally convinced that there is a real place for abortion in some cases, but that the direction taken by an organization like Birthright provides another alternative which the church might well pursue in our time.

It is in taking these biblical perspectives that the concerns of Key 73 and of a conference on life management converge. Our task as a church is to share the liberation of Jesus Christ with all.

AMBS optimistic; Growth continues

Associated Mennonite Biblical Seminaries report continued growth as outlined below.

—Spring semester enrollment has climbed to 110 as compared with 103 in the fall semester and 96 last year. Fifty-four of the present total are in Mennonite Biblical Seminary.

—January interterm activities brought the ministry of MBS faculty members, especially Jacob J. Enz at Freeman, South Dakota, and Orlando Schmidt at Newton, Kansas; Beatrice, Nebraska; and Mountain Lake, Minnesota, to an unusually large number of off-campus persons.

—Elkhart seminary housing is filled to capacity most of the time, prompting the MBS board to launch a new study of campus land use in relation to housing needs.

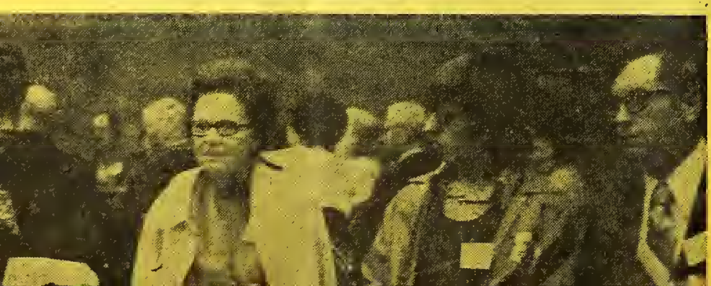
—The growth of the AMBS library now calls for expansion which has been authorized by both the Goshen Biblical Seminary and the Mennonite Biblical Seminary boards. The target date for completion is 1975 when MBS will have its thirtieth anniversary. A fund-raising goal of $400,000 has been approved, to be shared equally by the two seminaries.

The total of $36,584 contributed by the Central District Conference during 1972, compares with $38,875 in 1971 and $31,642 in 1970. We are deeply grateful for all these contributions.

The contributions budget for 1973 is $173,000 which is 5 percent higher than in 1972. In addition, the MBS board has authorized a capital funds goal of $200,000 for 1973-75 to make possible library Expansion.

The Central District Conference students in attendance during 1972-73 are: Wendall Badertscher (Orrville, Ohio), Ruth Ann Bixler (Kidron, Ohio), Rachel Hilty Friesen and Neal Blough (Bluffton, Ohio), Richard Bucher (Pandora, Ohio), Virgil Gerber (Dalton, Ohio), James Gundy (Graymont, Ohio), Robert Guth (Eureka, Illinois), Joseph Sprunger (Berne, Indiana), and Harry Spaeth (Nappanee, Indiana), who is in the St. Joseph Valley clinical pastoral education program this year.

From left to right are Mary Berkshire, Olga Martens, and two unidentified men.



Wendell Baditscher leading

Conference evaluation

What I didn't like

Fragmentation . . . Too many topics . . . Too little worship and prayer and praise . . . Awkward prayer discussion . . . Lack of special music or good music . . . Openings lacked meditation and prayer . . . Absence of the recognition of our dependence upon the Holy Spirit as guidance . . . Nothing was clarified how "issues" could become more meaningful individually . . . Sat too long . . . That it didn't begin with prayer . . . Not enough time for fellowship . . . The fact that Christ wasn't thought of as being central in our conference . . . Too many issues . . . I liked it . . . I question whether the issue of prayer concern and spiritual awareness was adequately handled . . . Subject of Jesus Christ as Lord not adequately dealt with . . . Lack of any other people on the executive and up on the platform to help conduct meetings . . . A little annoyed by the pettiness of not having prayer . . . The missionary discussion was least valuable . . . Group too large and not enough understanding of problem . . . Morning session on the offender . . . Do it again . . . Small group process seemed too contrived . . . Heated feelings over prayer . . . How can we talk of reconciliation to the world? Maybe we ought to discuss that . . . Groups floundered . . . Instructions vague . . . Could only attend two evenings . . . Too much small group can be boring . . . Not enough time . . . Too many issues—I'm exhausted . . . It had to close . . . That prayer and God's word did not get their rightful place in our worship . . . Too much on the subjects—not the eternal answers to the problems underlying—namely the power and blood of Christ . . . Holy Spirit omitted from the pulpit . . . Voluntary prayer groups . . . The inability to do anything really concerning the issues at hand . . . Overdoing small groups . . . Some people drove hundreds of miles for inspiration, input, etc., and then to have leaders get hung up on praying together because not everyone might not feel like it was unbelievable . . . Too much sharing . . .

What I appreciated

Waltner's talk, small group discussion on abortion . . . Small groups . . . Fellowship with other Christians . . . open discussion and sharing . . . Missions . . . Evening with Bob and Alice R. Ramseyer . . . The warmth and fellowship felt in spite of differences . . . Missionary sermon was tremendous . . . Abortion discussion . . . Airing of issues on prayer question . . . Small groups . . . Thursday evening with Chet Raber . . . Keeping to the schedule . . . Happy for the hymns . . . Small groups getting acquainted . . . Sharing time at coffee after sessions . . . Get acquainted with new people . . . Good job . . . Meals . . . Orderliness and well-planned facilities . . . Food was fabulous . . . Youth night was greatly enjoyable, especially all the North Danvers Mennonite young people . . . I liked youth night . . . Good leadership . . . Enjoyed it thoroughly . . . Friday evening . . . Leading of the Spirit in the small groups . . . Leadership of Chet Raber . . . Friday afternoon sharing of concerns was good and healthy input of clear differences . . . I liked singing and the worship . . . Ben Sprunger's informative talk to the men. . . Discussion on missions . . . Friendliness and openness . . . Freedom to express concern on "prayer" . . . Liked joint men's and women's meeting . . . Prayer (spontaneous) after the discussion on prayer . . . It really had meaning, beginning with Triads . . . My roommate. . . .

Suggested changes

Take one topic and get into it more deeply so we feel prepared to take concrete steps . . . Include more fellowship in Christ . . . Not too sure small discussion groups are the answer to a meaningful conference. Keep small groups . . . More devotions . . . A little more formal reporting . . . More important issues than abortion to be a part of our conference . . . More spiritual emphasis . . . Professional guidance and direction given at mass meeting . . . The change from an "obedience" oriented approach to one on commitment with integrity . . . Perhaps better balance between social concern and piety or inner spiritual life issues with more emphasis on the latter . . . More singing . . . The pendulum has swung too far toward no reports. Can't we swing this back a little . . . Don't feed us so much. More structured . . . Shorter sessions . . . Breakfast not so early . . . Inspirational messages . . . Definite discussions . . . More resource persons . . . More Bible study and prayer . . . Happier and more contemporary singing . . . More speakers . . . Better balance between devotional, inspirational input and discussion of "issues" . . . Continue small groups . . . More planning for action . . . Church instead of college campus . . . One great planned worship service . . . Personally, I like small groups and I believe this year was the best—but there are many people who did not attend because of this—should the program be varied to help this insecurity? . . . Deep search why we are not increasing in members.

Below, Paul Goering, Ben Sprunger before men's meeting. In right corner, Elsie Steelberg, Ben Sprunger, Mary Beth Berkshire, and Gordon Neuenschwander engage in discussion at break.

Bluffton College needs campus pastor

Increasingly, our students are becoming more involved in small group fellowships. At this time in the history of our culture and society, we are most in need of a campus pastor who can coordinate, cultivate, counsel, and minister to over thirty campus groups as well as innumerable individual needs. We wish to thank the First Mennonite Church of Wadsworth for providing for the past two years the salary for Richard Moman, our campus pastor. Their support enabled us to evaluate both the need for and the value of having a campus pastor. We are convinced that his services are salutary. Since the funds from the Wadsworth Church were for the trial period only, we invite both the Central and Eastern districts to consider providing support for a full-time campus pastor.

Oaklawn Center continues with congregational support

From Central District sources the Oaklawn Center received 1972 contributions amounting to $2,928, bring to $81,365 the total which this conference has invested in the Oaklawn Center to date. It is important to note that unless continued contributions and grants are received by the Oaklawn Center, the ministry provided by the center will certainly be limited. By budgeting relatively small amounts all congregations could contribute significantly to the work of the Oaklawn Center and help assure the continued striving toward the goal of wiping out the devastating problems associated with emotional disturbance. The continued interest and participation of the Central District Conference in this program are of very great importance.

The program by which any Mennonite from any geographical source is admitted to the Oaklawn Center on an ability-to-pay basis has continued. During 1972 this program was increasingly utilized and required nearly $3,800 to finance compared with about $2,000 in the previous year. The source of the funds which allows this program to operate is, of course, the contributions which have been made over the years from various Mennonite congregations and conferences.

Central District Conference budget (1973 fiscal year)

General Fund expenditures

Conference Minister and Office*

Salary	$ 8,500.
Housing and utilities allowance	3,000.
Pension	900.
Continuing education	200.
Health insurance	325.
Travel	2,000.
*Secretary	2,000.
*Workmen's compensation	85.
*Office supplies, postage	1,300.
*Office, rental, and phone	1,200.
*Equipment, repairs, ins.	250.
	$19,760.

Executive committee

Office supplies, postage, phone	50.
Travel	400.
Committee work	100.
	$ 550.

Ministerial committee

Travel, lodging, meals	250.
Committee work	50.
In-service training	500.
	$ 800.

Program committee

Travel, lodging, meals	100.
Annual conference	400.
Annual conf. publications	1,000.
	$ 1,500.

Education-publication committee

Office supplies, postage	25.
Travel	400.
Committee work	300.
REPORTER	4,500.
Conference and retreats	350.
Youth work	800.
	$ 6,375.

Historical: committee

Travel and committee worck	150.

Peace and service committee

Washington seminar	650.
II offender seminar	100.
Youth scholarships	175.
Draft counseling	100.
Offender ministry	800.
Involvement for comm. members	200.
Peace and service promotion at Camp Friedenswald	100.
Project Equality	175.
Committee travel	700.
	$ 3,000.
Total	$32,135.

Suggested share per member

General fund	4.00
Missions committee	4.50
Camp Friedenswald	3.50
	$12.00

Sharing deeply

Carolyn Albrecht, Sylvia Pannabecker, Ruth Hartzler, and Winifred Wall

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ." (Gal. 6:2)

WMA conference report

There were forty societies represented at the seventeenth annual business meeting of CDWMA. This meeting was held on April 27 at the Goshen College campus. About 160 women and twenty-two missionary guests enjoyed a buffet supper and were given a warm welcome by Mrs. Gerald Kreider, president of the Eighth St. WMA.

Mary Troyer presided at the business meeting. A report booklet containing reports of all officers and several other institutions, was given to each person present. Minireports were given by Mrs. James Moser, YMW sponsor; Mrs. Lyle Troyer, CD projects advisor; Mrs. Leonard Yoder, GC projects advisor; and Mrs. John Bertsche, CD advisor. Jane Voth reported on the work of the Markham nursery, and Richard Ramseyer gave a report on Bluffton College.

The offering taken at the meeting went to missions. The following officers were elected:

President—Mrs. Robert (Lois) Kreider, Bluffton, Ohio

Treasurer—Mrs. Dale (Norma) Yoder, Goshen, Indiana

Bluffton College advisory council—Mrs. Alden (Doris) Bohn, Elkhart, Indiana, and Mrs. Stanley (Jonita) Clemens, Normal, Illinois

(We would like to thank those who have served so faithfully during the past years. Those retiring from office this year are Mary Troyer, president; Rose Marie Diller, treasurer; and Marjorie Baum and Kay Larimer, Bluffton College advisory council.)

Following the business meeting, we went to the auditorium for the evening service. Robert and Alice Ruth Ramseyer directed our thoughts for meditation and later discussions.

Mrs. Ramseyer read from Philippians 2:5-11. She pointed out that we are servants because Jesus was a servant. He is our example. Without love, servanthood is meaningless. She said that often missionaries cannot use the talents they have but must be willing to stay in the background or learn new talents in order to be a servant.

Mr. Ramseyer led us in examining what it means when we say "Jesus Christ is Lord." Our understanding is limited because of our experiences. We need to teach others about Jesus Christ but we must allow ourselves to be taught by other Christians around the world.

During the second part of the evening we broke into small groups. One or two missionary guests were present in each of these groups. This gave us opportunity to share with them, and they could also inform us of their experiences and concerns.

As we again returned to the larger group, we sang together "Ye servants of God," and Robert Ramseyer closed the meeting with prayer.

A gift that keeps on giving

"If you cannot help us older women in Zaire, could you at least help our girls to receive a better education than we had?" This was the plea of Mme. Kakesa Samuel, who together with her husband was a Zairian delegate to the sixtieth anniversary of the Congo Inland Mission (now Africa Inter-Mennonite Mission).

The Women's Missionary Association is working on both of Mme. Kakesa's requests. For some years the women of Zaire have voiced a wish for a "foyer" (pronounced foy-ya) or home economics training center. Here they could receive instruction in foods and nutrition, sewing, child care, and family living. The WMA leaders were open to this request, but did not wish to give everything they needed to them without seeing some initiative on their part. The arrangement was made that the women in each district were to contribute one half of the funds for a sewing machine before they could become eligible for a "foyer" in their area. Reports have come that enthusiasm is high and thirteen areas have met these requirements. Some of the groups are already conducting "hand sewing" classes in preparation for the time when their machine will arrive.

One group decided to stage a show, modeling their hand-sewn garments for the other women in their area. When the men heard about this, they insisted that they be included and that the showing take place on Sunday morning before church. The men were as excited as the women about their wives' accomplishments.

Technical skills are a coveted possession, and sharing skills is an act of generosity rather foreign to Zairian culture. However, each woman attending the "foyer" will be encouraged to teach another woman the skills she has learned.

Presently curriculum is being prepared in the areas of marriage and children's diseases as well as related topics.

Mme. Kakesa's dream for education for the girls is also becoming a reality, and you are making it possible. Construction on a building for a girls' school is planned for this summer at Nyanga. This building will contain classrooms as there are already buildings there that can be renovated for dormitory space. Long-range plans view this school as having a four-year course which would give the graduating students a well-rounded education and a recognized, much coveted diploma. Girls must have had six grades of primary school and two years preparatory school as a prerequisite for enrolling in this course. Frieda Guengerich, LaVerna Dick, and Gennie Bertsche will serve as the school's first teachers.

This year the General Conference WMA sent $500 through AIMM to help the women of Zaire begin their own "foyers" and $5,000 toward the construction of a new girls' school at Nyanga. More funds will be needed to complete the building, furnish it, and provide supplies for the school.

You are presently contributing to the Zairian "foyers" and the new girls' school by sending your Section II contributions (called "additional projects") to the WMA office in Newton. Any additional funds your group might wish to contribute may be sent to Newton designated for this purpose.

This is only a start in education for the Zairian women. The results will come slowly. But helping the women of Zaire to help themselves and their families will give them dignity and self-realization instead of dependence and a feeling of indebtedness. This is a gift that will keep on giving. *Evelyn Bertsche, district advisor.*

Material for this page may be sent to Mrs. Donald Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

VITAL STATISTICS

BIRTHS

Bethel, Fortuna, Mo.: to the Daniel Baumgartners, Becky Jo, March 31.

Carlock, Ill.: to the Mike Millers, Sara Jane, March 23.

Ebenezer, Bluffton, Ohio: to the Darrell Elkins, Douglas Eugene, March 4.

First, Berne, Ind.: to Mr. and Mrs. Thomas A. Lehman, Kathryn Laura, March 21; to the Alan Friskneys, Scott Andrew, April 4; to the Henry Brauns, Timothy Paul, April 8.

First, Bluffton, Ohio: to the Tom Lehmans, Kathryn Laura, April 10; to the John Neuenschwanders, Nathan Chad, March 25.

First, Nappanee, Ind.: to the Lon Schmuckers, Christy Ann, Feb. 9.

Grace, Pandora, Ohio: to the Thomas Schultzes, twins, Kurt Allen and Kristi Sue, March 31.

Maplewood, Fort Wayne, Ind.: to the Dennis Beachys, twin boys, Aaron Dennis and Eric Jay, April 5.

Neil Ave., Columbus, Ohio: to the Owen Millers, Anthony Ray, Feb. 19.

Salem, Kidron, Ohio: to the Jack Norrs, Cheryl Lorraine, March 29.

United Peoria, Ill.: to the Kevin Oswalds, Sean Douglas, Feb. 25.

Wayland, Iowa: to the Leland Grabers, Jarod Leland, Jan. 13.

Zion, Donnellson, Iowa: to the David Petersens, Laura Beth, March 12; to the Garold Woodleys, Bryan Lee, March 12.

MARRIAGES

Bethel, Fortuna, Mo.: Nancy Elliott and Michael Forest, March 18.

Carlock, Ill.: Steve Beyer and Sandra Whitby, March 19.

First, Bluffton, Ohio: Esther Kreider and William Eash, April 14.

First, Sugarcreek, Ohio: Anna Mutschelknaus and Clay Schrock, March 17.

Grace, Pandora, Ohio: JoAnn Weeks and George Farling, March 25; Elnora Suter and Clement Suter, March 31.

Oak Grove, Smithville, Ohio: Linda Beechy and Hans Houshower, April 14.

Pulaski, Pulaski, Iowa: Keith Amstutz and Gail Knapp; Gary Ray Knapp and Diane Kay Payne, April 14.

Salem, Kidron, Ohio: Mr. and Mrs. Amos Romey, April 7.

United Peoria, Ill.: Denise Hopper and William Lawrence, March 9; Carla Unzicker and Paul Griffith, March 10.

Zion, Donnellson, Iowa: Ginny Jabour and Joe Tweedy, March 17.

ANNIVERSARIES

Grace, Pandora, Ohio: Mr. and Mrs. Ralph Steiner, Sr., March 25, 50th; Mr. and Mrs. Elam Welty, April 1, 50th.

Zion, Donnellson, Iowa: Mr. and Mrs. Leonard Fett, March 25, 50th.

DEATHS

Eighth St., Goshen, Ind.: Mrs. Harve Corbin, Feb. 25.

First, Berne, Ind.: Mrs. John Amstutz, March; William Boice, March 2; Herbert Burdg, March; Kerry Egly, April; Roy Kirchgofer, March 5; Mr. and Mrs. Thomas G. Lehman, March; Mrs. Bertha Moser, March 7; James Musselman, April; David J. Schwartz, March 9; Walter Welty, March.

First, Bluffton, Ohio: Dora Kirchofer, March 3; Mrs. Sylvan Lehman, April; Laura Smith, March.

First, Normal, Ill.: Chester Miller, March 9.

First, Sugarcreek, Ohio: Hylpa Mae Miller, March 18.

Grace, Pandora, Ohio: Orville Lugibihl, March 18.

Salem, Kidron, Ohio: Roy Kirchhofer, March 20.

United, Peoria, Ill.: Elizabeth Culp, March 13.

Wayland, Iowa: John V. Kauffman, Feb. 8.

NEW MEMBERS

Calvary, Washington, Ill.: Ronald Springer, Veronica Dyer, Scott Gundy, Scott Risser, Kendra Wind, Andy Strubhar, Paul Kinsinger, Susan Pfeffinger, Deborah Faner, Diane Faner.

First, Normal, Ill.: Basil Arbuckle, Mary Ann Barker, Paul Miller, Howard and Esther Burton, Bruce and Ben Sommer, Rodney and Deanne Frey (associate).

Maplewood, Fort Wayne, Ind.: Mike and Dorothy Emberly, Ken and Charlene ReLue.

Wayland, Iowa: James and Wanda Brooks, Royce and Carla Leichty, Warren and Dorothy Schwerin.

"Woman's role in today's society"

This is the theme of the seminar being planned for the annual women's retreat at Camp Friedenswald. Plan now to be present on September 14-16 when Margaret Showalter will be sharing with us and leading our discussion on this subject. Mrs. Showalter is a housewife, former schoolteacher, and mother from Indian Springs, Indiana, and has been traveling and lecturing for some time with the national organization of Christian Dynamics. Watch for more information in next month's issue of the *Reporter.*

Election results

President
Lloyd L. Ramseyer, Bluffton, Ohio
Vice President
Joan Wiebe, Fort Wayne, Indiana
Treasurer
Marlyn Fast, Elkhart, Indiana
Secretary
Harry Spaeth, Nappanee, Indiana
Trustee
Homer Garber, Fortuna, Missouri
Ministerial committee
Phyllis Bamugartner, Berne, Indiana
David Habegger, Elkhart, Indiana (unexpired term)
Program committee
Robert Kreider, Bluffton, Ohio
Missions committee
Al Bauman, Columbus, Ohio
John Bertsche, Normal, Illinois
Robert Ramseyer, Elkhart, Indiana (unexpired term)
Peace and service committee
Nick Kassebaum, Wayland, Iowa
Robert Liechty, Berne, Indiana
Lyle Troyer, Archbold, Ohio
Education and publication committee
Jerri Sue Baumgartner, Fortuna, Missouri (unexpired term)
Richard Reimer, Smithville, Ohio
Ken Schwartzentraub, Elkhart, Indiana
Historical committee
Merl Lehman, Kidron, Ohio
Camp Friedenswald committee
Fred Amstutz, Bluffton, Ohio
Warren Habegger, Berne, Indiana
Max Sprunger, Elkhart, Indiana (unexpired term)
Lucretia Wilson, Ashland, Ohio
Bluffton College trustee
Rose M. Diller, Kidron, Ohio

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

Interchurch group plans for prison project

First steps toward a volunteer visitation program at Kansas State Industrial Reformatory have been taken with a mass meeting of interested persons in June and the employment of an executive secretary for the Interfaith Offender Concerns Committee.

An interdenominational meeting of those interested in starting an M-2 (Man-to-Man) program at KSIR in Hutchinson was scheduled June 3 at the Metropolitan Baptist Church in Wichita.

Providing about half-time staff assistance in starting the M-2 program is Albert Gaeddert of Newton, Kansas, employed by the Interfaith Offender Concerns Committee, based in central Kansas.

The committee grew out of an inter-Mennonite seminar on the offender in Newton last January. The seminar recommended starting the M-2 program at KSIR. The M-2 program started in Seattle and has spread across the United States and Canada. A program based in Kansas City secures volunteers to visit men in the prison at Lansing, Kansas.

The present offender committee, chaired by Virgil Claassen, Newton, includes official and unofficial representation from the Western District Conference of the General Conference Mennonite Church, South Central Conference of the Mennonite Church, Mennonite Brethren Church, Beachy Amish Mennonite Church, Conservative Mennonite Church, and Church of God in Christ, Mennonite. The committee is also open to non-Mennonites.

In addition to his work helping to organize the M-2 program, Mr. Gaeddert will find what services in the area are available to the offender, find how these programs interrelate, fit volunteers into the programs, or start new programs if necessary. His job began May 1.

Peewee prisoner

A South Vietnamese youngster, who went to prison when Saigon authorities arrested his mother for alleged subversive activities, looks up at towering guards and their weapons at Bien Hoa Air Base near Saigon. He and his mother were among civilian detainees exchanged in one of the current rounds of prisoner swaps.

Colleges hire writer for centennial drama

The Mennonite colleges of Kansas—Bethel of Newton, Tabor of Hillsboro, and Hesston Junior College of Hesston—are coordinating plans for a major celebration in 1974. The year marks the hundredth anniversary of the coming of the Mennonites to Kansas.

A dramatic production will be the prime event scheduled by the tricollege coordinating committee. Urie Bender has been commissioned to write the script. Mr. Bender moved to Kansas in May to spend time researching and writing the drama.

The centennial drama will be presented in several places. The season, beginning in late summer of 1974, will run through the fall and winter. The cast will be made up of students attending the three colleges and interested people in the Mennonite communities of the state.

The general goal of the centennial activities is to recount historical events which have influenced the Mennonites. Further goals are offering public thanksgiving for the privileges of worshiping, working, and serving in a free society and celebrating God's love and goodness.

The Hesston Foundation of Hesston, Kansas, has contributed $5,000 to support this effort.

Mexico consultation scheduled

Workers in Mexico from seven Mennonite agencies will be invited to come together for the first time in a consultation planned for 1974.

The decision to call such a consultation was made May 15 by a group of Mennonite mission and service administrators with work in Mexico and was encouraged by the (Mennonite) Council of Mission Board Secretaries (COMBS), which met a day later.

The group, a task force of COMBS, included Henry P. Yoder, secretary for missions of the Franconia Conference; Vernon Wiebe, executive secretary of Mennonite Brethren Missions/Services; Howard Habegger, executive secretary of the General Conference Commission on Overseas Mission; Lubin Jantzen, COM staff member; and Dan Peters, COM missionary in Mexico, now on furlough in Gretna, Manitoba.

The task force discovered that the seven Mennonite agencies with work in Mexico have more than fifty mission and service workers there, both long-term and short-term. But the workers are separated by long distances and have done little joint planning.

The 1974 consultation would bring together nationals, missionary workers, and mission executives for a retreat experience with Bible study and general consultation.

The task force also discussed missionary role and identity, the legal status of workers, and Mexico's relation to JELAM, the Latin American radio-television communications committee.

June 23 tour will retrace Russian delegates' route

A tour partially retracing the route of the Mennonite delegation from Russia which visited Manitoba in June 1873 has been arranged for Saturday, June 23.

Sponsored by the Manitoba Mennonite Centennial Committee, this "historical safari" will begin with a public ceremony at the Upper Fort Garry gate, Winnipeg, starting at 9 A.M.

Included in the tour will be visits to Winnipeg's Museum of Man and Nature, Lower Fort Garry, the old Hudson Bay store at St. Anne, and the Mennonite village museum north of Steinbach.

Persons wishing to participate in the tour will need to provide their own transportation and food. The centennial committee will provide guides. The committee anticipates that the tour will conclude at about 6 P.M.

The original delegation arrived in Winnipeg on June 17, 1873. They met with Lieutenant Governor Green and Premier H. J. Clark. During their first four days here, June 18-21, the delegation visited the area east of the Red River. And from June 21 to July 1 they toured the area west of Winnipeg.

Constitution committee will meet in June

The constitution committee of the General Conference Mennonite Church will meet June 11-12 in Newton, Kansas, to deal with a number of major concerns.

One issue will be the Division of Communication, called for in the constitution adopted in 1968 but never organized.

Also under discussion will be where to lodge theological concerns in the conference structure. Should there be a Commission on Faith and Order?

And where should ministerial concerns be lodged? In the 1968 constitution, such concerns were under the Commission on Home Ministries, but the committee on the ministry is now under the General Board.

Other agenda items will include seminary representation on the General Board, representation from the Women's Missionary Association on the commissions, and relations between the Commission on Education and the Commission on Home Ministries.

Gene Stoltzfus named voluntary service director

Gene Stoltzfus, student at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, has been appointed voluntary service director for a three-year term, beginning July 23.

His duties under the General Conference Commission on Home Ministries will include developing jobs for volunteers together with local congregations and groups, and finding and placing volunteers. The voluntary service program will continue to operate under its present model, with voluntary service units assisting congregations in mission and service.

Mr. Stoltzfus comes to the voluntary service position with experience in volunteer agencies. From 1963 to 1967 he served under International Voluntary Services in Vietnam as associate director, interim director, team leader, and volunteer.

Since that time he has been deputy director of the Vietnam Education Project of the United Methodist Board of Christian Social Concerns, chief staff officer for the American Committee on Political and Religious Freedoms in Indochina, consultant to the Peace Corps and International Voluntary Services, program director for International Voluntary Services in Washington, D.C., and coordinator and developer of the Indochina Mobile Education Project.

Mr. Stoltzfus holds a BA in sociology from Goshen College, Goshen, Indiana, and an MA in international affairs from American University, Washington, D.C. He studied at Goshen Biblical Seminary 1962-63 and resumed studies toward the master of divinity degree at Associated Mennonite Biblical Seminaries in 1972-73.

Words & deeds

Coretta Scott King, president of the Martin Luther King Foundation, has announced the start of a major new effort to bring the film *King: a filmed record . . . Montgomery to Memphis* into churches across America. Mrs. King said, "This year, the fifth anniversary of the death of my husband, our major concern is the church community from which Dr. King drew so much of his support, and to which he dedicated his life." Starting Sept. 1, as part of the effort to involve many churches, the booking fee for the film will be cut almost 50 percent. In addition, churches may now use the film to raise funds by charging admission, and retaining all money raised. *King* was conceived by the noted producer Ely Landau, who enlisted the cooperation of the film industry and the religious community to produce and distribute the film as a noncommercial enterprise. The film had its premiere in 1970, when it was shown simultaneously in 300 cities to an audience of half a million. Later it was nominated for an Academy Award as the best documentary of the year. Information on rental arrangements is available from the Martin Luther King Foundation, 140 West 57th Street, New York 10019.

REVIEW

The Amish in Canada

The Amish in Canada, *by Orland Gingerich (Conrad Press, Waterloo, Ontario, 1972, 244 pp., $7.95; pb. $5.95) is reviewed by J. Winfield Fretz, president of Conrad Grebel College and sociology professor at the University of Waterloo.*

Until the recent appearance of *The Amish in Canada* there was practically nothing written on this subject except as footnotes to articles or books on the Amish in the United States. Orland Gingerich's new volume therefore provides the much needed social history of the Amish in Ontario, which is the only province in the Dominion of Canada where Amish are located.

It is significant to note that, unlike the coming of the early Mennonites to Canada from eastern Pennsylvania, the Amish in Ontario came directly from Bavaria to Ontario. There was no mass migration of Amish from Pennsylvania to Ontario.

Mr. Gingerich's book provides a host of historical information about the Amish, their origin as a separate people, and a clear account of the major divisions as well as the story of the growth of each congregation.

A valuable aspect of *The Amish of Canada* is the author's sensitivity to the influence of culture on the Amish. He is careful to relate this influence in terms of how it shaped the Amish church organization and its program of activity over the 150 years of the group's history. The following chapter headings illustrate this sensitivity to cultural influence:

"New institutions and programs," "Issues of church and state," "The unchanging old order," "The ever changing new order."

The book contains twelve chapters plus an appendix which includes a few bibliographical references, a list of congregations and dates of ordinations of deacons, ministers, and bishops, and the constitution and rules of discipline of the Ontario Amish Mennonite Conference, as well as a summary of the statements of the more recently organized Western Ontario Mennonite Conference.

The book is interestingly written and easily read by the layman. The author, while a bishop in his own conference, has nevertheless written this historical account with clarity and objectivity. In view of the scarcity of accurate information about the Amish in Ontario, it would seem that this book would have an extremely wide circulation. It is most appropriate that it was produced during the sesquicentennial year of this Amish Mennonite group. A variety of well-chosen photographs as well as an attractive and imaginative cover design, enhance the value of this book. The newly established Conrad Press is to be congratulated on its high-class publication.

Many readers may regret that the bibliography is so brief. Serious students of history and sociology especially will be disappointed. Those familiar with the facts regarding the scarcity of sources, however, can sympathize with the author.

Peace assembly lectures reprinted in pamphlets

Two presentations made at the 1972 Peace Assembly are now available from the MCC Peace Section in pamphlet form.

Ideology of growth, a twelve-page pamphlet which challenges growth, is based on a lecture presented by Henry Rempel, professor of economics at the University of Manitoba. Single copies are free. Bulk orders cost $5.00 per hundred.

Render to Caesar or to God, by Marlin Jeschke, looks at the biblical material on the Christian's obligation to the state. Copies are available free.

Published

Additional help for those working on Key 73 programs is found in the recently published *Congregational resource book supplement,* prepared under the direction of the Key 73 executive committee. The supplement contains plans for a local congregational strategy seminar plus special helps in Scripture distribution and Bible study programs. Also included are ideas for a fair ministry, Impact Weeks, and brief supplements to the materials on Phases IV and VI of the Key 73 program calendar. The supplement is available for $2.00 from Faith and Life Bookstore, Box 347, Newton, Kans. 67114.

MCC CROP

Your total CROP contributions, *when designated for MCC,* will support your overseas MCC emergency relief and development programs.

GIVE HUNGRY PEOPLE A CHANCE FOR A CHANGE

RECORD

Ministers

Richard Bright, a 1973 graduate of Mennonite Biblical Seminary, Elkhart, Ind., will become pastor of the Apostolic Church, Trenton, Ohio, this summer.

Leonard Epp, Parkhill, Ont., will become pastor of the Waterloo-Kitchener (Ont.) Church, in August. He is a 1967 graduate of Mennonite Biblical Seminary, Elkhart, Ind., and has been pastor of the Grace Church, Steinbach, Man.

Glenn Esh has resigned as pastor of the Neil Ave. Church, Columbus, Ohio.

Barry Horner will become pastor of the Emmanuel Church, Salem, Ore., July 1. He is a recent graduate of Conservative Baptist Theological Seminary, Portland, Ore., and is a native of Australia.

Ernest Neufeld, pastor of First Church, Allentown, Pa., will become pastor of First Church, Phoenix, Ariz., Aug. 1.

Edward J. Wiebe, until recently pastor of the Bethel Community Church, Santa Fe Springs, Calif., has become administrator of the Pleasant View Home for the Aged, Inman, Kans. He has held previous pastorates at West New Hopedale Church, Ringwood, Okla.; Zoar Church, Goltry, Okla.; and Mount Olivet Church, Huron, S.D.

Workers

Curt and Olga Claassen, workers under the Commission on Overseas Mission, will begin furlough July 21, living near Whitewater, Kans. The Claassens have been involved in evangelism and church planting in Korba, India, and have served four terms with COM since 1945. They are members of the Swiss Mennonite Church, Whitewater, Kans.

Fred and Viola Ediger, missionaries under the Commission on Overseas Mission, are beginning a two-year furlough. Missionaries since 1953, they have spent their latest term in evangelism and teaching English in Tokyo, Japan. The Edigers will spend September through January at Mennonite Biblical Seminary, Elkhart, Ind. The rest of their furlough will be spent in Saskatchewan. Fred is a member of the North Star Church, Drake, Sask.; Viola is a member of the Inman (Kans.) Church.

Madeleine Enns, teacher of missionary children in Hwalien, Taiwan, for three years, terminated her services with the Commission on Overseas Mission May 29. She is a member of the Arnaud (Man.) Mennonite Church.

Carl and Hilda Epp, workers under the Commission on Overseas Mission, have completed language school and will begin work at Mennonite Christian Hospital, Hwalien, Taiwan, at the end of June. Carl is a medical doctor. He is a member of the Mount Royal Church, Saskatoon, Sask. Hilda is a member of the Bergthaler Church, Winkler, Man.

Philip Epp has begun a two-year term of service with MCC at the North Newton material aid center in Kansas. He is working as a packer. Philip attended Swift Current Bible Institute. He is the son of John and Helena Epp, Loreburn, Sask., and a member of the Mayfair Church, Saskatoon.

Mary Beth Landis has begun a two-year term of service with MCC in Atlanta, Ga. She is working as a secretary in Menno House, which serves as the center for MCC VS involvement in the city. Menno House functions as an office, a meeting place for unit activities, and as a storage, laundry, and hair-cutting facility. Mary Beth attended Bluffton College and Lansdale School of Business. She is the daughter of Ernest and Kathryn Landis, Souderton, Pa., and a member of Zion Church, Souderton.

Mbualungu Ganuma G.N., who conducts services at the new Mennonite church in Kinshasa, Zaire, has been elected general secretary of the Department of Diaconia, the relief and service agency of the Church of Christ in Zaire (ECZ). The Zaire Protestant Relief Agency comes under his jurisdiction. He is a former student at Freeman Junior College, Freeman, S.D.

Leroy D. Saner has been named academic dean of Freeman Junior College. He has had seven years of experience with the school as English professor.

Sheldon and Marietta Sawatzky, workers under the General Conference Commission on Overseas Mission, have completed a second year of language study in Taichung, Taiwan, and have been assigned by the church evangelism committee in Taiwan to work in an internship program under Mark Chen at the Ta-tung Church in Taipei. Following the internship year, they will be assigned to work in some new area of outreach in the greater Taipei area. The Sawatzkys are members of the Pine Grove Church, Bowmansville, Pa.

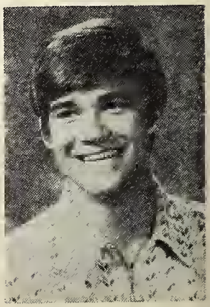
Wilmer and Kenlyn Sprunger, workers under Africa Inter-Mennonite Mission, will begin a year's furlough July 15. Wilmer taught industrial arts at a school for boys at Ndjoka Punda, Zaire. The Sprungers have served two terms in Zaire since 1964. Wilmer is a member of First Church, Wadsworth, Ohio, and Kenlyn is a member of First Church, Berne, Ind.

Walter and Ruth Unrau will terminate their assignments with the Commission on Overseas Mission Aug. 1. They have served since 1970 at Woodstock School, Mussoorie, India—Walter as business manager and Ruth as a teacher. The Unraus are members of the Bethel College Church, North Newton, Kans., and will live in North Newton.

Adrian Voran has begun a thirty-months term of service with MCC in Zaire. He will be working in agriculture. Adrian attended Hutchinson Junior College. He is the son of Delmar and Viola Voran, Kingman, Kans., and a member of the Kingman Church.

P. Epp

Landis


Voran

LETTERS

Thanks for family issue

DEAR MR. KEHLER: *Meetinghouse 4* (May 8 issue), with its emphasis on the family, is excellent! I wish to commend the staffs of *Gospel herald* and *The Mennonite* for this cooperative venture.

Since so much trivia has split our denominations into factions and various groups throughout the years, it is gratifying to have this communication and cooperative effort before our church constituency. *Margaret Hilty, 110 South High St., Pandora, Ohio 45877.* May 16

The fall of idealism

DEAR EDITOR: One of the April 17 editorials suggests that waning interest in voluntary service programs may indicate a change in the church's strength and vitality. Rather, it seems to me that the concerns of youth about the church in the 1970s have only changed form. Most youth are interested in the church, but in different ways than in the 1960s. Consequently, the church must rethink its program priorities to include youth in the 1970s in the life of the church.

A major factor in the decline of voluntary service applicants (among youth) may well be the passing of the "baby boom" years. This impact is being felt equally among private and public colleges across the U.S. as their enrollments actually decrease.

Secondly, and my point for discussion here, is the fall of idealism of the 1960s and the increasing diversity of choices available to young people today. The idealism of the 1960s was based upon a "people, cause, and service" orientation, and was closely tied with getting a BA degree in a service occupation, such as teaching or the ministry. The traditional Mennonite answer to this type of calling was to get a Mennonite college degree and/or enter voluntary service.

However, idealists have found that problems (such as poverty) are not so easily solved as they had hoped and are somewhat disillusioned. The fall of idealism in addition to the glut of the labor market for higher educated people has forced idealists to shift their concerns.

The '70s have brought an inward searching and a realism about the world. (The rise of popularity of Key 72/73, although not personally attractive, may support such a hypothesis.) Many youths are choosing technical, professional, or business careers, typically nonservice occupations. Many Mennonite youth do not continue their education. Mennonite young people are developing highly diversified and individual sets of interests. Rather than "help," one wants to find a niche, to be employed, and to learn to be as compassionate as possible within that small niche.

Thus, due to the passing of the baby boom, and due to a fall of idealism and an increase in the diversification of Mennonite life styles, voluntary service may have lost some of its relevancy as a meaningful choice. This change in demand makes no judgment on the vitality of the church, but rather expresses the lowered popularity of a church program caused by a change in constituency characteristics.

What is the role of the church in the '70s? J. L. Burkholder in "The new Mennonite community" (February issue of *forum*) refers to the fact that many Mennonites migrate to an urban area as individuals and move to the city for personal reasons — education, business, etc. A model is emerging as to the role of the Mennonite church in urban areas. But there is no parallel positive model of church involvement for young people who do not further their education, who work in home communities, or who further their education at non-Mennonite-related colleges. These youth are also migrating outside of traditional Mennonite paths as individuals and for personal reasons.

How can the church be relevant to highly diversified sets of individuals in varying occupations? One does not want to hear the simplicity of our Sunday school years, "Be good and do a good job at work. . . ." On the other hand, the voluntary service rationale and idealism need to be replaced by a theology of inner strength, positiveness, and individual worth. The "quiet of the land" must learn to speak with their voices in strong, intelligent, yet nonauthoritarian ways. Mennonite youth, either in the city or returning home in varying careers, are now quite by themselves and must assert basic convictions on an individual basis.

For individual Mennonite youth, meaningful church involvement may exist only in day-to-day life—in doing certain tasks or in relating to certain people. For others, a useful church program may need to be occupationally oriented. For some, any organizational participation is a drag. Mennonite youth attending non-Mennonite schools have different needs than those youth not furthering their education. Mennonite youth in schools may be most likely to read and benefit from *The Mennonite, forum,* or other written material of varying intellectual and theological viewpoints.

Clearly, voluntary service should remain as a church program, although perhaps on a smaller basis, for those idealistic and realistic people of all age groups. However, the decline of voluntary service also presents an opportunity to discuss the broader implications of the role of the Mennonite church for all Mennonite young people. *Pamela Neff, 275 Jones Graduate Tower, 101 Curl Drive, Columbus, Ohio 43210.*

Wanted for July 1, 1973, a Christian couple for Carmel House Group Home. This is an MCC (Saskatchewan) project. We have five boys and pay good wages. Apply to Henry Wiebe, 717 Bedford Road, Saskatoon, Sask. Phone (306) 244-7572.

Important praying to do

DEAR LARRY: We Mennonites of the United States have some important praying to do as we follow the biblical injunction to "pray for those in authority." During the recent election, some said, "How could a Mennonite possibly vote for McGovern?" He seemingly lacked solid direction, mishandled his vice-president, and seemingly wanted to sell us out militarily. And there were those who said, "How could a Mennonite possibly vote for Nixon, with his military stance and his demand that the citizens of the U.S. give unquestioning obedience?" He seemed to be gathering more and more power to himself.

Now, with the Watergate break-in,

we have found where a party permitted and used something illegal, in spite of all the demands for "law and order." We don't know where the investigation will lead, but isn't it important that we pray for wisdom and guidance? Both McGovern and Nixon were men who had failings—and they both had their strengths—and we can't give blind allegiance, without some sort of understanding of the human characteristics of both men.

We Mennonite Christians need to pray with great compassion and understanding for the leaders in our two major parties, and also for those in some of the other parties who are crying for a voice to be heard, too. They must all stand before the perfect righteousness of God alone, and we must remain free of unseeing support and be able to ask questions when and where they are important. *Harold Thiessen, 1412 Third St., Snohomish, Wash. 98290.* May 12

When the women were silent

Dear Editor: A tongue-in-cheek response to the Max Krause letter in the April 10 issue. I had an unusual dream the other night. It began as our church service was just about over and our pastor asked if anyone wanted to share any problems with the congregation. I checked the bulletin and it didn't say anything about "Sharing problem time," but maybe the typist forgot this item. Usually we follow the bulletin and stand, sit, sing, give our offerings, and sleep whenever the bulletin tells us to do so. Just to make sure I wasn't sleeping at the wrong time, I whispered into my wife's ear that she should pinch me. I remembered too late that today my wife was babysitting in the nursery, and it was really the pastor's wife sitting next to me.

Rather embarrassed, I responded to the pastor's invitation, "Hey, Rev, there is something bugging me." He invited me to come forward. Looking the congregation straight in the eye, I said, "From now on, I wish all you women would henceforth be quiet and silent in our church." The organist began to play the doxology, before I was through telling them some of my other problems. All the women ignored me after the service. I couldn't understand why.

On Wednesday evening, the phone rang and one of the two men in the choir wanted to know if I could sing soprano. Being curious, I asked why, and he replied they needed some sopranos because none of the women showed up for choir rehearsal. He also mentioned that the choir director left a note saying that she would be quiet henceforth and would not even wave her hands to lead the choir.

About five minutes after my class started on the following Sunday, my daughter came into our room and said that her teacher wasn't present. I told her to sit with the kindergarten class. She returned one minute later and told me that they had no teacher either. "Well, try the first and second grade class." "Sorry, Dad, no teacher there." "How about the third and fourth grade room?" Again she returned and said, "No teacher." In desperation, we suggested grades five and six. Back she came again and replied, "No teacher." By this time she was tired from running back and forth, so I told her she could stay in our class.

So we ended up with all the children from kindergarten through to the sixth grade in our class and they nearly drove me up the wall. In fact, we had a rather difficult time keeping them under control during my interesting fifty-nine-minute lecture.

I couldn't figure out where all the women teachers were that morning. After lunch I turned to Genesis 45 for help. I called up all of our women teachers and reminded them how Joseph forgave his brothers. Some of them hung up on me. Sure am glad to find out about their heathen attitude and must remember to tell the Christian education committee about this before these teachers get reappointed for another year.

After Sunday school, we went to the hall to get our church bulletins, but none were on the table. Our pastor said something about all our women typists having Excedrin headaches no. 229 on Wednesday, Thursday, Friday, and Saturday, and therefore there were no bulletins. I had asked the pastor to announce about the father and son banquet next Saturday night. On the way to the sanctuary, the president of the Women's Missionary Society passed me and I asked her what the women were serving at our banquet, and she replied, "Cold tongue." I was sure we had ordered roast beef but maybe our chairman changed his mind because of the meat boycott.

The church service was a little hectic since we were unable to follow our bulletins. People were sitting and standing at the wrong time. One of our ushers, sitting up front, had to go to the bathroom and as he walked down the aisle, people were handing their offering envelopes to him.

After church service, I stopped by the library to get some books for next week's Sunday school lesson. The library was a mess. Like all men, I have trouble finding socks in my bureau drawer, but this was ridiculous. None of the returned books had been refiled for the past two weeks. Our librarian was passing by and I asked her if she had any reference books on forgiveness. After rummaging through the books for fifteen minutes, she finally located one. I suggested that she should take it home and read it, and that's when she threw the book at me.

After dinner, we were discussing the pastor's sermon when the phone started to ring. I was just about ready to answer it when I woke up. The alarm clock was ringing. *Harold Shelly, 229 N. Scenic St., Allentown, Pa. 18104.* April 21

MEDITATION

My father

For years I had a grudge against God. I didn't talk about it to anyone, and I tried to keep it hidden even from myself, but I knew it was there, and it surfaced often enough to make me miserable.

It began when I was a child, and it centered around the crucifixion story. I loved Jesus, and I couldn't feel right toward God because he was the one who made Jesus die on the cross. To make matters more awful and complicated, it was really all my fault. Because I was sinful (that meant I was bad) somebody had to be punished. And God punished Jesus instead of me. Because Jesus had died, God could forgive me and I wouldn't need to be punished. God did this because he loved me, I was told. Wasn't it wonderful that God loved me so much!

But I couldn't see that that was love, God making Jesus die instead of punishing me. It wasn't forgiveness either, because if Jesus had paid for my wrongdoing, things were square between God and me, and he wasn't forgiving me anything. It wasn't even justice, his punishing someone else in my place. If he had given me a choice, I would have said I didn't want him to make Jesus die because I had been bad. I would much rather have had him punish me, even though I wasn't at all sure exactly what I was supposed to be punished for.

Even after I was grown up and mature enough to realize how distorted my childish interpretation of the cross had been, and after I had begun to fathom the real meaning of "God was in Christ, reconciling the world to himself" (2 Cor. 5:19), my feeling toward God did not really change. I could not feel that God loved me. Neither could I feel any love for God.

But I knew I was supposed to love God. Everyone was supposed to love God. So I pretended that I did, and sometimes the pretense was good enough so that I almost fooled even myself. But not quite. Deep down inside I still knew that what I felt towards God was not love, but resentment and guilt.

I'm sure now that through all of the years of my young adulthood God must have been persistently and patiently and lovingly trying to reveal himself to me. But when the breakthrough came, it came suddenly and unexpectedly.

I was teaching kindergarten at the time. One evening I was reading an article which pointed out how important it was for a child to feel loved and accepted by his teacher at all times as an individual of worth in his own right, not to be loved and accepted only when he was good, and rejected when he did something wrong.

The child's undesirable behavior needed to be corrected, of course, but it was important that even when disciplinary actions were necessary, the teacher should continue to love, accept, and try to understand the child as a person.

The meditation in the booklet I used for my devotionals that evening happened to center around the story of the prodigal son and his father's attitude toward him when he returned home.

Fatherly love was a familiar concept to me. I had enjoyed the love of my earthly father. Papa was a kind, gentle man who loved his children dearly. He punished us at times, of course, and I can even remember a few times when he lost his temper or his patience. But I cannot remember ever doing anything or refraining from doing something because of fear of Papa's punishment. Rather, the motivation or the deterrent was the knowledge of Papa's love for me.

The thought that he might reject me or stop loving me if I was bad never entered my mind. On the contrary, I can remember feeling deeply and certainly, even when I was a child, that nothing I could possibly do, no matter how bad it might be, would make Papa or Mama, or any of the rest of my family, stop loving me.

As I sat there thinking about the article I had been reading, and about the prodigal son's father and Papa, a thought struck me, vividly and forcefully.

"Why, that is what God is like!"

God is like Papa was, only more so, infinitely more so! God is like the ideally understanding and loving teacher, but perfectly so, for his nature is love.

Words I had heard all of my life suddenly took on a new meaning for me.

God is my father. God loves me. God understands me. God accepts me—always, all of the time, no matter what I do. I don't have to comprehend his love or even feel it; I don't have to merit it; I can't earn it. It just is, for God is love!

The emotional impact of the experience was so strong that I jumped to my feet and walked around the room, literally shouting my thanksgiving and happiness.

A number of years have passed since that evening when I first recognized my Father, but the joy and wonder of it continue to add a warm glow of inner peace and security to all of my life.

Amelia Mueller

No end to war

There should be
No end to a war . . .
Because there should be
No start to one.

Barry Bartel

Contents

A father reflects 378
News 381
Record 387
The Amish in Canada 388
Letters 389
My father 390
No end to war 391
New circles of fellowship 392
The happiness of pursuit 392

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New circles of fellowship

MENNONITE DISASTER SERVICE gets a warm, four-page embrace in the May issue of *Sign,* a national Catholic publication. In an article entitled, "Take my hand," the magazine lavishes praise on the MDS volunteers who went to Rapid City, South Dakota, last summer to help that community get itself together after the disastrous and unprecedented floods which swept through the Black Hills a year ago.

One of the by-products of this disaster service operation was the opportunity it gave to volunteers to become acquainted with persons from other denominations, including Catholics. "Many gained a new appreciation of those whose Christianity finds an expression different from their own," says the *Sign* story.

We relate this experience here as an example of the many ways in which relationships are quietly and informally being built between people from different denominations. Many other recent illustrations could be related to underscore this point, but we will add only two additional ones here.

In 1970 Larry Voth, pastor of the Community Mennonite Church, Markham, Illinois, was invited also to become pastor of the fading United Church of Christ congregation in that community. He accepted. The two churches have maintained their denominational ties, but cooperate closely in their ministries in Markham.

A.D., the award-winning national publication of the United Church of Christ and the United Presbyterians, gave these two small congregations nationwide exposure with a feature article in its May issue. A five-page spread, entitled "Shared hope at city's edge," traces the development of the churches' sheltered care workshop, day-care center, and other community services.

Larry Voth is leaving Markham this summer to take a position with Bethel College. Ed Springer, currently pastor of the Boynton Mennonite Church at Hopedale, Illinois, will succeed Mr. Voth as pastor of both Markham congregations.

In Winnipeg, the Charleswood United and Mennonite churches will be holding joint services during all of July and August. They are planning a breakfast in the park one Sunday and one or two outdoor services as part of the series of combined meetings. This will be the second year that these two congregations are cooperating in this way.

The blessings in all three of these cases are flowing both into and out of the Mennonite churches. Let us praise God for the new circle of fellowship into which he is helping us to move. LK

The happiness of pursuit

THE U.S. DECLARATION of Independence states that the country's citizens have the right to "life, liberty, and the pursuit of happiness." A Jewish rabbi from New York state, Robert A. Rothman, writing in a recent issue of *Liberty*, suggests that we should turn the last part of the phrase around and place our emphasis on "the happiness of pursuit."

North Americans are bullish on happiness. Everyone wants it. To have a "fun" time is one of our major preoccupations.

But the happy man is not one who gets everything he sets his mind on. The pursuit of happiness often becomes a nightmarish stumbling from one vain effort at self-gratification to another. The naked clamoring for happiness becomes a meaningless exercise if it is aimed at selfish goals.

"I believe that happiness is unworthy of being sought," writes Rabbi Rothman. "If we seek for happiness as the end and aim of our existence, or even as the recompense for our struggle and suffering, we must expect to be disappointed. It is not the purpose of life that we be happy, but that we matter. It is not the pursuit of happiness but rather the happiness of pursuit to which we must aspire."

John's Gospel quotes Jesus as giving the following counsel to his disciples in the upper room after he had given them some parting directives and washed their feet: "If you know these things, happy are you if you do them."

An Oriental sage who was a contemporary of Jesus, when asked the secret of happiness, said, "Happiness is what I experience when a child starts out on the road that I have pointed out after he has asked me the direction."

"Man's gladness," concludes Dr. Rothman, "can never be in the taking and the holding but in the doing and the striving, the building and the living." LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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say yes to tomorrow

Frank Epp

The times are not good. Opportunities for jobs are scarce. Success is no longer guaranteed. But in spite of these difficulties, this year's college graduates and all who take the lordship of Christ seriously are urged to say yes to tomorrow. Frank H. Epp's article, which begins on the next page, is an abbreviated version of his commencement address at Bethel College this spring.

Say yes to tomorrow

THERE WILL BE NO "greening of America" says a May magazine. Consciousness III has been replaced by Consciousness IV, which is no consciousness at all, for "the cleaning wind" of "the new generation" has been succeeded by apathy and indifference.

Nihilism, said *Newsweek* in its first cover story of the year, is once again becoming a psychological state of mind and a philosophy of life. One can hear it being said: "Never put off until tomorrow what you can avoid altogether." Once a people fiddled while Rome burned. Now they just turn on their soap operas.

Saying yes in times not exceptionally good. If all this is true, what instruction do we have for this year's college seniors? In days gone by, commencement speakers would send graduates on their way by painting the future beautiful and bright. Say yes to the future, they were advised, because the times are exceptionally good, the opportunities are unusually great, and success is guaranteed.

But today the times are not exceptionally good. On the contrary, in many ways they are exceptionally bad. It is hard to believe, I know, when one lives carpeted by so much green grass and surrounded by every kind of prosperity, when overhead the skies are always blue and the horizons are so wide that one can see forever.

As we travel from time to time to various parts of the United States, we never cease to marvel at so complete a development of the land and so grand a complex of social institutions to serve the welfare of man. Churches, schools, libraries, publishing houses, and treatment centers for every illness, as numerous as the sand on the sea. Farmlands, fruitlands, parklands, forests, hills, and valleys spreading in endless splendor in every direction.

It is not hard to believe why they called America God's promised land and its citizens God's chosen people, a people with a manifest destiny, the best hope for mankind everywhere.

Something went wrong, however, in the Garden of Eden and probably long before Watergate, beginning perhaps at those very times when chosenness translated itself into *Herrenvolk*, when manifest destiny turned out to be not a helping hand for the needy but the grasping hand of the greedy, and when international partnership began to express itself as a world policemanship.

Quite frankly, seen from a distance, Watergate was no surprise, except perhaps in its magnitude. What has now been exposed on the domestic scene was obvious long ago and more seriously already in foreign policy, where lies were endlessly heaped upon lies from the beginnings of the domino theory to the current carpet bombing of Cambodia.

Deception, it seems, has become a way of government. I remember how shocked the nation was nearly twenty years ago when President Eisenhower reversed himself on the Francis Powers U-2 incident in Russia, thereby admitting to untruth in the first place. A society which but a short while ago would not easily tolerate a lie now is no longer sure it can survive the full disclosure of truth. One can hear people admitting to a malignancy but at the same time insisting that the tumor is now so integrated with the tissue that radical surgery must not be attempted. This means, of course, that people would rather slip slowly into a coma and death than to take upon themselves the painful risks of living.

The times are not good because men and governments do not behave too well when their backs are up against the wall, when their power is defied, and their honor threatened. Nor are they likely to act like civil gentlemen when their energy runs short, their trade isn't balanced, their dollar remains devalued, and their standard of living is placed in jeopardy. No, indeed, we know now that they can and will bomb the world at will, asking no constitution and no congress, yet always invoking the blessing of God.

As the Mafia godfather in *The godfather* movie turns to the priest to speak pious liturgies at appropriate times and to baptize his babies, even while he schemes, robs, and murders, so godfather governments and cultures turn to religion to put halos on their evil deeds. Or to hide them. When Christianity, be it liberal, evangelical, or fundamentalist, becomes the vehicle of civil religion, it makes a people blind, easily deceived.

Washington's Watergate office-apartment complex has become the symbol of corruption and deceit in a nation which but a short while ago would not easily tolerate a lie. Now, demonstrating how exceptionally bad the times are in America, people are wondering if the nation can survive the full disclosure of the truth.

The bombing by the government becomes less barbaric, perhaps it is even music to their ears.

Sometimes it seems that renewal movements hope to save all our souls without ever addressing the soul of a nation of which they have all become a part, to make us all feel good again without confronting that which makes all of us feel so bad, to camouflage with smooth and comprehensive strategy a weak if not bankrupt theology.

I'm not asking you to say yes to tomorrow because the times are exceptionally good but rather in spite of the fact that they are exceptionally bad.

In the words of the holy Scriptures for today: "Brace yourself, Jeremiah, stand up and speak to them. . . . This day I make you a fortified city, a pillar of iron, a wall of bronze, to stand fast against the whole land, against the kings and princes of Judah, its priests and its people" (Jer. 1:17-18).

God calls forth his best, most willing servants not when times are exceptionally good but rather when they are otherwise. He sends his sons as his saviors when the world most needs saving. When the times are darkest, he provides light that is brightest. When apathy begins to envelop a whole nation, he has already begun to activate its future leaders.

The worst of times from one perspective are often the best of times from another vantage point. What seems impossible is not impossible at all though it may sometimes take a little longer.

Say yes when opportunities are scarce. Say yes to tomorrow even when the times are not exceptionally good. Difficulty is no excuse for apathy, not even when the opportunities are not unusually great.

You have been told, no doubt, quite frequently that a college education opens the doors to great opportunities, usually meaning the professions, to be exercised at home and abroad. But I do not find it in mc to activate you on those terms. First, a college degree, or even a PhD, is not a guarantee for a good job, as the Carnegie Commission on Higher Education recently pointed out. The whole relationship of higher education and work appears to be undergoing a fundamental change.

The second reason is that the other countries will not absorb the surplus much longer. In Canada hardly a day goes by in which some journalist hasn't counted the number of U.S. professors at Canadian universities and concluded that the percentage is too high. The same is becoming true elsewhere in the world. You and we are not as much needed, and, if still needed, not as much wanted.

Thirdly, the professions, like the corporations, the unions, and political establishments, are seeking their own good. There was a time when the professions were there to serve the people, but now it often seems that the people are there to serve the professions.

Still I ask you to say yes to tomorrow. It may not beckon us with great jobs, but it does call us with great needs that remain unmet, with new ministries that must be pioneered. Such services as teaching, writing, painting, music making, and preaching were not socially recognized in their beginnings. The work to which Jeremiah was called—"I appointed you a prophet to the nations"—has still not been recognized. And I pray to God, it never will be, because human recognition so often destroys divine mission.

There may not be an opening for you if your eye is on the professions, but there surely will be if your mind is set on serving the best interests of the people. And you don't have to go abroad to help the world. From my travels in many lands I have become convinced that many of the world's problems cannot be solved, except they be solved in the political, economic, military, and religious capitals of the western world. The best way to help the Cambodians now is not to send Band-aids but to recall the bombers. And working for fairer foreign trade at home is the best contribution we can make to foreign aid abroad.

You don't always have to fit in vocationally. Indeed, one shouldn't fit in, not within and not without the recognized professions. A society becomes sterile and noncreative the moment everybody fits in, when everything falls into place, when everything can be programmed on the computer, and when everybody meets all the role expectations.

I know it's hard to be creatively different, because people are asking you what you are going to be and how much money you are going to make and where and how soon you're going to settle down.

Six years ago I gave up maverick newspaper work and other unrecognized activity. We settled in Ottawa, our nation's capital, a city filled with civil servants, all with their slots and pecking orders well defined. I was going to be a minister, a part-time worker for the MCC Peace Section, and otherwise engage in unclassified activity, which in moments of highest respectability I referred to as free-lancing.

Free-lancing was harder on my family than on me, and one day my daughter asked me in tears: "Dad, what shall we say when our friends ask: 'Is your dad in the army, navy, or air force?' " I shared the question with my church chairman, also a civil servant, and being somewhat unconventional in both those roles, he said: "Tell your daughter to tell her friends: 'Our dad takes on all three!' "

Well, it wasn't quite that way, but life's deepest satisfactions, greatest creativity, and most lasting service can sometimes be found outside the professional game plan, outside predetermined roles, out-

The relationship of higher education and work appears to be undergoing a fundamental change, says Frank Epp. A college degree, or even a PhD, is no longer a guarantee for a good job.

Life's deepest satisfactions, greatest creativity, and most lasting service can sometimes be found outside the professional game plan, outside the established social slots, salary scales, and securities. What matters most is the calling from, and placement by, God. Above, a volunteer, who has given up a teaching career, works with a troubled teen-ager at an emergency resource home in Kentucky.

side the established social slots, salary scales, and professional securities. What matters most is the calling from, and placement by, God. As he spoke to Jeremiah, so he also speaks to us:

"I put my words into your mouth. This day I give you authority over nations and kingdoms, to pull down and to uproot, to destroy and to demolish, to build and to plant" (Jer. 1:9-10).

There are many people, of course, who experienced a calling that went far beyond the definition and expectations of society, be that inside or outside of the established professions. They include people like Harry and Olga Martens and Doc and Sadie Harms, who were honored this year by Bethel College; Ralph Nader, crusader on behalf of consumers; journalists Woodward and Bernstein, winners of a Pulitzer for the *Washington post;* and scores of others.

Saying yes when success isn't guaranteed. I can hear some of the graduates responding to the new vocation of the callings of God in our time, saying yes when times are bad and when opportunities are not good and finding their own way of serving the world, hoping to be Albert Schweitzers, Harry Martenses, and Ralph Naders.

However, I must discourage you once again. On the new terms we cannot give you the guarantees of the past.

In critical times like these, a turning around for society doesn't come easy. Beginnings are always hard. Innovations are always ridiculed. A first generation of pioneers must often go to its grave not tasting the fruits of its labors except by faith. The people from Russia who 100 years ago settled these prairies for the first time saw today's prosperity only distantly. The leaders who started Bethel College eighty-five years ago knew only that in the opinion of their kinsmen they were setting a monument to *Mennonitische Torheit* (Mennonite folly).

And other fools there have been aplenty. Alexander Bell was called a fool when he exhibited his telephone in Philadelphia. McCormick's first reaper was derided the country over as a cross between a chariot, a wheelbarrow, and a flying machine. The crowds laughed at Madame Curie as she sorted through tons of waste material in search of radium.

The Anabaptists were burned at the stake because they were "heretics" and "friends of the hated Turks." Martin Luther King, Jr., minister of the gospel and social reformer *par excellence,* was called a communist. And you know what they called the front line of protesters against the Indochina War.

When Ernest Shackleton, the explorer of Antarctica, needed men for his journeys, he placed the following advertisement in a London newspaper: "Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful." All he could promise recruits was "honor and recognition in case of success."

When God needed a prophet in the days of kings Josiah, Jehoiakim, and Zedekiah, he said: "Brace yourself, Jeremiah. . . . They will make war on you." But he also said, they "shall not overcome you, for I am with you and will keep you safe."

On these terms we also speak to you. The times are not exceptionally good and getting worse. The opportunities are not unusually great and getting less. Success cannot be guaranteed; on the contrary, for the frontliners failure can almost certainly be predicted. But it will not be the failure of eternity.

Those who say yes to the struggles of tomorrow will know the words of Paul: "What can separate us from the love of Christ? Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? 'We are being done to death for thy sake all day long,' as Scripture says; 'we have been treated like sheep for slaughter'—and yet, in spite of all, overwhelming victory through him who loved us. For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" (Rom. 8:35-39).

And with the Lord himself you will say when they move in to destroy you, "After three days I will rise again." And you will!

My message can be summarized by the work of a Mennonite artist, Gerald Loewen, who used familiar objects in a recent Winnipeg exhibition to illustrate the meaning of our times: rusty barbed wire, broken and rotting fence posts, and on one of the posts a small green shoot. I don't know his application, but for me the barbed wire is the Indochina War and all it represents, the rotting post is Watergate and all it represents, and the sprig of green is the class of 1973—if that class says yes.

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Coal or culture: issue for Northern Cheyennes

The coal-rich Northern Cheyenne reservation in southeastern Montana could become another Appalachia, stripmined beyond recognition, or another Black Mesa, whose coal-burning plants darken the skies of the Four Corners area of New Mexico, Arizona, Colorado, and Utah.

That is the fear of many people on the Northern Cheyenne reservation, and that is one of the reasons the Northern Cheyenne tribal council has recently voted to ask the U.S. Secretary of the Interior to cancel the coal leases already granted on the reservation.

Many Northern Cheyenne people fear not only the damage to the land and air, but the damage to their culture.

"We are selling more than coal," said Ted Rising Sun, chairman of the Busby school board on the reservation, quoted in the *Billings gazette*. "We are selling our way of life."

On the 415,000 acres of the Northern Cheyenne reservation are 2,600 Cheyennes. There are four small towns: Lame Deer (the largest), Ashland, Busby, and Birney. All four towns have Mennonite churches. Income is primarily from cattle, timber, and some employment in factories and government agencies.

Of these 415,000 acres, more than half (about 231,000 acres) are being prospected by five coal companies interested in strip mining. It is estimated that two billion tons of coal lie beneath the surface on the reservation.

The type of coal, too, is in particular demand. Its sulphur content is lower than coals mined in the East, and that would make it easier to meet federal air pollution standards.

Some coal is already being mined just off the reservation. Fifteen to twenty miles north of Lame Deer, Peabody Coal Co., a subsidiary of Kennecott Copper Corporation, is operating a coal plant.

Peabody is the only company which already holds a permit to mine, and this on 16,035 acres.

The tribal council would like to cancel this lease to Peabody because, the council feels, the Bureau of Indian Affairs did not fully safeguard the tribe's rights when the lease was granted.

"The provision in the lease regarding reclamation of the land is very weak. In fact, it almost leaves the decision about reclaiming up to the coal company," said George Crossland, an Osage lawyer from the Indian Legal Information Development Services, representing the tribe in Washington, D.C.

The coal strip mine below, located just north of the reservation near Colstrip, Montana, is typical of operations which might be started on the Northern Cheyenne reservation. A few miles away from this site is the strip mine of the Peabody Coal Co. One of the principal areas of dispute between the tribe and the coal companies is reclamation of land.

Mr. Crossland said the tribe has requested Secretary of the Interior Rogers Morton to cancel the coal lease with Peabody.

"I expect the secretary will reply in a week or two," said Mr. Crossland, "saying he does not have the authority to cancel the lease. Then the tribe will go to court."

The claim is that the Bureau of Indian Affairs did not keep the tribe adequately informed of developments before the lease was granted and that the BIA has exhibited a lax attitude.

The Native American Rights Fund in Boulder, Colorado, at the request of the tribe's mineral committee, is drafting a set of stringent codes that would protect the reservation land and tribal life against possible abuse by the coal companies and the BIA.

The Northern Cheyennes express mixed reactions to strip mining on the reservation, according to Jeanine Briggs of *Wassaja*, a monthly newspaper published by the American Indian Historical Society.

The coal would bring millions of dollars to the tribe, she said, but it would also damage reservation land and impose possible adverse effects on tribal life. To many of the Northern Cheyenne, tribal life, which also includes the land whereupon the continuation of that life is assured, is of far greater importance than money.

Tom Gardner, Cheyenne community action director, explained, "We see prosperity from the coal, but we also see many thousands of white people—perhaps 30,000 miners and technicians and the people to serve them, when we are only a few thousand. We see a population explosion with bars, beer taverns, and discrimination against our people."

Other estimates of the number of whites the coal development might bring vary, but the feeling is the same.

Ted Rising Sun said, "If we have an influx of 6,000 to 8,000 people, the power structure will change. We will be a minority in our own land. We will lose control."

Kenneth LaFever, a rancher, warned, "These people coming onto the reservation won't have the same needs and goals that the people here have now."

Not everyone on the reservation is as vocal against the coal mining. George Cady, a white Lame Deer businessman, said, "They have to mine the coal. The nation needs the energy."

Others see it as a job opportunity.

But, said the *Gazette*, in three days on the reservation a reporter found only a scattered few who were anxious to see the coal companies move in.

Coal development on the reservation may be inevitable. No one seems to be trying to block the mining entirely. The question is the price.

The Northern Cheyennes are saying, the coal companies must pay for the damage they do to our land and our life, and they must reclaim the land.

Or perhaps, suggested James Shoulderblade, a member of the tribal council, the coal mines should be operated by the tribe itself.

Canadian groups cooperate in book evangelism

Mennonites in Canada are enthusiastic about bookrack evangelism and are actively cooperating to sponsor the Choice Books paperback ministry, according to Ron Yoder, who recently toured four Canadian provinces.

Mr. Yoder is director of the religious paperback ministry coordinated by Mennonite Broadcasts, the mass communications arm of Mennonite Board of Missions.

Mr. Yoder also discovered that the program in these provinces has a slightly different focus than in most of the other areas where the bookrack ministry is operating.

"Canada is a big place," he said. "And many of the racks are located in rural areas."

He noted that the size of the land area and the sparseness of population makes inter-Mennonite cooperation desirable.

In reaching the outlying areas with religious paperbacks, Mr. Yoder noted that the churches are "fulfilling real needs because of the lack of religious materials in such areas."

The potential market for religious paperback books in Canada is great. "More than half of the population of Manitoba lives in one city," he said. "And when you can reach half the population of a vast province in one city, you have a tremendous market potential." A similar situation exists in Alberta where more than half of the population lives in the cities of Edmonton and Calgary.

He noted that one of the difficulties in reaching this potential market is the lack of religious paperback materials published in Canada.

There is some demand for books in German and French for use in cities with large German- and French-speaking populations.

In Manitoba, the Mennonite Brethren, General Conference Mennonite, and Evangelical Mennonite churches and the United Church of Canada are cooperating to sponsor bookrack evangelism. The program has been operating for several years now and has realized a significant growth. In 1971, 4,876 books were distributed through the program on fifteen racks. By 1972 this had doubled, with 9,738 books being sold in the province on thirty-seven racks.

The sponsoring churches have formed an ad hoc committee to provide supervision for the program. The committee aims to double their book volume during 1973.

The Choice Books program in Saskatchewan is just getting started. The program here is sponsored by the General Conference and Mennonite Brethren churches.

The General Conference and Mennonite Brethren churches in Alberta are also cooperating to sponsor bookrack evangelism. By the end of 1972, ten racks were operating throughout the province. While in the ski resort town of Banff, Mr. Yoder helped to place a rack in a local drug store.

The program in British Columbia, sponsored by the United Mennonite Conference, is also just getting started with several racks in place.

Henry Poettcker will visit Indonesia, too

Henry Poettcker, president of the General Conference Mennonite Church and president of Canadian Mennonite Bible College in Winnipeg, has added Indonesia to his itinerary for a year in Asia.

Mr. Poettcker will visit Indonesia August 20 to September 25, making fraternal visits to the churches of Indonesia and teaching some special courses at the AWKS seminary in Pati. He goes to Indonesia at the invitation of Mennonite Central Committee.

The Indonesian visit will follow a summer in Japan, conducting seminars and workshops for pastors. In October Mr. Poettcker will begin nine months of teaching at two Presbyterian seminaries in Taiwan.

New Gulfport congregation considered

Mennonites ought to have a congregation on the site of the former Crossroads Mennonite Church in Gulport, Mississippi. This was the consensus of an inter-Mennonite group of conference staff and Gulf Coast area people who met May 26 for joint planning on the total work of Mennonites in that area.

The group asked the South Central Conference of the Mennonite Church to take leadership in starting the new congregation, but it was understood that the South Central Conference would call on other conferences to participate as well, particularly the General Conference Mennonite Church, which sponsors a voluntary service unit in Gulfport.

The Western District Conference of the General Conference will be discussing the matter of the new congregation, which would probably be started in six months to a year.

The Gulf Coast Conference, an unofficial inter-Mennonite fellowship of Mennonite churches in Louisiana and Mississippi, has appointed a three-person advisory committee for the new congregation, consisting of Lester Horst, pastor of the nearby Gulfhaven Mennonite Church; J. Dea Williams, member of the board of the former Crossroads Church; and Orlo Kaufman, General Conference Commission on Home Ministries staff person in Gulfport.

The May 26 planning session for Gulf Coast Mennonite work took place at Pine Lake Camp, near Meridian, Mississippi, and included representatives from the General Conference Mennonite Church, Ohio and Eastern Conference, Conservative Mennonite Conference, Mennonite Central Committee, Mennonite Board of Missions, South Central Conference, and area churches.

The meeting also discussed Pine Lake Camp, operated by the Gulf Coast churches. Volunteers Bill and Barbara Baughman were given freedom to develop programs for non-Mennonite area people, and some additional maintenance staff—perhaps a voluntary service person—may be added next spring. There are also plans to winterize the lodge, develop a parking area, deepen the lake, and construct a new building.

Other discussions concerned establishment of a Mennonite fellowship at Hattiesburg, Mississippi, where several Mennonites attend Mississippi Southern University.

Transfer of Gulfport community center planned

A community center in Gulfport, Mississippi, is scheduled to be transferred from the General Conference Mennonite Church to the Good Deeds Association, a locally operated, community service organization.

Negotiations are under way concerning the exact purchase price.

The community center, swimming pool, library, and recreation programs were started by voluntary service workers at Camp Landon in North Gulfport and, over the years, have been turned over to community control through the Good Deeds Association.

Voluntary service workers still conduct Bible classes, and Orlo Kaufman, Commission on Home Ministries worker, is heavily involved in family crisis counseling.

Russian Christians evaluate western church

Christians in the West are dead, according to a number of people from the Union of Soviet Socialist Republics who attended the Licht im Osten mission conference in Korntal, Germany, this spring. Licht im Osten is an independent mission organization serving Slavic-speaking people.

The brethren making this evaluation of Christianity in the West were among the ninety persons permitted to leave the USSR during the past couple of years for citizenship in West Germany.

Because of the growing political ties between the USSR and West Germany, Russian citizens from German background may apply for a permanent visa to West Germany, reports Vasil Magal, speaker on *Voice of a friend*, a Mennonite Broadcasts radio release, and Slavic missionary worker in western Europe.

Mr. Magal, a native Russian, attended the Korntal conference and provided the main message in the Russian-language meeting.

During the meeting, several of the newly arrived Russian emigrants gave testimonies from their experiences and from the Word of God.

Among those Russians immigrating to West Germany during the past several years were several families of Mennonite background.

During the three-day conference, a staff member of Trans World Radio in Monte Carlo spoke about the wide ministry of radio among the Russian-speaking people, especially in Russia and Siberia. From five to seven million persons are estimated to listen to the broadcasts.

The people from the USSR said they all listened to these broadcasts and suggested there are not enough such programs, especially for youth and children.

Manitoba premier asks for meeting

Representatives of the Mennonite Central Committee (Manitoba) met with Manitoba's premier, Ed Schreyer, May 29 at the premier's request to discuss MCC's expanding work with offenders.

MCC (Manitoba), which is planning to start a counseling and job training program for people who have served time in prison or who are on probation, recently made a request to the Manitoba Government for office space in Winnipeg's downtown business district. The request was granted without much delay, but the concept which motivated MCC's offender services so intrigued the premier that he asked for a meeting to find out more about it. MCC (Manitoba) has operated a probation hostel since 1972.

The provincial government has agreed to make 900 square feet of street-level office space available to MCC. The office is located on Donald St., a block north of the downtown Eaton's store in Winnipeg. The space will be rent free, but MCC will cover the cost of utilities and some renovations. It is expected that the office will be ready for occupancy by July 1.

The three members of the MCC delegation were C. N. Friesen, director of the new program; Arthur Driedger, executive secretary of MCC (Manitoba); and Larry Kehler, chairman of the provincial peace and social concerns committee, which administers the offender program.

New front in the battle with militarism

Gayle and Ted Koontz

One of the newest fronts in the Christian peacemaker's struggle with militarism is the rapidly expanding high school Junior Reserve Officer Training Corps (JROTC) program. By this fall the present ceiling of 1,200 JROTC units will be reached, and the military is taking action to raise the ceiling to 1,800 units.

The growth of high school JROTC units from 254 to 1,200 between the mid-1960s and 1973 was begun by the ROTC Vitalization Act of 1964.

The Army, Navy, Air Force, and Marines claim that their three- or four-year JROTC programs are primarily for citizenship training. The Marine JROTC program, for example, aims to develop responsible citizens, to strengthen character and self-discipline, to promote understanding of national security needs, "and to develop respect for and an understanding of the need for constituted authority in a democratic society."

Because of Vietnam and the end of the use of the draft, the armed forces must polish their image to attract new personnel. JROTC, which is directed at impressionable fourteen- to eighteen-year-old youth, seeks to do this. Instruction in military history emphasizes the glorious role of the military in United States life. Good citizenship seems to be judged primarily by unquestioning obedience to governmental authority and by participation in or support of the military.

Although JROTC does not "officially" have a recruitment rationale, the military notes that it does expand students' career choices. A prime example the Air Force gives is its "aerospace education" program.

The program gives little preparation useful in other than military jobs. Forty percent of the 150,000 JROTC participants continue in military affiliations of one type or another following high school. Some people question whether expanding career options through this kind of high school program is a legitimate function of the military. Other professional organizations do not run equivalent courses although the career options available through other professions may be much brighter.

A summary of the Marine JROTC course of instruction is found in the *Draft counselors newsletter*, No. 2, 1973:

"Cadets in Marine Corps JROTC normally participate in an hour of military instruction each school day. About one-third of the total time is spent in marksmanship training. Each high school cadet must learn how to use and must practice with the following weapons: the .22-caliber automatic rifle, the .45-caliber military pistol, the M-1, the M-14, and the M-16. . . .

"Most of the cadet's JROTC time, though, is spent in training in leadership, military history and organization, and drill. . . . Students learn how to perform duties of military police, including 'internal security' work and arresting 'civilians committing offenses in areas under military control.' Cadets study the 'responsibilities of citizenship,' including 'recognizing un-American propaganda'; all these 'duties' are discussed under the general heading of 'preservation of the American Government.' "

Although most of the cost for JROTC training is borne by the military, each unit in a school costs the local school system at least the equivalent of a regular teacher's salary. Most of the money is used to subsidize the salaries of the two instructors who are assigned to each unit.

Instructors are retired or semiretired military men who are not required to have teaching degrees, although one of them is generally required to have the equivalent of college training. The school must also provide classroom, storage, and drill space.

What are the benefits of participation in JROTC which attract students? Status, wearing an official uniform, and being allowed to supervise other students in hall patrol are some of the psychological rewards. Scholarship awards and credit for Senior (college) ROTC and the fact that JROTC participation involves no military obligation are more practical inducements. There are also subtle pressures including the influence of parents or friends, and the fact that in some schools participation in extracurricular activities such as band are contingent on enrollment in JROTC.

The expansion of high school JROTC has not been without opponents. In New York, the state legislature recently voted to prohibit the use of funds for JROTC programs in New York public schools.

Mennonites joined others in Des Moines, Iowa, to protest the entrance of JROTC into the city schools, but an experimental unit was introduced in spite of their opposition. Citizen resistance (including a Mennonite church) to JROTC programs in Salem, Oregon, and Hagerstown, Maryland, successfully prevented the introduction of JROTC into their school systems. Since each JROTC program must be approved by the school board, local opposition can be effectively mounted if school boards and committee meetings are carefully monitored.

A conception of citizenship which emphasizes unquestioning obedience instead of responsible participation and criticism has no place in democratic society. An "education" which fosters unquestioning obedience to authority rather than critical inquiry does not deserve the name. Spending scarce school funds on JROTC programs is simply mismanagement of public monies.

JROTC builds a society of adults who are trained to use weapons in tight situations. Graduates tend to advocate forceful solutions to community, national, and international conflicts. Such solutions polarize people rather than work to reconcile the differences at the roots of problems.

Christians seek to be reconciling agents in the world. If we take seriously Jesus' attitude, "Love your enemies," we can hardly sit quietly by while a program that teaches attitudes and methods for destruction of "enemies" spreads into more of the nation's high schools.

Though the use of the draft is ending, the militarization of our society continues. The expansion of JROTC is merely one example, but it is one against which meaningful action can be taken in many communities.

KINGS VIEW'S
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HOMECOMING
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MAF — flying servant of the church

Marion Preheim

Many remember the dramatic story of the conversion of the Auca Indians in Ecuador and the crisis in the Congo (now Zaire) after independence. Yet how many recall the part played by the Missionary Aviation Fellowship in these and other events?

Although MCC and Mennonite mission personnel use MAF services regularly, not many know how essential it is to our overseas work in the countries where MAF has programs.

Missionary Aviation Fellowship started in the mid-1940s in the United States. It now has programs in Mexico, Nicaragua, Colombia, Honduras, Ecuador, Venezuela, Surinam, Brazil, Kenya, Ethiopia, Rhodesia, Zaire, Laos, Afghanistan, and the Indonesian islands of Kalimantan and West Irian.

MAF's stated purpose is to plant and build the church. It considers itself a partner of the missions and churches they serve.

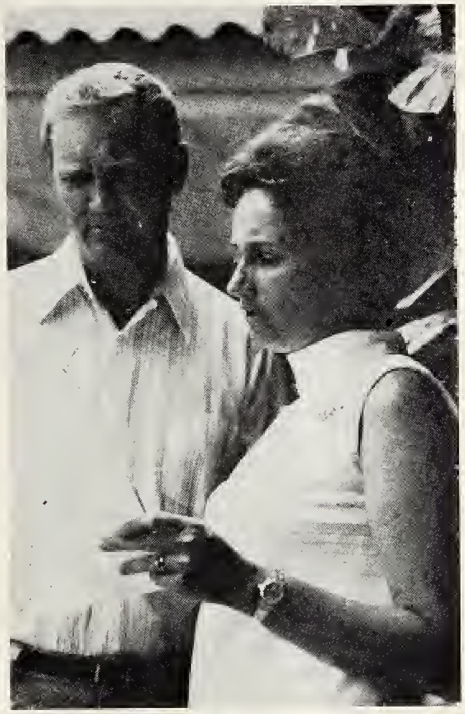
The organization sets high standards for any candidates it accepts. A pilot must have a commercial license and instrument rating, flying time of 400 hours to his credit and a college or Bible institute degree. If he attended a liberal arts college, he must have at least fifteen semester hours of Bible. If he studied at a Bible institute, he must have at least thirty-five semester hours of liberal arts subjects.

In addition, a pilot must have an A and P mechanics license for both power plants and airframes. Normally this takes up to two full years of schooling to acquire.

MAF looks for persons committed to serve Christ and to follow the Holy Spirit's leading. It generally expects both husband and wife to contribute to the functioning of the program.

Because of the demanding work, MAF assesses whether candidates can withstand the rigors of life overseas and have the facility to learn another language and culture. In an operation where people are so dependent on each other, they want persons who work well on a team.

Even though I knew that MAF flew MCC and mission personnel overseas, it was not until I moved into a neighborhood in Kinshasa, Zaire, where three MAF families live, that the name came alive for me.



Roy and Katie Parsons, director and bookkeeper for MAF's Africa operations.

Roy and Katie Parsons make Kinshasa their home. He serves as director for all the Africa programs and she is the bookkeeper. I was curious as to how they became involved in MAF. That's how I found out about their role in the ministry to the Auca Indians in Ecuador.

The Parsonses first became interested in MAF through Nate Saint, the MAF pilot who was attempting to reach the Aucas in Ecuador. The Aucas were a band of people with whom no one had previously made friendly contact.

Mr. Saint visited in Katie's home during a speaking tour of the United States. "In the conversation that evening Roy told him of his interest in amateur flying. Roy and I were engaged and we told him of our pledge to serve as missionaries in the Congo," recalls Mrs. Parsons.

"Nate suggested that Roy turn his flying ability over to the Lord and see what he would do with it. . . . We finally decided to do just that."

When the Parsonses were ready to serve in 1957, no program existed in Congo. Ironically, they received a call to replace Nate Saint, for in 1956 the Auca Indians had killed Nate and missionary Jim Elliott.

"We arrived," Mrs. Parsons states, "the day Nate Saint's sister, Marg, and Betty Elliot, Jim's wife, began a five-day walk into the jungle to contact the Aucas. They were able to live among them and stayed in two years. Roy flew in supplies to them. As you know, during this time the two women led the Aucas to love Christ."

Many know the story of the two women but few will probably recall the pilot who sustained them during that time.

The same is true of the operation here in Zaire during the crisis after independence in 1960. MAF pilots played a big role in bringing in medical aid. Areas where missionaries and government personnel had been evacuated were left without doctors and nurses.

The need for medical assistance brought MAF to Zaire. Usually MAF takes up to several years to investigate a new program. Most often they begin a program to reach "the few," those so isolated that they have never heard of Christ and can only do so through air contacts.

"Operation Doctor" initiated the program in Zaire. In January 1961, six months after independence, another of our neighbors, June and Wes Eisemann, moved into Kinshasa along with the John Strashes. Housing was scarce and conditions unstable. Soon, however, they set up their operation and the men began flying medical personnel over the vast, dense grasslands and jungles. June Eisemann kept up the radio communication, which is so essential to the flying operation.

After six months the program broadened to include regular air service to churches and missions because of the insecurity and deteriorating road conditions. Prior to this time the missionaries had traveled overland.

In 1964, another crisis occurred. Organized bands of disillusioned Congolese youth suddenly emerged from secret bush training areas to terrorize Kwilu Province.

"I was listening to the radio (MAF) at my regular 6:30 hour in the morning," Mrs. Eisemann recalls. "Word came that three Catholic priests had been killed." The priests lived ten miles from the Mennonite mission station at Mukedi.

"Then the Mukedi missionaries radioed that they might need evacuation.

Larry Bubeck, is the chief MAF pilot flying out of Kinshasa, Zaire.

Wes Eisemann, is relief pilot and parts supplier for Zaire. In his off-duty hours he teaches an adult Bible class in Kinshasa.

They also asked that Wes fly over their station at Kandala en route to Mukedi. The Kandala station had received its new radio several days earlier, but the missionaries had not heard from them."

Flying over Kandala, Wes Eisemann saw a blackened ruin. The missionaries were standing unharmed in front of the dispensary, which had not been put to the torch. Since there was no airstrip at Kandala, Wes Eisemann radioed the United Nations Command which dispatched helicopters to evacuate Loyal Schmidt, Charles Sprunger, James Bertsche, the Harold Grabers, and Selma Unruh.

Both MAF pilots Wes Eisemann and Gordon Fairly spent the rest of the day evacuating missionary personnel from Mukedi: the Peter Buller family, Elda Hiebert, the Charles Sprunger family, the Harvey Barkman family, and Dr. and Mrs. Nichol. They also rescued six Roman Catholic nuns.

Eight days after the first killings, Wes Eisemann cabled his headquarters in Fullertown, California: "SEVENTY-FIVE PROTESTANT MISSIONARIES PLUS CHILDREN EVACUATED. TWO MISSING, ONE KILLED, FOUR STATIONS DESTROYED. U.N. COPTERS REACHING STATIONS WITHOUT STRIPS."

By early February when the terror subsided, they had rescued over 100 missionaries and their children.

MAF also responded to other kinds of emergencies. In 1967, June Eisemann received an SOS from Tshikapa that a man had died in a motorcycle accident and two others needed transport to a hospital.

Skirting a storm, the pilot whom she contacted flew in. He found both men hemorrhaging. One of them had a badly disfigured face. En route to the hospital the plane hit a tropical storm and was grounded for an hour five miles from the hospital.

When they arrived, the missionary doctor assessed that they needed the services of a new missionary dentist and oral surgeon. The doctors saved the two men's lives and the dentist saved the one man from a life of disfigurement.

Most of MAF's work is not in crises. Much of it is essential but routine.

At the present time Larry Bubeck is the main pilot out of Kinshasa. His wife, Janean, operates the radio for MAF Zaire. The radio calls and flight schedule reflect what MAF continues to do.

Janean Bubeck receives calls to arrange travel plans for church workers, to see about equipment and supplies needed in the interior, to take care of emergency and other medical needs, and to deliver various kinds of messages connected with church work.

About half of the time Larry Bubeck transports church leaders, both expatriate and Zairois. Air transport makes i possible to reach places in an hour or two that would otherwise take days or weeks to reach on the ground.

Mrs. Bubeck keeps a daily log of all radio calls which she receives. During the month of January 1973, references to fifteen Mennonite workers (eight missionaries, three Paxmen, and four MCC workers) appear in the log. Arrangements for Menno Travel Service numbered ten.

A daily flight often includes delivering mail, food, and equipment. During January the log book showed arrangements for a shipment of baby chicks to an agriculture program, a request for a complete generator or diesel landrover, and inquiries for household supplies.

The log recorded a number of medical cases during that month. Calls asked for help in the cases of a strangulated hernia, a grounding accident, and a damaged aortic valve which needed a

Moundridge, Kansas, will host Zairian family

Kidinda Shandungo, a Zairian teacher now studying at George Peabody College, Nashville, Tennessee, will spend the last half of the summer in Moundridge, Kansas.

James Gingerich, pastor of the First Mennonite Church of Christian, Moundridge, said Mr. Kidinda, his wife, and their three children would come to Moundridge July 15 and live in the home of a family who will be gone for custom wheat cutting.

The visit is sponsored by three Moundridge Mennonite congregations: First Church of Christian, West Zion, and Eden.

Mr. Gingerich said the Kidindas' visit would expose the congregations to their mission program in Zaire and would expose the Kidindas to a Mennonite community in North America. Moundridge, population 1,200, is predominantly Mennonite.

Mr. Kidinda, sponsored by the Africa Inter-Mennonite Mission, is studying toward a master's degree in administrative education. He began studies in September 1972.

specialist's attention. One call asked for MAF to arrange flying a relative home because of illness in the family.

Besides the flying activity, Larry spends a large amount of time maintaining his plane. During January, while out on a flight, he noticed his magneto needed to be replaced. Because of the radio communications, his wife was able to find someone to fly it to him so that he could make the necessary repairs and return home.

Besides the regular work of piloting and maintaining radio contact, MAF allows its workers to use their individual gifts in other ways. Wes Eisemann, for example, serves as relief pilot for Larry Bubeck and parts supplier for MAF Zaire, but he also spends some time preparing for and teaching Bible to Zairois in Kinshasa, thus putting his seminary training to good advantage. Mary Bowers, pilot in Kananga, Zaire, is working on Christian audiovisuals for use in Zaire.

MAF wives serve in various ways, such as bookkeepers, radio operators, teachers for workers and missionary children, parts suppliers, and hostesses for travelers and other MAF workers.

Janean Bubeck, left, is the MAF radio operator for Zaire. June Eisemann, right, is relief operator and parts supplier for the country.

Their fellowship includes workers from a variety of church backgrounds. In Zaire they now have four Mennonite Brethren couples: George and Kathy Wall, Ernie and Eva Doerksen, Hank and Raija Warkentin, and Everett and Terry Dirks.

Asians seek to learn from West's mistakes

"Clean" industrialization, development "weariness," technology relevant for Asia and debt repayment emerged as main concerns of a four-day conference on "The scientific, technological, and social revolutions in Asian perspective" held in Malaysia this spring.

Forty-five Asian scientists, technologists, social scientists, and theologians attended.

Asian nations, like their western mentors, have pursued growth and assumed that self-reliance and social justice would automatically follow, said Samuel L. Parmar, conference chairman.

"This has not happened. And it is not likely to happen unless we shift our emphasis and consider social justice and self-reliance as causes rather than consequences of growth," he said.

Malaysia's minister of technology and research, Datuk Ong Kee Hui, pointed out that "developing countries face the dilemma of losing investment if they adopt stringent environmental measures." But he continued: "We can and must learn from the mistakes of the advanced countries and use technology to preserve the environment."

The burdens of debt repayment and its crippling effects on Asian development efforts were also highlighted. The conference called for "an immediate moratorium" on debt repayments and new arrangements for the orderly settlement of all foreign debts.

"When rich and powerful nations do not agree to meaningful terms," the conference report stated, "Asian societies should immediately freeze all debt repayments . . . as a legitimate reparation for past exploitation and prevent further draining of resources."

Creation of a common Asian currency or a Payment Union could remove the dependence on the dollar or sterling countries, the conference suggested. Yet Asian nations "must also end internal exploitation of the poor by the rich within their own boundaries by more equitable distribution policies."

Condemning the wastefulness of the "mini-armaments race and modern weaponry," the participants called on Asian nations to develop mutual confidence and a climate of peace as a necessary condition for their development and self-reliance. "This will ensure against wars by proxy of the powerful nations on Asian soil and remove Asia from the area of military competition and confrontation."

The fundamental goals of development in Asia should be human goals that emphasize human dignity, freedom, and integrity, it was stressed. ". . . Repudiation of development that emphasizes materialistic goals is not an escape into hopeless moralism but rather a positive emphasis on more humane concepts of the quality of life."

A strong plea was made for Asian nations to select and adopt the technology consistent with their concept of the quality of life suitable to their own cultural, human, and natural environments.

Addressing the Christian churches, the conference affirmed "the urgent need for an Asian theology of man and society, nature and technology that could make a contribution to the discussion of theology in the ecumenical setting." Also needed is a comprehension of the technological mind.

The participants asked for a serious study of the foreign debt burdens imposed on the Asian nations both by aid, trade, and private investment. On the basis of the findings, churches and action groups could then do intensive public education in each nation.

The churches have the responsibility for:

—exemplifying simpler patterns of consumption to provide models;

—educating the policy-makers in the socially desirable goals of development;

—experimenting and investing in a type of technology that could furnish the pattern for communities seeking simpler consumption patterns.

RECORD

D. Friesen

Schmidt

Schrag

Workers

Dorothy Nickel Friesen, Elkhart, Ind., has resigned as editor of *forum,* a magazine for university students and young adults published seven times a year by the Commission on Education of the General Conference and the Student Services division of the Mennonite Church. She had held the part-time position for two years.

Daniel Hertzler, Scottdale, Pa., has been appointed editor of *Gospel herald.* He will resign his position as editor of *Christian living,* but continue as head of the periodical division for Mennonite Publishing House.

Kabangy Djeke Shapasa, general secretary of the Zaire Mennonite Community, has been elected vice-moderator of the Church of Christ in Zaire (ECZ). ECZ is the nationwide Protestant division of churches recognized by the Zairian Government.

Paul A. Schmidt, Lorraine Ave. Church, Wichita, Kans., was to join the Elkhart, Ind., voluntary service unit June 1. In Elkhart he will serve for two years in a rehabilitation center for the blind. Paul has attended Bethel College, North Newton, Kans., and is the son of Walter and Esther Schmidt. The Elkhart, Ind., voluntary service unit is a part of the voluntary service program of the General Conference Mennonite Church through the Commission on Home Ministries.

Myron Schrag, pastor of the Faith Church, Newton, Kans., has been appointed chaplain of Woodstock School, Mussoorie, India. He and his family will leave for the three-year assignment under the General Conference Commission on Overseas Mission as soon as their visas are approved, probably Sept. 1. As chaplain of Woodstock School, Mr. Schrag will have charge of the religious program of the school, including Sunday services; counsel with students on a personal basis; and perhaps teach a course in Bible. Woodstock School, located in northern India, is attended primarily by children of missionaries of a number of denominations, although Indian children also attend. Mr. Schrag has been at the Faith Church since August 1967.

Wesley Tieszen, First Church, Aberdeen, Idaho, will do voluntary service this summer at the National Institutes of Health, Bethesda, Maryland. He was a sophomore at Bethel College, North Newton, Kans., this past year.

Ministers

Kenneth Bauman, former missionary in India, will become pastor of the First Church, Berne, Ind. He began work in India in 1954 and served as president of Yeotmal Biblical Seminary there from 1968 to 1972. Mr. Bauman replaces *Gordon Neuenschwander,* who has resigned as pastor of the congregation, effective July 22. Mr. Neuenschwander came to the Berne church in 1956 as summer assistant and has since served as assistant pastor, interim pastor, and pastor.

Lorne Friesen, a 1972 graduate of Associated Mennonite Biblical Seminaries who has been involved in the clinical pastoral education program in an Appalachian Regional Hospital in eastern Kentucky for the past year, will become a chaplain at Long Spruce in northern Manitoba, starting this summer. Long Spruce is a new hydroelectric project on the Nelson River. Mr. Friesen was hired by an interchurch chaplaincy committee, of which the Conference of Mennonites in Canada is a member.

James Gundy, student at Mennonite Biblical Seminary, Elkhart, Ind., will become pastor of the Burrton (Kans.) Church in August. He has taught mathematics in secondary schools in Ontario and Illinois and in 1967 was pastor of the Tiskilwa (Ill.) Church.

Kenneth Peterson is summer assistant pastor at First Church, Aberdeen, Idaho. He is a member of Alberta Community Church, Portland, Ore., and a recent graduate of Western Evangelical Seminary.

Audiovisuals

War crimes: U.S. priorities and military force is the title of a media kit including a filmstrip, recording, script, four-session study guide, and resource booklet. The kit not only identifies war crimes, but also examines the assumptions that permit war crimes, the results of these assumptions, and new directions for national priorities. Rental is $2.00 from the Audiovisual Library, Box 347, Newton, Kan. 67114.

Calendar

July 7-11—Annual sessions of the Conference of Mennonites in Canada, Edmonton, Alta.

Aug. 16-17—General Board midyear sessions, Wichita, Kans.

Aug. 18-28—Graduate summer seminar, Youth Village, White Pigeon, Mich.

Oct. 19-21—Western District annual sessions, Clinton, Okla.

Aug. 3-9, 1974—General Conference triennial sessions, St. Catharines, Ont.

Canadian

July 14-31—Study conference on Christian education, Winnipeg.

July 29-Aug. 4—Native camp, Mennonite Pioneer Mission, Camp Assiniboia, Man.

Wanted for July 1, 1973, a Christian couple for Carmel House Group Home. This is an MCC (Saskatchewan) project. We have five boys and pay good wages. Apply to Henry Wiebe, 717 Bedford Road, Saskatoon, Sask. Phone (306) 244-7572.

How could you let them go?

Celia Hilty

IN THE SUMMER of 1962, just after graduation from Bluffton College, our daughter Judy left for East Africa on a three-year assignment with the first contingent of the newly-formed Teachers Abroad Program. I watched her leave, not with misgiving, but with an inexpressible yearning to go along, unseen, to this strange land. I wanted to know how it was there.

Obviously, I couldn't do that; instead I pored over our map of the world, measuring, comparing, wondering. Africa—a continent into which the United States could easily fit twice; a land in which our nights were days for them and our winters were summers. It was an alien country, strange and unfamiliar.

Before long a letter came from Dodoma, Tanganyika (now Tanzania). This time I got out a large map of Africa. There it was—Dodoma—just a speck on a thin red line representing the Cairo to Cape Town road, the only continuous thoroughfare winding down across the vast stretches from north to south. Judy's new home had a name now but was still impersonal, just a place.

As the letters, enthusiastic and descriptive, continued to come each week, some of the strangeness and distance began to disappear. We learned that Judy was teaching at Msalato Secondary School, six miles from Dodoma, in the East African bush country. A boarding school for girls, it was still in the building stage, under the supervision of the Anglican church of Australia.

The first tenuous threads of communication grew and strengthened until the urge to go see for ourselves became irresistible. In August 1964 we flew to Tanganyika for a month's visit. Long before the month was up we'd fallen in love with Africa. A new world was opened to us, and we came home knowing in a small measure how it really was.

But let us look at our question, How could you let them go? It was frequently difficult, sometimes impossible to give an adequate answer, perhaps more so because our four children were all girls. (At the time of this writing, all four have lived overseas at one time or another; two of them are there now for the second time.)

In 1952 our oldest daughter, then fourteen, spent part of her summer at the Woodlawn Church in Chicago as a teacher's aide in their Bible school program. Since that time the national and international scenes have changed drastically. The world has grown smaller—and larger. People travel more freely in a freer world. Values and concepts change, and we change with them. What may have seemed unusual ten or twenty years ago has become commonplace today. Despite all this, I'd venture to say that for mothers the question still stands, as it must have from time immemorial.

I've never pretended to know all the answers; in fact, I'm a bit wary of advice from one who does. As I try to evaluate our question now, from the advantages of hindsight, a twofold philosophy seems relevant: first, when children are ready to go out on their own, it is their *right* to do so. And second, it is up to us, as parents, to help them grow into individuals who will be *able* to go. For the latter I can offer no infallible guidelines. Learning basic principles of right and wrong is intrinsically important; not less so are respect and concern for the other person. He, too, has his rights. In the end, each child still makes his own choices, and this we must be ready to accept.

The basis for all this questioning is, I'm sure, fear—that specter with many faces. Fear of the physical—danger in traveling, accident, and illness far from home—is most easily answered. Man has always lived with danger and always will. This must be faced realistically and accepted. At the same time, it *is* a real concern, and I don't mean to minimize it. Who of us does not, in uneasy, wakeful hours, turn to God in prayer and find comfort? And who of us is not always profoundly grateful for news of each safe landing and for reports that all is well?

A less tangible fear is that of the unknown, an area in which one's imagination could run rampant. I'm sure this has lessened greatly in the last decade as more and more of us travel and learn that people are people the world over. Visiting your children in faraway places is therapeutic.

By far the most subtle fear is that of loneliness. It's not easy to live with. It never really leaves and can confront you at the most unexpected times. For those of us who grew up in a rural, home-centered society, the vacant chair, or chairs, in the family circle can at times look very empty indeed. Even harder to bear is knowing that your child, far from home and alone for the first time, can experience some frightening bouts of homesickness. For this, communication is a splendid antidote. Your child needs to know you are *with* him. A telephone call, tape recording, cablegram, picture postcard, or airmail letter can give a tremendous lift!

In much of the dialog on this question I sensed, rather than heard expressed, the fear that your child will grow away from you and that you will have little in common when he returns. This need not necessarily be. Try acquainting yourself with the country to which he's gone. Read about the people and their culture. There are many good, illustrated books, magazines, and periodicals available. Follow the daily news report; keep informed as much as possible. When opportunity affords, as it often does, talk with people who've been there. They'll gladly answer your questions and share some of their experiences. One day you will suddenly realize that time and distance cannot really separate you from your child—if you won't let them.

The closing lines of Edna St. Vincent Millay's poem, "Renascence," express this better than I can:

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

Material for this page provided by Women's Missionary Association.

REVIEW

Biblical foundations for Christian worship

Biblical foundations for Christian worship, by Millard Lind (Herald Press, Scottdale, Pennsylvania, $.95) is reviewed by John Esau, a minister at the Bethel College Church, North Newton, Kansas.

It is now 1973. A Vietnam cease-fire has been signed, and however tentatively it is being put into effect, it still offers a ray of hope to the world.

But looking back to the days of the height of American involvement in that war, I recall a number of experiences of worship which brought to reality the type of worship Millard Lind describes in his recent booklet, *Biblical foundations for Christian worship.*

During those years I had participated in a number of marches and protests with the high optimism that if only a few more would join the efforts to stop the war it certainly would cease. As it turned out multitudes did join, but the war ground on and on—almost as though to confirm the rejoinders of our national leadership that the protests prolonged rather than shortened the conflict.

Slowly a kind of disillusionment settled on me—both with those who continued the war through positions of power that proved immune to protest, but also with the protests themselves. Power seemed to be an ambivalent quantity.

It was about that time I recall attending a number of ecumenical services of worship planned in relation to the concern for peace. Covertly they were no doubt themselves means of protest against the war, but more than that was involved. I recall feeling a strong sense of religious affirmation in those services. What I was saying by my participation was: "God is God—Christ is Lord—he is the ruler of history and his rule is just. 'Why do the nations rage and the peoples plot in vain?' "

It was for me the "theopolitical" hour—the religious affirmation of trust in God rather than in the kingdoms of this world. Looked at in one way it was the most irrelevant thing possible—to worship and affirm faith when the apparently relevant thing was political action.

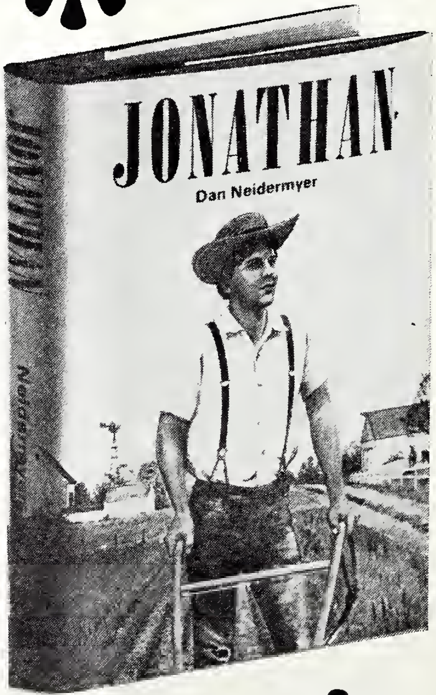
But for me it was not so. I continued, albeit with diminishing enthusiasm, to write letters, to march, to work within the system, and I would still do so today. However, looking back, I am more impressed with the relevance of those experiences of worship in which we as a community of faith affirmed our commitment to the kingdom of God as over against the kingdoms of this world.

I have never before or since sung with such fervent emotion and commitment the words of James Russell Lowell:

Though the cause of evil prosper, yet 'tis truth alone is strong.
Though her portion be the scaffold, and upon the throne be wrong.
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow keeping watch above his own.

In such moments worship did not need to be contrived to some imagined format of celebration or contemporary relevance. Participation was in being there rather than in saying what I wanted to say. Dialog was a flowing of internal and spiritual communication rather than a technique. Most of all, the presence of God among the faithful was a reality intuitively felt through old forms of liturgy rather than through some adaptation of the television variety show.

I say all of this to affirm the vitality of "theopolitical worship" as Millard Lind defines it from biblical history. But also I mean to suggest that much of so-



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called "contemporary worship" as now being practiced in our churches is being done for effect and lacks both integrity and vitality. We need new forms and even new content to our worship, but it is time we begin to discern the difference between genuine relevance and contrived form of faddism.

Mr. Lind helps to point in the right direction. He does not say all there is to be said about worship. His references to the changing character of religion-culture, church-state relationships lack clarity and deserve more careful analysis. But the point he makes is both helpful and urgent, perhaps more so as we move in new forms of post-Vietnam civil religion.

MEDITATION

Thank you for wieners and carrots

How can you explain God to a two-year-old who can't even get his toilet training straight? Fortunately, in the Judeo-Christian tradition you don't have to. In fact, to do so would be heresy, for concepts are explained, proved, and disproved. God is experienced.

When Moses asked God for his identification, the reply was Yahweh, which translated is, "I am who I am." He amplified by saying that he was "the Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob"—clearly an identification of "isness" and experience. Moses didn't seem to feel that he was in any position to dispute the point, and though the argumentative powers of a two-year-old are great, the chances are good that he won't either. He will probably accept the isness of God as readily as he accepts the wind on a hot summer day. He will do so if he is given the opportunity to interact with God.

Although we of more sophistication can experience God in many ways, the toddler can best become acquainted with God through mealtime thanksgiving.

Such an introduction is theologically appropriate, for thanksgiving implies the primary tenet of the faith—the creator-creature relationship. It also is a practical approach since the child has already begun to grasp the meaning of gratitude through his family experiences.

Of course, it is much easier for him to see what his mother had to do with the food on his plate than the part God played in getting it there. But don't feel that you must explain all that—not in the beginning. Give him the opportunity to become aware of God, to talk to God. Then let your explanations be paced by the child's own questions, going no farther than he demands.

You can help the child focus on mealtime thanksgiving by offering your own thanks for specific things. Regular prayers, such as, "Thank you for this food and all our daily blessings," may be richly symbolic for you, but for the child they may have little more significance than "Mary had a little lamb; its fleece was white as snow." On the other hand, "Thank you for the wieners and the carrots and the fun we had in the sandbox this morning" does mean something to him.

Offer some of these specific prayers for a few days and then ask your child to join you. He probably will have caught the spirit and form so that he will add his own items such as running the cleaner and going out to get the mail.

It won't go well every day. Nothing about a two-year-old is consistent. There will be days when he refuses to say thanks because he is not on good terms with you, or perhaps because he just doesn't feel grateful. Don't worry and don't insist. He'll regain his thankful spirit one day, perhaps in the middle of a peanut butter and jelly sandwich.

To be sure, teaching a child to say thanks to God at mealtime is a simple beginning to the complex interaction of man and God. Let him enjoy this simplicity affordable in childhood. Soon enough he'll be hurled by manhood into a more sophisticated search for God, which may take him into patristics, theology, or perhaps even existentialism. But if he's lucky, he'll digest the great thoughts, new and old, and scramble his way back to saying to the living God, "Thank you for the wieners and the carrots and the good time we had this morning." *Ann Music Streetman*

Contents

Say yes to tomorrow 393
News 397
Record 404
How could you let them go? 405
Biblical foundations for
Christian worship 406
Thank you for wieners and carrots 407
Toward a practical Anabaptist
theology of evangelism 408

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Toward a practical Anabaptist theology of evangelism

Palmer Becker

Our Anabaptist forefathers did not conduct evangelistic crusades or visitation programs as we know them. But they were the best evangelists in Europe during the sixteenth century. They were able to win thousands to a meaningful relationship to Christ.

Was it their beliefs that enabled them to perform in this way? Was it their situation? What is it that we Mennonites might strengthen or recover so that we might become more faithful evangelists?

I would like to respond to a number of questions which I feel are basic as we develop a theology of evangelism-that-cares in relationship to Key 73 and our present situation.

What is the purpose of the church? Sharing God's love, the gospel, with every person in the world is the purpose of the church. The central purpose is not nurture. Sunday school, worship, and service programs are for the purpose of sharing God's love.

Whom does a local church try to evangelize? Christians need to share God's caring and discerning love with persons in three circles: with each other in the church through congregational care, with persons in the community through local outreach, and with distant persons in the world through unselfish mission and service.

What are the needs of persons in our world? Persons do not have only physical and spiritual needs as traditionally understood. Concepts, commitments, and relationships that give meaning to life are also needed. Just as Jesus did, evangelism-that-cares should begin at the point of a person's deepest need. A certain diagnosis of a person's need is necessary before the gospel is shared.

What is the gospel? Gospel is good news. It is primarily a relationship rather than a plan, a doctrine, or good advice. The good news is that God has extended an offer to us and to all people. The offer is forgiveness and love. The offer brings healing relationships in personal, community, and international affairs. The gospel comes to us primarily through Jesus Christ and through those related to him.

Does an evangelist who cares need to talk about Jesus? Deeds and actions make up most of what we call communication. Only about 7 percent of communication is in the actual words. But good deeds and actions are not sufficient to communicate the gospel in its totality. No one can live good enough to tell the whole story. Anyone who says that his life and actions are a sufficient witness to Jesus Christ is self-righteous. Deeds and actions can only point to the source of new life. Evangelists who care need to tell verbally what God has done through Jesus Christ and his followers.

What is the result of evangelism-that-cares? Evangelism-that-cares will bring persons into covenant communities or small groups where there is radical obedience to Jesus Christ. Converts to the group will be able to say, "These people care about me!" "I have the power to care about others!" The purpose of the church and of evangelism is to bring tens of thousands of these covenant communities or small groups into being. They, like Jesus, are the bodies of Christ. These bodies are the most viable form for bringing love and justice to all people.

When is a person evangelized? A person is evangelized when he has surrendered as much of himself as he knows to as much of Christ as he can understand. As a person grows in his understanding of himself and of Christ, repeated surrenders are necessary.

What changes will evangelism bring to a person's life? Evangelism-that-cares has the potential for changing all of life. Wholeness will be offered to every area of his being. If he is physically or mentally ill, his new relationships will offer help. If he is rebellious or confused, they will seek to offer wholeness and healing. The good news of relationships with God and people will help a person to be the individual God meant him to be!

Is the church attempting an impossible task? Going to the moon seemed like an impossible task. Four hundred thousand persons and 24 billion dollars were mobilized and it became a reality. There are millions of Christians. They are equipped with numerous gifts. We can share God's gracious offer with the world! It is a matter of priority and obedience.

As Mennonites we do not need to look for a new theology of evangelism. The Anabaptist theology of covenant needs only to be applied in practical and caring ways.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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This week is the first anniversary of the Commission on Overseas Mission's significant Goals, Priorities, and Strategy (GPS) conference in North Park, Illinois. During the past year we have carried a number of items which grew out of that meeting, including missionary James Bertsche's article, "Watershed issue in missions" (November 14, 1972, issue). Dr. Waltner's presentation was one of two he made at the GPS meeting.

MISSIONARY GOALS IN THE NEW TESTAMENT CHURCH

Erland Waltner

IF MISSIONARY PURPOSE has to do with the broader intentions of God for the task of the church in the world, then missionary goals have to do with more limited, more precise, and more concrete outcomes which are being pursued.

The idea of a goal comes basically from the imagery of athletics. According to the dictionary definition, a goal has to do with a limit or a boundary. It is the mark toward which the athletes run, knowing that when they have crossed it, they have finished the race. It is a station, or an area, or a basket, or a cage to which or into which the contestants seek to bring the ball or the puck. In any athletic game the goal needs to be clearly identified and the participants seek to move toward that goal even against the resistance and the confusion which the opponents may generate.

Three current models. Current discussions on the church's missionary goals tend to follow one of three basic models. Broadly, we may designate these models as (1) person-centered, (2) church-centered, and (3) kingdom-centered.

The person-centered model focuses on the conversion and spiritual nurture of individual persons as a primary goal of missions. The gospel is proclaimed either through public preaching or through person-to-person witnessing. The desired outcome is that individuals accept Jesus Christ as personal Savior and Lord, experiencing thus the new life in Christ, entering into a new relationship with God and with other persons.

The new man in Christ is expected to grow, to maintain a living personal relationship with Christ, and to become concerned and active in winning other individual persons to Christ. Success in achieving this goal is measured by the number of individuals who have professed conversion to Christian faith, by the transformation of their personal lives, and by their zeal and activity in winning others to Christ.

The church-centered model focuses on the planting of churches or the building of congregations. Here the emphasis is not only on bringing persons to faith in Christ but also on bringing them into the community of faith, the believers' church, the people of God. Here special attention is given to relationships of love, reconciliation, and mutual responsibility among the believers. There is concern about group process, about structures of relationship and leadership patterns as well as about the individual's personal relationship to God.

As a missionary goal, the church-centered model would seek the establishment of "living, active congregations"—truly alive in Christ, but also responsibly active for Christ in ministering within the brotherhood and beyond. This model at its best insists that such congregations be self-propagating, giving birth to new congregations as a proper expression of their faithfulness to Jesus Christ.

The kingdom-centered model is more difficult to describe because its goals are more diffuse and because there seems to be more diversity of form within this general model.

One form of this model seeks the Christianization of society, either in the old Constantinian terms of a *corpus christianum* or in later Protestant and Puritan terms seeking to shape and reshape the life of a society and control its morality by the use of law and sometimes, if need be, by the application of force to gain compliance with the law. It tries to make people "behave like Christians" by whatever means may be necessary.

A more secular form of the same basic model would talk of the humanization of society. Here the concern is to universalize such values as human freedom and social justice, doing this not so much in the name of Christianity but more in a process of permitting all men to become what they are capable of becoming. In this model there is much concern about the problems of poverty, ecological pollution, population pressures, and peace and war.

The focus of attention is not first of all the individual person or the community of believers, but the world, both in the sense of mankind and also in the sense of the environment in which man lives. In its more extreme forms, social action replaces evangelism, and a theology of revolution replaces a theology of grace.

A third version of kingdom-centered missionary goals emphasizes the eschatological character of the kingdom. Here the goal broadly is to prepare for the coming of the kingdom, for the reign of God among the nations. This preparation, however, is not so much a matter of social activism as it is a matter of announcing to the world what is happening. Here there is again an emphasis on prophetic proclamation, with both judgment and hope for mankind, but not with a focus on individual conversions as in the person-centered model mentioned above. The basic concern is prophetic witness.

Biblical roots. Having introduced these three models, we look now to the New Testament to see the biblical roots. It is soon evident that all three are based on certain ways of reading the Bible and that each has its ardent and sincere advocates.

Reading the New Testament carefully would certainly make us aware that both Jesus and the apostles of the early church were deeply concerned about the welfare of individual persons and their conversion to Christian faith. The gospel records portray Jesus as one who gave himself unstintingly to troubled persons such as ostracized Zacchaeus, searching Nicodemus, blind Bartimaeus, grieving Mary and Martha, and the many many anonymous persons whom he healed and taught, as well as the disciples whom he called one by one. The three parables in Luke of the lost sheep, the lost coin, and the lost son focus sharply on the concern of God for the individual, speaking of the "joy in heaven over one sinner that repents."

Likewise the early church as portrayed in Acts and reflected in the epistles took individual persons seriously. The Acts record elaborates the ministry to a lame man at the gate of the temple, details the conversion of the Ethiopian eunuch (Acts 8) and of Cornelius (Acts 10-11), and reports for us three times the conversion of Saul (Acts 9, 22, 26).

The Pauline letters also reflect a remarkable concern for individuals with the numerous personal greetings and admonitions. Missionary goals which are faithful to those of Jesus and the early church dare not ignore the person-centered dimensions of the New Testament. To dismiss such concerns as sentimentally pietistic or narrowly privatistic, is certainly to miss the New Testament gospel on this point.

The extent to which Jesus was concerned about church planting and congregation building is indeed a subject of debate. We cannot here deal with details of this discussion. Decisive enough for most of us is the fact that Jesus did gather a group of disciples around himself, that he taught them how to pray and to live and to witness, and that he entrusted to them in a profound sense the work he had begun.

On the basis of Matthew 16 and 18, Jesus spoke explicitly of "building his church" (Matt. 16:18), and while he was aware of problems which would arise within the church and from outside of it, he declared, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Beyond this, the Matthean version of the Great Commission to make disciples of all nations, "baptizing them in the name of the Father and of the Son and of the Holy Spirit" and teaching them to "observe all things that I have commanded," certainly seems to go beyond an individualistic or privatistic concept of what he desired to take place.

The Book of Acts, however, and the epistles give us an even clearer biblical basis for church-centered missionary goals. Luke portrays dramatically how, filled and empowered by the Holy Spirit, the early church came into being and grew "in Jerusalem, in Judea, and Samaria, and to the uttermost part of the earth" as a result of the faithful witness to Jesus Christ. Especially instructive are the descriptions of the formation of the church at Jerusalem (1-3) and then the church at Antioch (11) which became the missionary launching pad for the

"Out of our own ecclesiastical heritage as a believers' church," writes Erland Waltner, "we have developed an affinity for the church-centered model." But Dr. Waltner goes on to propose that those who adopt this model to achieve the New Testament's missionary goals must also take seriously some of the basic elements in the person-centered and kingdom-centered models. "We must be concerned about personal conversion, personal growth, and personal fulfillment," he says, ". . . On the other hand, church planting and building can be faithful to the New Testament only when it results in churches which are witnessing and serving in the world."

planting of churches through Asia Minor and later in Greece. That Paul was concerned for more than individual converts is clear from his appointment of elders in the communities where there were believers (Acts 14:23). Moreover, his letters, some more than others, are clearly concerned with the formation and building up of the congregations, as at Corinth for example. Without question church planting or congregation building was one of the missionary goals of the Apostle Paul in his ministry.

But what about witnessing to the coming of the kingdom of God, a kingdom of peace and of righteousness, by doing work of the kingdom?

Here, too, quickly come to mind the words of Jesus at the opening of his ministry, "The time is fulfilled, and the kingdom of God is at hand, repent and believe the gospel" (Mark 1:15). Again perusal of the teaching and preaching ministry of Jesus will make clear that Jesus was emphatic in declaring the inbreak of God's rule among men. In him a new age had dawned. In him the prophetic dreams were fulfilled. His ministry to the demon possessed was evidence. "If I by the finger of God cast out demons, then the kingdom of God has come upon you" (Lk. 11:20).

Moreover, his teaching about the meaning of the kingdom clearly had ethical, social, and political overtones. The temptation of Jesus, his identification with the oppressed and the outcasts of the Palestinian society, his cleansing of the temple, his own witness before the civil authorities, as well as his death on the cross as an alleged revolutionist, all have strong social meanings. That Jesus was a person of deep social and political concern is a conclusion hard to escape.

Furthermore, the New Testament letters deal not only with so-called theological and ecclesiastical matters, but also profoundly with questions of social and political relationships, whether one reads Romans 12 - 13 or 1 Peter 2. The same concerns emerge in another way and at another level in the Book of Revelation.

In the light of such a reading of the New Testament, how is one to escape the concern for peace and righteousness which is a part of kingdom language? Here are concepts and concerns which transcend what happens to individual persons and what happens in and to the church. Here is concern for mankind and for the world. John 3:16 reminds us that "God so loved the world (not only the church) that he sent his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

One of the new features of the international church scene is that western churchmen no longer dominate discussions and decisions as they once did. A recent conference on Salvation Today in Bangkok brought together delegates from sixty-nine countries. Above, U Kyaw Than of Burma, general secretary of the East Asia Christian Conference, confers with R. J. van der Veen, a Dutch mission council executive.

Church planting through evangelism-that-cares. What then comes of our question about missionary goals in the New Testament church? Out of our own ecclesiastical heritage as a believers' church, we have developed an affinity for the church-centered model, that which seeks to plant churches, to establish congregations which shall be alive in Christ, mature in Christ, active in witness and service for Christ in the world. They shall be the responsible church.

In view of the so-called evangelical and ecumenical polarizations, however, between those who promote the person-centered model and those who promote the kingdom-centered model, those who emphasize evangelism and those who emphasize social concern, may it be our role to recognize that the church-centered model of goals also needs to take utterly seriously some basic elements in the person-centered model and some in the kingdom-centered model?

Is not church planting and congregation building faithful only when such communities are made up of persons who have personally come to believe in our Lord and Savior Jesus Christ and when proper attention is given to the spiritual nurture and development of the individual person in his family and larger social setting? Not only the kingdom-centered model but even the church-centered model can flounder on the reefs of neglecting the individual person. We must be concerned about personal conversion, personal growth, and personal fulfillment. My own experience in clinical pastoral education recently, in which we dealt with persons primarily on a one-to-one basis, has again confirmed this for me, even as it has made me aware of the limitations of the solely person-centered approach.

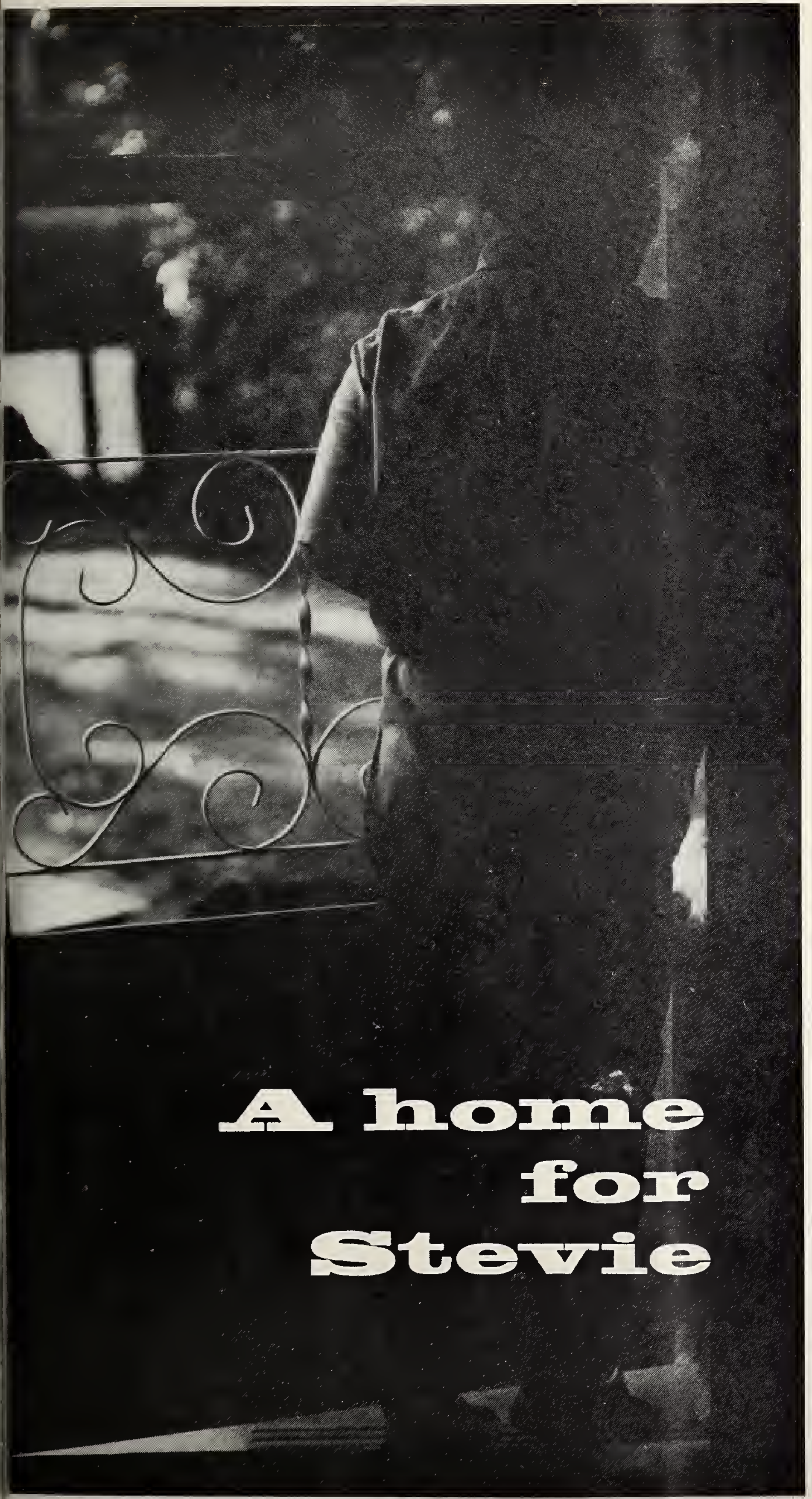
On the other hand, church planting and building can be faithful to the New Testament only when it results in churches which are witnessing and serving in the world, both in being self-propagating—that is reproducing themselves, but also in responding in the name of Christ's reconciling love to human needs around them and by witnessing to the whole will of God in the midst of society.

To me it is striking that in the Book of Ephesians, where we have what is probably the most fully developed statement on the nature of the church in the New Testament, all three basic dimensions of the church's life and ministry are either explicit or implicit.

In Ephesians 1 we have the overreaching purpose of God in the fullness of time to unite all things in Jesus Christ. Then in the first part of chapter 2 the focus is on the new man in Christ, the individual person who is saved by grace through faith. Once he was dead in trespasses and sins but now he is made alive in Christ. In the second part of chapter 2 we have the new community in which Jesus Christ is the center and reconciler. In chapter 3 Paul speaks of his own calling and the calling of the church (Eph. 3:7-10). Here is a missionary goal of God which goes beyond the church. This is kingdom language. This is an aspect of a kingdom goal.

For myself at present I find the church-oriented concept most acceptable, but take very seriously the faith and needs of individual persons as well as recognizing that in God's purpose the church exists not as an end in itself, but as God's witnessing and serving people in the world who pray, with words and deeds, "Thy kingdom come!"

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per yeor. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Conada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kons. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.



A home for Stevie

Carroll H. Lee

"WELL, HONEY, are you set for another camp?" Don Peters grinned at his wife Helen across the registration table at Sunrise Camp.

"It seems like the echoes of that last group of boys have hardly died down," Helen smiled back. "Yes, I suppose I'm as ready as I will ever be. I just hope this next group will all have their health forms completed and that none of them will come down with measles!"

Don was an elementary schoolteacher but during the summer months he directed a church camp while his wife acted as registrar and camp nurse. It was a great change from their quiet apartment and ordered lives in the city, but they both loved working with children, even though they had none of their own.

"This is going to be a special camp, at least it's going to be a special one for us," Don went on. "I wonder if we will recognize him?"

"We only saw him on the playground," Helen replied. "But I've thought so much about him it seems to me. . . ."

Before she could finish the sentence a bus drove through the gates of the camp and stopped. Immediately a crowd of boys spilled out its doors, shouting and scuffling and pushing to be first at the luggage compartment. The Peterses strolled over to meet the new arrivals.

"That's a lively bunch for sure," the driver grinned. "I thought they were going to burst before we got here."

Don looked past him to see another boy step from the bus, looking shy and frightened. Don stepped forward.

"Hello there," he said. "I'm Mr. Peters, camp director, and this is Mrs. Peters, who is camp nurse. What's your name, young fellow?"

"Stevie Martin."

Helen's eyes found those of her husband for a moment and a knowing look passed between them.

"I'm glad to meet you, Stevie. You're from MacPherson aren't you? We'd like to give you a special welcome to Sunrise Camp."

"Thank you, sir," Stevie said and smiled

"Do you think God has forgotten about me?" Stevie wondered.

A home for Stevie

hesitatingly. He appeared surprised that anyone knew about him ahead of time. He was the only one from MacPherson, a home for boys who had no parents.

Camp life quickly settled into routine. With his responsibility for the program, Don was kept busy and Helen had her hands full patching up cuts and bruises, caring for bee stings, and listening to a host of questions each morning. Some of the boys, she knew, were away from home for the first time and just wanted to talk.

"How's Stevie making out?" Helen asked Don after several days had gone by.

"Oh he's beginning to fit in. A bit of a loner at first but that's not surprising. I think he's enjoying himself. I've been giving him a few extra swimming lessons—he's never swum in a lake before."

"I was watching him this morning at mail call," Helen said. "When the other boys got mail and rushed to their cabins, Stevie looked pretty wistful and wandered off to the lake shore by himself."

"It must be tough not having anyone who will write," Don replied. "But Stevie has a lot of spunk in him. On the hike yesterday he kept at the head of the line even though he's one of the smallest boys here. He was fascinated by the beaver pond and asked all sorts of questions about how they build their houses and care for their young. He told me he's never been out of the city before."

Next morning Helen saw two older boys helping Stevie hobble to the nurse's cabin. His face was smudged with dust and he was biting his lip to keep back tears.

"Why, Stevie, what happened?" Helen asked, hurrying out to help him up the steps.

"He stepped in a hole and hurt his ankle," one of the helpers explained. "He really took a tumble!"

"It's not broken but you have a bad sprain, Stevie," Helen said when she had examined him. "I'll put an elastic bandage on your ankle but you'll have to let it rest today instead of going on a hike. You can stay here and keep me company." She smiled and ran her fingers through Stevie's tousled hair.

Stevie sat on the steps of the cabin and let the sun warm him through. He had finished the puzzle Helen gave him and was looking about for something else to occupy his time when a flutter of wings and a loud squeaking drew his eyes to the eaves of his cabin. A bird was flapping its wings on the edge of a nest while the heads of three young birds could be seen, their mouths open wide. Mother bird plopped an insect into one mouth and hurried away.

"Swallows," Helen said from the door. "It keeps mother and father birds busy bringing food for those hungry rascals. Would you like some cookies, Stevie?"

"Sure, Mrs. Peters, that would be great." Stevie was still watching the swallow nest.

Helen brought a plate of cookies and sat down beside Stevie to visit while they ate. They were interrupted by a chipmunk fussing along the edge of the porch. Stevie tossed it a piece of cookie which it snatched up and quickly raced away. Soon it was back again begging for another piece. This time they saw it pop into a hole in a stump.

"That must be its home," Stevie said, excited by his discovery. "Do you think so, Mrs. Peters?"

"Yes, you're right. It has some young ones in there. It won't be long before they are big enough to come out and play."

For a while they sat munching their cookies. Stevie seemed to be mulling something over in his mind.

"Mrs. Peters?"

"Yes, Stevie."

"How do the birds and animals learn to make their homes and find food?"

"Why, I guess God made them that way," Helen smiled. "Each has its place in creation. The swallows live in the air for the most part and that's where they find food for their young. They build their nests high where the young ones will be safe. The chipmunks find their food on the ground but they, too, know how to find a safe place for their little ones, like that hole in the stump."

Stevie was silent again, thinking. Then he spoke, almost in a whisper. "I wish that I had a home and a mother and dad like the other boys. Do you think that God has forgotten about me?"

"No, Stevie," Helen said, deeply touched. "God doesn't forget anyone. You can be sure that he loves you and cares for you. Sometimes when we think God does not know about our needs he is already working out an answer." She smiled again and gave Stevie a hug.

"Don, I've made up my mind," Helen said to her husband that night. She had been telling him about her day with Stevie. "What about you?"

"I think mine was made up the first time we saw him," Don replied. "You're sure?"

"Completely sure."

"All right. I have to go in for a load of supplies tomorrow. I'll stop by MacPherson and let them know."

Stevie was able to get around much better the next day. The boys spent the morning doing handcrafts with the junior leaders while Don was away. Helen found time to stop for a chat with Stevie.

"Do you think God is still looking for a home for me?" Stevie asked.

"I'm sure that he is," Helen smiled and looked mysterious. She bandaged Stevie's ankle again and gave him permission to walk about camp.

The last day of camp came. When evening camp fire was over, Don asked Stevie to stay after the others had left. Helen joined them by the fire.

"When I was in the city I went out to the MacPherson home, Stevie," Don began. "I wanted to have a talk with the director."

"About me?" Stevie looked surprised.

"Yes. Mrs. Peters and I knew all about you even before you came to Sunrise Camp. We know how much you want to have a home. We have wanted something, too, Stevie, and we were waiting for God to do something about it."

"What is it that you want?" Stevie asked.

"We've wanted a son for a long time. We have asked God to help us find one but it seemed like he was taking a long time."

"And then it looked like he had an answer for us after all," Helen put in. "He brought all three of us together at this camp. You wanted a father and mother, Stevie. Do you think we would do?"

Stevie's eyes were deep pools of wonder. "You mean you want *me* to go home with you . . . to be your son?" he stammered finally.

"Yes, Stevie," Helen said tremulously.

For a long moment Stevie looked as though he could not believe it was true. He looked at Don. He looked at Helen. Then Helen held out her arms and Stevie ran into them. Across his tousled head Helen looked at Don through happy tears. Two dreams had come true. They had found the son they wanted, and Stevie had found his home.

NEWS

Denver housing gets barn-raising treatment

Barn raising is a quality some say is missing in urban life.

But the same kind of activity is helping the residents of southwest Denver. They don't need barns, but they do need the old barn-raising practice to help them with their critical need for adequate and decent housing. Many of these residents are poor, elderly, or members of racial or ethnic minorities.

Fulfilling that need for housing is the objective of Brothers Redevelopment, Inc., a nonprofit, ecumenical, interracial corporation for rehabilitating houses. It adapts the barn-raising practice to urban needs by helping low-income home owners keep their houses livable.

The operation is simple. A homeowner who can supply materials but can't meet the labor costs to repair his home applies to the housing selection committee of Brothers Redevelopment, Inc. (BRI). If his house is chosen, the repair is done at no cost. In turn, the homeowner offers his services to the labor pool which will help others in the future.

Part of the impetus for forming BRI came from Denver's inter-Mennonite urban ministry program, which is involved in the needs of the west side community.

Don Schierling, former urban minister, explained how BRI came into being: "First, the Mennonite Housing Development Corporation, another inter-Mennonite organization, had just completed the rehabilitation of five houses under a federal program for sale to low-income families. Deficiencies were quickly found in this approach.

"Second, two individuals in the community, Joe Giron and Manuel Martinez, expressed a long-felt interest in finding ways to serve their Hispano community.

"We discovered the roadblocks to remodeling homes privately were numerous," Mr. Schierling said. "Some of the major obstacles were inability to qualify for loans and the high labor costs which, for an inner-city person, preclude conventional remodeling procedures. We also discovered that the federal program approach didn't give much opportunity for involving people who had the time, money, or talent to help."

Discussion began to center around adapting the Mennonite Disaster Service concept to the city, and a decision was made to experiment for one year. Mr. Giron and Mr. Martinez became full-time paid administrators of BRI in January 1972.

Since then, BRI has involved members of eight Denver Lutheran churches who have volunteered time on weekends and evenings. Mennonites of Denver and members of the southwest Denver area also have been involved as volunteers. MDS has tried to be involved at least once a month in a project. One MDS project was the remodeling of the Santa Fe Hotel for use as the West Side Action Center and as emergency housing.

In its first year, Brothers Redevelopment has repaired or remodeled forty-five homes with $48,000 worth of volunteer time at an administrative cost of $14,000. In the first four months of 1973, more than $24,000 of volunteer time was contributed.

In the spring of 1972, BRI needed a person with specific carpentry skills to work full time in a supervisory capacity. Elmer and Ruth Brandt of Goessel, Kansas, came for a three-months voluntary service term. The Brandts returned in September for a full year. Mrs. Brandt has been active as a volunteer in the Inner City Parish preschool.

BRI is now looking for a voluntary service candidate to replace Mr. Brandt when he leaves September 1.

"People are accustomed to shoddy, insensitive work by general contractors," Mr. Schierling said. "Elmer's insistence upon quality work is constantly being discussed and admired by those he and the volunteers have helped."

Brice Balmer, present Mennonite urban minister, said BRI is looking for someone with good carpentry and home-remodeling skills. The individuals will also need supervisory skill. Four 1-W men work alternate weeks for BRI and in a carpentry apprentice program for a construction company.

More information about the BRI program is available from Manuel Martinez, 861 Galapago St., Denver 80204, or from Brice Balmer, First Mennonite Church, 430 W. Ninth Ave., Denver 80204.

"We see this as a significant form of service," said Mr. Balmer. "People are always skeptical. They ask, 'Why are you doing this for nothing?' Our answer is that BRI and its volunteers will help you and then we ask that you help us help others after your home is finished. We do this out of Christian concern for our neighbors—all our neighbors."

Medical journals sent to North Vietnam

MCC has subscribed to six medical and two scientific journals for the Viet Duc Huu Nghi Hospital in Hanoi, North Vietnam.

Dr. Ton That Tung from the Viet Duc Hospital requested the journals from John A. Sullivan and George Perera, an American Friends Service Committee team who visited Hanoi a year ago. Mr. Sullivan and Dr. Perera went to Hanoi to deliver medical equipment for use in civilian hospitals. In consultation with AFSC, MCC agreed to provide two-year subscriptions and one year of back issues of the medical journals requested.

Several North Vietnamese physicians mentioned to the AFSC representatives that they had limited access to world medical literature and would appreciate the latest word on scientific research and new therapies.

Professor Tung requested copies of *The journal of the American Medical Association; Surgery, gynecology, and obstetrics; Surgery; Annals of surgery; Annals of internal medicine; Archives of surgery; Scientific American;* and *Science.*

Mennonite physicians also donated several back issues of medical journals. The back issues will be air freighted to Hong Kong and then shipped to Haiphong.

Funds received in the Vietnamese Christmas project are being used to provide the journals.

MCC has provided $25,000 during the past two years for the purchase of medical equipment for North Vietnam in cooperation with AFSC.

What's STUDIPROKA doing these days?

Last December all religious broadcasting was banned in Zaire. Religious periodicals have been banned, too. So, what is the role of a Protestant organization designed specifically for radio broadcasting?

In spite of restrictions, Studio Protestant du Kasai (STUDIPROKA) is still operating, according to Muamba Mukengeshai Mpopola, director. The gospel is still being spread through tracts and correspondence; radio programs and spot announcements teach about marriage and family relationships; records and cassettes are distributed; and filmstrips are loaned.

In response to *Tshiondo tshia muoyo*, or "Drumbeat of life," almost 6,000 letters were received during 1972 until the government cut off religious broadcasting December 17.

"While we await some new arrangement from the government, we are writing to people and answering their questions by mail," said Mr. Muamba. "Many have written thanking us that our teachings are written so they can review them whenever they want to. Some have said, 'The radio was good; but after a few days, its teaching was lost. Now its teaching is preserved.' Others tell how our letters help guide them in discussing our teaching with their friends."

STUDIPROKA, based in Kananga, is also beginning Bible correspondence courses in August with the help of two pastors. Mputu Ntolo, who is studying in Switzerland, will return to work with French-language courses, and Kasanda Yamba Yamba will work in Tshiluba.

"We hope that God will use us by these different means for the growth of his work," said Mr. Muamba. "Thus even if the decree against teaching the affairs of God should be extended to the public schools, people will still be able to study the Bible at their homes."

One of the radio programs still being broadcast is *Teleja nkuambile*, or "Let me tell you about. . . ." This program intends to show people how to apply Christian rules to their marriage. The program covers such topics as premarital sexual relationships, avoiding marriage breakup, and living together in peace.

"More than scolding people against divorce, the program gives people the rules necessary to guard the sacred marriage union," Mr. Muamba explained. "This program has many listeners because it springs from their real problems. We get about 100 letters a week from listeners asking for counsel on problems in their home. Young people so value this program that they come to our studio on their own to ask our counsel on problems which are troubling them."

Mr. Muamba also said the teaching of the program is helping even prostitutes. It tells them to respect their bodies rather than to sell their bodies as merchandise to gain spending money.

"Some prostitutes who accepted Jesus asked us why the church refuses prostitution but accepts money gained by prostitution which is put in the offering plate to pay the church's pastors," he said.

Another program, "The happy home," also deals with sex and marriage, but in drama form.

Mr. Muamba explained some of the program's themes: "In unravels the thinking of boys and girls on sex and marriage. . . . This program also helps those with a broken marriage to understand the sin that started their trouble so that they can correct or avoid it. It shows the advantage of marrying a woman who has education. It shows the importance of setting up a family budget and sharing with one another in matters of spending money."

Thirty- and sixty-second spot announcements over the radio teach such things as how to avoid a traffic accident, preventative medicine, strengthening friendship, and interpersonal family relationships.

Another project of STUDIPROKA is the recording and reproducing of phonograph records and cassette tape recordings of Christian music.

"During the past year we had four records cut. We had 1,750 discs made and sold 1,300 of them. We have rejoiced to see how people want the songs of God in their homes. Our phonograph records are now regularly at nightclubs, restaurants, mournings, and other social occasions," Mr. Muamba said.

"We have now prepared seven different cassette masters . . . and have sold about 900 cassettes. We have begun making trips for the purpose of recording good music. Henry Loewen, Mennonite missionary [under Africa Inter-Mennonite Mission], assistant director and technician of STUDIPROKA; Pete Hoepner, Methodist missionary; and I went to Lubumbashi to record songs in the Swahili language. Next week we have an appointment to record a soldiers' choir to prepare a cassette in the Lingala language.

"By this means the ministry of STUDIPROKA is reaching beyond the two Tshiluba-language provinces."

Mr. Muamba hopes to obtain some evangelical movies in the future and perhaps produce some original pictures. Meanwhile, STUDIPROKA has a filmstrip lending library on Christian faith and morality. Seventy filmstrips have Tshiluba and thirty-nine have Otetela narration. The films show the lives of Jesus, David, Paul, and others.

"STUDIPROKA was established to broadcast the Word of God over the air so that any person anywhere might receive the bread of life," said Mr. Muamba. "It is true that today this opportunity is no longer present. But this does not interfere with spreading the Word of God. He has opened another door by which they can hear."

Amnesty program wins two Emmys

"Duty bound," an NBC religious special that was aired March 11, won Emmy Awards for its executive producer and producer.

Doris Ann, executive producer, and Martin Hoade, producer, were honored for their work on the drama, which dealt with the issue of amnesty for war resisters.

The program had received three of the four nominations for the best religious program in the 1972 competition, which covered programs broadcast from March 13, 1972, to March 18, 1973. Its director, Martin Hoade, and its costume designer, John B. Boxer, had been nominated for the religious-programming Emmy.

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A huge area of India is facing the effects of a lack of water. Crops have failed, food and water rations have been imposed, and thousands have fled the villages for the cities in search of food. Maharashtra State, with more than fifty million inhabitants, is by far the worst hit area in the Indian subcontinent. Even Bombay, the capital city, has not escaped the consequences of drought. Water distribution is limited to two one-hour periods per day. In Poona, an industrial city 120 miles from Bombay, the situation is desperate. Here, a man carrying water cans walks across the dried-up bed of the River Bihma, fifteen miles from Poona. The river, spanned by a bridge at left, was once 150 yards wide and up to fifteen feet deep. The riverbed is scarred by huge holes dug by local villagers in search of water.

Indians hope for more than a ten-cent crop

Poor harvests are a way of life in central India.

"When things are good," say farmers near Saraipali, "we only get a ten-cent crop."

Actually, they call it an "eight-anna crop" which is even less than ten cents.

Of course, that's an exaggeration—but only a modest one. The plateau land of Madhya Pradesh is usually low on rainfall which makes it hard to grow even one good crop of rice a year. And when it does rain, the water runs off too quickly and doesn't really wet the soil properly.

During the last several years, rainfall has been below average. This has meant dry stream beds, thirsty cattle, and farmers with dusty fields that aren't even growing those ten-cent harvests.

To provide both immediate and long-term aid, the Mennonite Mission at Saraipali asked the Mennonite Christian Service Fellowship of India (MCSFI) for funds to build a reservoir which will catch and hold water from the rainy season and distribute it as needed during the growing season.

Farmers and their families—including wives and children—are now digging and carrying earth to shape a holding basin. They are being paid for their work which means money now to make up for the harvests lost because of drought.

The whole project is costing about $1,350.

MCC has approved $50,000 for various drought assistance projects in India. Assistance is being carried out in cooperation with MCSFI and other organizations.

Theme selected for peace film

"The way of peace is the way of Jesus" has been chosen as the theme for an inter-Mennonite peace film, to be produced in 1974.

Representatives of the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church have been planning the film, and participation by the Church of the Brethren is also possible.

Harold Regier, secretary for peace and social concerns for the General Conference, said the film would be part of a package of learning materials to be used in local congregations. Accompanying the films might be posters, games, cassette recordings, and drama ideas.

The planning committee has outlined the objectives of the film and is contacting script writers.

Target audience will be primarily those sixteen to twenty-five years old, but it is hoped the film will stimulate dialog also with those over twenty-five.

Objectives of the film include:

—to invite the viewer to consider or accept the way of peace as the way of Jesus.

—to challenge the church to be a community which, because of its loyalty to Jesus, will frequently have priorities and practices which are different from those in the larger society.

—to challenge the church to be a sharing, reconciling, witnessing community as expressed in the gospel of peace.

—to call people to a life of faithfulness to Jesus and his community and be willing to suffer rather than compromise the witness.

—to bring the church into dialog on Scripture and heritage on the issue of peace and community.

Three VS units to close

Three voluntary service units in Geary, Oklahoma; Kansas City, Kansas; and Minneapolis, Minnesota, will be terminated soon by the General Conference Commission on Home Ministries.

George Lehman, director of voluntary service, said the closing of the three units had been influenced by the overall shortage of personnel in voluntary service units, but other factors were also involved.

In Geary, Oklahoma, two volunteers had been working in a community daycare center during the past two years. In its beginning, the center had served primarily low-income black and Indian families. Now it serves mostly middle-class families with two working parents. The center is also less closely tied with the local Mennonite congregation.

In Minneapolis, volunteers have worked for several years in the Minneapolis Workhouse-Prison. However, recently there have been problems in funding the volunteers through the prison and disagreements with prison administration over philosophy of treatment of prisoners. Mr. Lehman said that if the Faith Mennonite Church in Minneapolis can design a new program for volunteers for the next year, volunteers would again be placed in Minneapolis.

The Kansas City VS unit will be phased out when the terms of the present volunteers end in the fall of 1974. General Conference VS involvement in Kansas City started when the Poverty Fund gave grants to the Crosslines program, and volunteers were also working in the Rosedale Team Ministry, of which the Rainbow Blvd. Mennonite Church is a part. Now, however, both leadership people with which the VS program worked have left Kansas City, and the local congregation has not given a strong mandate for voluntary service to continue, Mr. Lehman said. Present volunteers are relating to Terry Woodbury, a staff person with the new *ecumenikos* congregation, in which Mennonites cooperate. Mr. Lehman said the new congregation might want to relate to a voluntary service unit at some time in the future.

Applications for voluntary service are about 25 percent down from last year. Mr. Lehman did not anticipate the closing of any other voluntary service units; however, most units will probably function during the next year with a minimum of volunteers if present trends continue.

"The absence of the draft in the U.S. has had some effect on the number of applications," Mr. Lehman said. "But there are other factors, too. This is also a bad year for applications for Mennonite Central Committee (Canada)."

Taiwan congregation dedicates building

Mei-Tsun Mennonite Church, the newest Mennonite congregation in Taichung, Taiwan, has recently purchased a building which serves as sanctuary and parsonage. Dedication of the building was April 27. The congregation began meeting in the home of a deacon of the Lin Shen Road Mennonite Church in Taichung August 13, 1972. The new building is being financed partially through a U.S. $5,000 loan from Church Extension Services plus local support and gifts. Above, church members gather for prayer before entering the sanctuary for the dedication service.

Letter on peace observers languishes

A letter, originally drafted for the Conference of Mennonites in Canada in March but never sent, complimented the Canadian Government for its participation in the peace observer force in Indochina and proposed that civilians be allowed to join the team.

Written for the conference by its peace and social concerns consultant, the letter went through several drafts and much handwringing before it finally died in late May, when the Canadian Government announced that it would be pulling its men out of Vietnam by the end of July.

The portion of the letter which caused the delay was the suggestion that Canadian Mennonites would be prepared to encourage some of their members to volunteer for participation in the peace observer unit.

The letter, addressed to Mitchell Sharp and James Richardson, the external affairs and defense ministers in the Canadan Government, stated it this way:

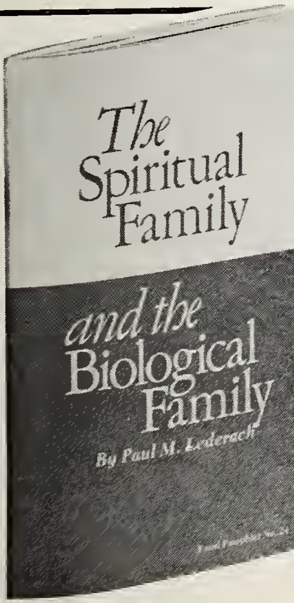
"For many of us the Vietnam conflict has long been a source of anguish and frustration. For this reason . . . we would like to know if there is anything we can do as civilians who have dedicated ourselves to peacemaking. Wouldn't it make sense to also have people on the Canadian team in Vietnam who have consistently rejected violence as a way of life and who have consistently been opposed to war? Wouldn't the presence of such civilian observers help the Vietnamese people to reach a new level of understanding? We are willing to engage in further discussion on this matter and also to nominate appropriate persons if this proposal catches your interest. . . .

"While it would be presumptuous to indicate the number of persons who could perform such a service, we are convinced that there are a number of competent, highly motivated persons who would volunteer for such an assignment. We stand ready to mobilize such persons if you would wish us to pursue this matter further."

It is too late to send the letter now. Should it have been sent when the option was still open? Are the Mennonites of Canada prepared to carry their peacemaking concerns to the point of mediating between military belligerents?

Words & deeds

Billy James Hargis is receiving assistance from an unexpected source: the National Council of Churches. Mr. Hargis, who has been involved in a decade-long struggle to retain tax exemption for his organization, is being aided by a friend-of-the-court brief from the NCC and eight Protestant churches. The brief contends that the Internal Revenue Service's power to revoke the tax-exempt status of a religious organization for carrying on "substantial" activity to influence legislation to support political candidates is unconstitutional. Mr. Hargis, who has been a persistent critic of the NCC, has expressed appreciation for the council's help, but insists that his opinion of it has not changed substantially.



"The biological family is in God's creative activity; the spiritual family is in God's redemptive activity. Both are God's, and both are in his plan."

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The Honduras Mennonite Church has organized the first Mennonite Disaster Service unit outside North America. Honduras faces three natural disaster threats every year. Floods hit the northwest area of the country in early spring. Extreme drought in the summer months is a problem for the central and eastern highlands. In fall hurricanes storm Honduras' east coast. The Mennonites in this Central American country are familiar with MDS since North American units helped with hurricane recovery in their country in 1961 and 1969. The twenty Honduras Mennonite congregations, growing out of the Eastern Mennonite Board of Missions and Charities missionary efforts, will be divided into seven MDS regions according to church locations. The Amish community at Camp Menta will also be invited to be part of the MDS effort.

A United Church of Christ resolution asking a pledge of "fair employment practices" in South Africa went down to defeat at the stockholders' meeting of Mobil Oil in Chicago recently. The United Church got 1.5 percent support, which means the measure cannot be introduced a second time. Three percent is required for resubmission of a proxy resolution. Earlier, however, the denomination's Board for World Ministries received 4.3 percent support on a challenge asking Continental Oil to postpone all oil explorations in Namibia (South-West Africa) or adjacent waters under concessions received from South Africa, which rules Namibia in violation of United Nations mandates. Much of the three-and-one-half-hour Mobil gathering was devoted to labor practices in South Africa. Last year the United Church succeeded, without a direct proxy challenge, in securing disclosure from Mobil on labor policies and salaries in South Africa, where a white minority governs a black majority. The data showed considerable divergence between white and black pay scales, and the disclosure provided the basis for the 1973 request that Mobil practice "fair employment."

The National Council of Churches, representing thirty-two Protestant and Eastern Orthodox denominations with an aggregate membership of forty-two million, has told the U.S. Congress it opposes the "tax credit" plan for providing tax aid to parochial and private schools. In a statement submitted to the House ways and means committee, which is considering proposals to divert up to $1 billion annually to parochial and private schools through a scheme of tax credit tuition reimbursements, the National Council described the tax credit plan as a "dubious fiscal device" which would stimulate discrimination along racial, cultural, ethnic, and class lines.

At least one congregation — Killarney Park Mennonite Brethren in Vancouver, British Columbia—has taken to heart recent admonitions from publishers about unauthorized copying. The church held a ceremony to burn all known copies of music that had been illegally reproduced, reports *Christianity today.* Said Pastor Bob Roxburgh: "It was a question of moral versus financial considerations. As Christians we were left with no other option."

Robert Kreider asked to continue COE assignment

Robert Kreider, Bluffton, Ohio, has been invited to continue his part-time assignment for the Department of Higher Education until August 1974.

The decision to extend the invitation for another year was made June 1-2 by the Department of Higher Education, a division of the General Conference's Commission on Education.

He would continue to work on ways in which the commission can relate to Mennonite students and Mennonite colleges and to work particularly in providing some special consultation for colleges which have requested it.

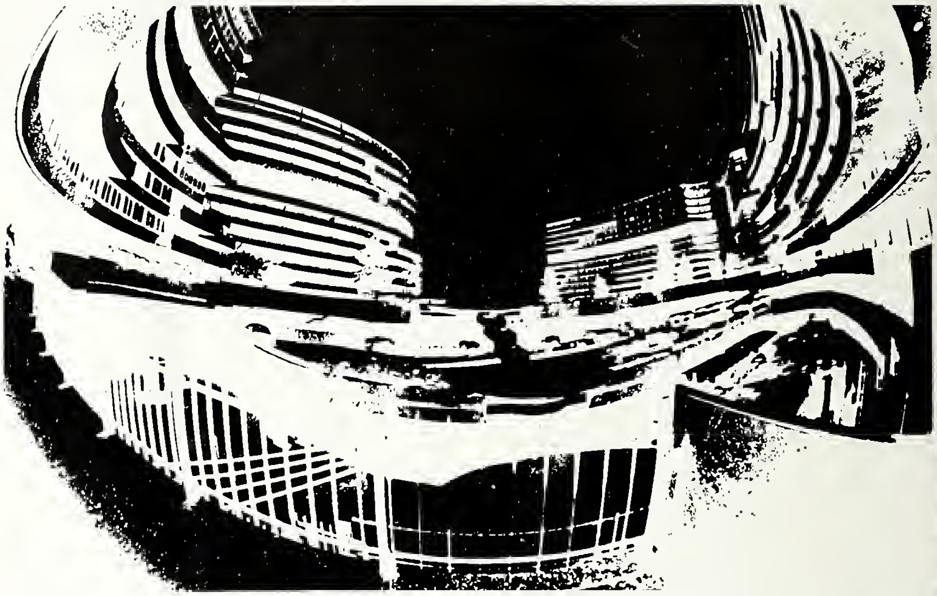
During the past year, he has been working one-fourth time for the Department of Higher Education, but this time might be increased to as much as 40 percent during the coming year.

The department also decided to begin using some of the services offered by the Board of Education of the Mennonite Church. The major service to be used would be cooperating on securing statistical reports on college and university students and students in graduate school. The Board of Education computerizes these statistics. The cooperation would begin next fall.

Watergate: the corruption of power

Delton Franz

I take my text from the eighth chapter of Nehemiah: "And Ezra the priest brought the law before the assembly—and he read it facing the square before the Water Gate—and the ears of all the people were attentive to the book of the law. . . ." Americans need to have read to them from their book of the law. The priest in this case will have to be the president. He cannot govern with authority until the Watergate case is cleared up. Our presidency has become a sort of monarchic repository of public virtue. To discover it is not virtuous would be hard to bear. John K. Jessup, on the NBC "Today" program.



It is tempting, in observing the state of corruption and deceit that has permeated the White House, to say, "a plague on all your houses," and to hold ourselves aloof in personal self-righteousness from all of the strivings of our government. But since both this nation and individuals in its government stand under the judgment of God, we do well to reflect on some of the meanings that the excesses symbolized by the Watergate have for the Christian community.

Church members in America have generally trusted their government. In the twentieth century that trust concentrated itself most zealously in the office of the president. While national leadership in a democratic system cannot govern effectively without the broad support of the people, there is equal danger when that trust becomes too casual.

The excesses of two administrations have now come under challenge. In the sixties, a growing number of citizens became alarmed by the deception practiced by the Johnson administration regarding the government's war activities in Vietnam; it provoked a serious credibility gap. But finally millions of concerned citizens forced an end to the use of United States forces in Vietnam, even though the devastation in Southeast Asia continues in other ways. Now in the seventies, the public's trust in the Office of the President has again been undermined by the two-year-long series of law-breaking and cover-up activities of which the Watergate break-in was but one minor part.

At the same time the importance of a free press, a strong Congress, and an independent judiciary has been rediscovered. The fact that these checks on abuses of power by the White House have functioned as effectively as they have is as surprising as the breadth and depth of the scandals which they have revealed. While our system has failed by allowing such a great concentration of power in one office, thus inviting abuses, it has also succeeded in exposing and correcting those abuses.

Perhaps the greatest failing which comes to light in the whole affair lies not with any aspect of our system, but with the people who have placed so much trust in the president and who have considered as subversive or unpatriotic any attempts to check his power or change his policies.

What does all of this mean for the church? What should Christians learn from the crisis this government and society are undergoing? "There are apparently thousands of American Christians who seem to hold a theory of politics appropriate to dutiful slaves in the late Roman Empire: 'The great ones in Washington know best. Our duty is to be loyal to their better judgment' " (*God's lively people,* by Mark Gibbs and T. Ralph Morton).

The lessons of history dare not be ignored. That the churches cannot afford to be silent and uninformed regarding the policies and trends in government was underscored by one of the pillars of the German Confessing Church which did resist Hitler in the 1930s. Martin Niemoeller said, "If the evangelical churches of Germany had been clearer in their own thinking about what a state could and could not do and what a Christian could and could not permit, the assumption of power by National Socialism (Nazism) would have been more effectively resisted."

While recognizing the damage that has been done to our government by this broad-scale subversion of law and order, it can be noted that some good may also emerge.

A more cautious estimate of the Office of President. Perhaps the sobering developments surrounding the president in recent months will provide a more down-to-earth appraisal of that office among the public. Certainly the church should be under no illusions about the temptation of rulers to lord it over men.

Christians especially should be sensitive to the potential of idolatry that exists when such a large part of one's security and trust is placed in one man. We should remind ourselves that our theological understanding of sin means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes. Power shared by many—the promise of a democratic system—will more often be exercised with justice and wisdom.

A renewal of public vigilance. Corruption in high places increases as the vigilance of the people decreases. Often people in the church say that being critical of presidential decisions is out of place because only he has access to the necessary information and the expertise required for crucial decisions.

The judgments of decision-makers are however, seldom determined as much by classified information or specialized knowedge as by broad world views, underlying presuppositions and basic convictions. George Reedy, special assistant to the late President Johnson, attests to this when he writes: "He (the president) must deal with those problems for which the computer offers no solution. . . . He has no guideposts other than his own philosophy and his intuition. . . . That a president has more comprehensive data available to him is true . . . but is actually irrelevant. On sweeping policy decisions . . . a president makes up his mind on the basis of the same kind of information that is available to the average citizen" (*The twilight of the presidency*).

A president's views on basic issues will more likely be shaped to take into account the interests of the dispossessed if the voices of nongovernmental groups are heard. Toward that end, the transnational, humanitarian perspective of the churches can have a leveling effect on governmental actions. This, of course, assumes that the churches will devote the time to gather the necessary facts which are available and that they recognize their own fallibility as well as that of those in power.

Watergate as a watershed in the flow of power. Some observers in Washington are seeing the Watergate affair as a true watershed in our government's history. After twenty-five years of political power flowing to the executive branch, the tide may now have turned in the relationship between the Congress and the White House.

For six years, the will of two presidents to carry on a disastrous and futile war in Indochina could not be stopped by an impotent Congress. Now, in an unprecedented move on May 11, the House of Representatives has passed an amendment that would not permit the transfer of funds to continue the bombing of Cambodia. With the Senate following suit, it is apparent that the misuse of authority in the White House has prompted the Congress to assume greater responsibility.

Whether or not the courts are able to convict all who are guilty may not be the most important consequence of what has transpired. If the poison that has fostered in our society because of the immorality within the White House can be cleansed by as full an exposure and as fair a judgment of the wrongdoers as possible, a true healing of the land might yet occur.

Hopefully the churches can assist this healing by turning from their tendency to deify the presidential office and to engage in nation worship. Now, more than ever, we must pray for national leaders. Our prayers must reflect our knowledge that God alone is sovereign and that all human action including that of the president of the United States is ultimately judged by his standards of truth, love, and justice. We must pray that leaders be given wisdom to discern the right and the courage to act on it.

Rising costs hit Jamaican poor hard

"We were never aware, in spite of all the reading we had done before we came to Jamaica, that there could be ten people living in such small shacks as we see here," report Jeffrey and Jeannie Trachsel, MCC volunteers from Indiana.

"We were never aware that so many children could go to bed hungry. We never knew that there were people so hungry they would be willing to eat stuff off the sidewalks.

"According to *Time* magazine, hometown newspapers, and BBC news, the world is at present involved in some money struggles. Such struggles always seem to affect the poor much more than the rich, since rising costs almost always mean a rise in food costs. When food costs go up, the poor have to spend proportionately more of their income to remain alive. At the rate prices are rising here, many of the people cannot afford to eat. Some incomes here are $10 a month.

"We who have been born and raised in the most prosperous nation in the world may find it hard to believe that such poverty really exists. Perhaps we can believe it, but prefer to ignore it. Or we may feel that our little bit would barely dent the surface and we let someone else worry about it. After all, we do have our own jobs, families, concerns. . . .

"We had read. We had heard. We had even seen pictures of poverty in magazines and in slide presentations of various countries. Yet, we were not aware! How could that be? How could we have been so blind, unfeeling, uncaring? How could we allow ourselves to ignore what we knew? Jamaica is not the poorest of poor countries. Conceivably there are human beings in worse shape than those we see around us all the time. To be aware is one thing. To act is quite another matter."

Seek creative literary works for anthology

Prose, poetry, short stories, and other creative literary works in English, German, or Low German are being sought for publication in a Mennonite centennial anthology.

Five prizes will be awarded by the Manitoba centennial organization's anthology committee for the best materials submitted. First prize will be $250; second, $100; and there will be three prizes of $50 each.

Materials should be sent to George Epp, Mennonite Brethren Bible College, 77 Henderson Highway, Winnipeg, Man. The deadline is October 31.

The anthology is one of the projects being undertaken by the Manitoba Mennonite centennial committee to commemorate the coming of the Mennonites to their province in 1874.

Pressure on religion seen easing in Russia

Far fewer instances of people jeering at churchgoers this year during Easter were recorded in the Soviet Union, leading some observers to declare that the USSR is easing somewhat its traditional pressure against Christians and Orthodox believers.

Michael McGuire, Moscow correspondent for the *Chicago tribune's* Press Service, said thousands of police, soldiers, and druzhniks (part-time volunteer police) stood outside churches across Russia during Orthodox Easter services partly to discourage the young from entering and partly to protect the rights of the believers to go to church.

In 1961, the Community Party set a target date of 1980—the thousandth year of Russian Christendom—as the year in which religion would be eliminated. This date is no longer mentioned.

A newspaper edited by the Communist Youth League warned that "insults, violence, and the forcible closing of churches, not only fail to reduce the number of believers but actually tend to increase the number of believers, make clandestine religious groups more widespread, and antagonize believers against the state."

REVIEW

The great reversal

The great reversal: evangelism versus social concern, *by David O. Moberg (Lippincott, Philadelphia, Pennsylvania, 1972, 194 pp., $5.95) is reviewed by Katie Funk Wiebe, a free-lance writer, Hillsboro, Kansas.*

IF SOME CHRISTIANS seem slow to grasp the social implications of the gospel, this failing is not going unnoticed. Within evangelicalism, voices are being raised in self-criticism over the gap between words and deeds, theory and practice. The division between traditional evangelism, which stresses preaching and personal evangelism, and social concern and action is unscriptural and must be brought together.

Mr. Moberg, writing as an evangelical social scientist, speaks to all Christians, but he raises his voice loudest when he addresses evangelicals. Erase the false dichotomy which has developed between the evangelical wing of the church and the social gospelers, he says, for it has led only to name calling and the denial of the other's contribution. Recognize that Christ ministered to the whole man, not only to his soul or to his body.

"The great reversal," a term coined by historian Timothy L. Smith, refers to the switchback evangelicals made in the early part of this century from evangelical social concern to individualism. The early church, both in England and America, was noted for its social involvement, establishing welfare societies such as the Salvation Army, schools for immigrants, homes for unwed mothers, city missions, and agencies to help the poor, the sick, prisoners, and other needy. The church supported legislation to bring about social justice.

Then came the great reversal. The social gospel became linked with liberal theology, and evangelicals, anxious to separate themselves from this group, separated themselves from social action also in order to get "back to first principles." The present controversy is in essence a continuation of the modernist-fundamentalist disagreement.

Great revivalist preachers like Moody and Sunday preached that social reform began with the individual, not with society. As the liberal wing dropped the responsibility of preaching the gospel, the evangelicals felt a greater pressure to do so. The gap widened.

Other factors entered the picture, separating evangelicals from social concern. America has always been characterized by strong individualism, writes Mr. Moberg, and the individualistic approach to Christianity seemed to fit the major themes of American culture much better than working with social orders. It became easy to see Americanism as being synonymous with Christianity.

As conservative Christians became more closely conformed to American culture and its goals of prosperity and success, they found it harder to see evil as inherent in society and its systems, and something which must be changed.

But, writes Mr. Moberg, evangelicals are waking up—a little late. It is hard for them to admit that social concern belongs with the gospel, but by studying the Scriptures and present situations, they are acceding to this truth. The great reversal is being reversed.

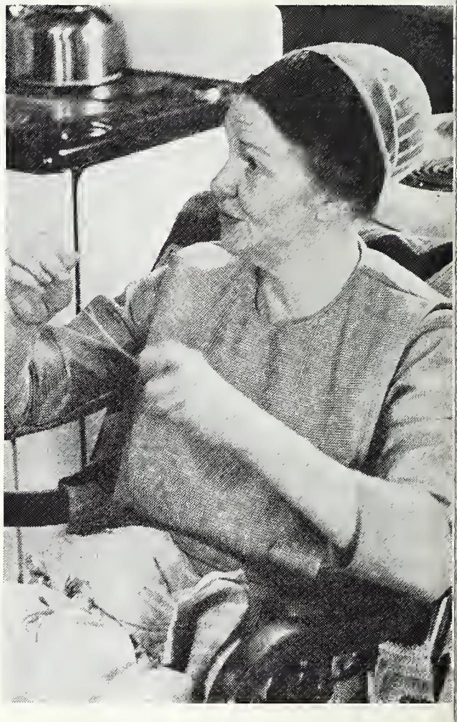
David Moberg's approach to the problem is rational and coolheaded. The social gospelers can't do the job without including Christ's message of redemption. The evangelicals can't do it by spiritual scalp hunting. Both need each other. Both should realize that welfare—helping the victims of social problems and corporate evil—is not the same as eliminating the source of the misery. It must be evangelism plus welfare plus working toward social justice.

A worthwhile chapter bringing new light to the current discussion is "Do evangelicals lack social concern?" (read compassion and love for social concern). Research leans in the negative direction. Strong piety does not necessarily mean love for one's neighbor. He includes a chapter on "social sin" with some support from Scripture to prove this neglected aspect of evangelical theology.

Because of the recent development of social work programs in Mennonite colleges, readers will find his discussion of social welfare and evangelism helpful.

The book carries a heavy load of footnotes and quoted material, plus an index and critical bibliography, yet remains very readable for the lay person.

Evangelicals began with social concern. Why did they stop? This book answers the question and points the way back. The great Christian word is "and"—evangelism *and* social concern.



Motion picture opens in Lancaster

The people of Lancaster, Pennsylvania, had a special ten-day preview of the film version of Happy as the grass is green *June 15-24. The thirty-one showings during this reserved-seat engagement were arranged by California producer Burt Martin as a special gesture to the hundreds of Lancastrians who helped make the film of this Merle Good novel possible.* Happy as the grass is green *stars Geraldine Page (above), Pat Hingle, Graham Beckel, and several Mennonite actors. The story, set in Lancaster, is based on Mr. Good's novel published by Herald Press. Mr. Good served as the film's associate producer. The film is scheduled to be released nationally in the near future.*

MEDITATION

Of holy days and holidays

Paraphrases of Psalm 122

I WAS GLAD when they said unto me,
"Let us go north to our cottage";
For the winter is over,
the grass is green,
the flowers are blooming,
and the fish and the mosquitoes are biting.
And now we are here
on the little-traveled path that leads to our cottage.
Our cottage is nature preserved,
as God arranged it in creation.
This is where we come,
we and others of common faith,
to worship in the sun, under the shade tree,
in the clean air, and beside the clear water,
as God meant it to be.
This is where the law of nature reigns supreme,
uncluttered by man's creations.
Pray for the preservation of cottage country.
May those who love the wilderness prosper.
May it be preserved as it is,
safe for our weekend escapes from *progress*.
For the sake of our neighbors and family,
I say to my cottage:
"May silence be always around you."
For the sake of God's wilderness cathedral,
I pray for tranquillity.

I WAS GLAD when they said unto me,
"Let us go to the peninsula to Grandma's house,
for the weekend is upon us,
and the cherry trees are in blossom."
And suddenly here we are,
our feet on the soft grass in Grandma's backyard,
with the fragrance all around,
and the buns with jam waiting on the kitchen table.
Our family is in its haven,
bound tightly together by ties of blood and kinship.
This is where we love to come
with our children as often as possible
to give our thanks to our parents,
as God expects children to do.
This is where we are accepted as we are,
and loved in spite of our misdeeds.
Pray for the peace of the family.
May those who honor their parents prosper.
May there be pleasant memories inside these four walls,
and loving care all your days.
For the sake of my children and their children,
I say to Grandpa and Grandma,
"May it be well with you as long as you live.
May health and strength be yours
as long as God gives you breath."

Darrell Fast

Contents

Missionary goals in the New Testament church 410
A home for Stevie 413
News 415
The great reversal 422
Of holy days and holidays 423
A hankering for rainbows 424
One world, or none 424

COVER

Baker Lake in Washington state's North Cascades.

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Darrell Fast's paraphrases of Psalm 122 are two of four that he used in a service at the United Mennonite Church, Toronto, a congregation which he serves as pastor.

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A hankering for rainbows

WHERE have all the rainbows gone?

The clouds of judgment are rolling in, dark and ominous, smelling of impending storm and terrifying cloudburst. The sun's rays seem incapable of penetrating the heavy gloom to emblazon the leaden sky once more with a colorful and surprising bow of hope.

Do you not see the clouds churning over our land? They are heavy with the stink of our pollution. They carry the sacrificial smoke of the bodies of countless innocents whose flesh has been seared on the altar of our wars. They contain the sweet, deadening incense which we are burning to our nationalist and suburban gods. They are laden with the putrid odor of our inability to become morally outraged even at such colossal political wrongdoings as the Watergate affair. They are gray with the exhaust fumes of our pampered cars and the excrement of our industry.

Do you not hear the wailing of the storm warning? An economic recession is howling in toward our shores. Will our recently revived interest in the programs of the institutional church be strong enough to withstand a downturn in our prosperity? Will our faith remain firm in the face of the belt-tightening in our standard of living which is sure to come?

Don't blame God for the storm that is threatening to engulf us. It is clearly a judgment that we are wreaking upon ourselves. While there is yet time, let us do an about-face. The word from the Lord is, "Repent!" Let us turn from the gods of the marketplace and the public relations office, from the deities of technology and "defense," to the one true living God. He does not promise economic prosperity or an end to the energy crisis, nor does he offer an easy way out of the Watergate mire, but he does assure us that those who are obedient to his lordship will be called his people, and they will see his glorious rainbow splashed across the somber sky. LK

One world, or none

When I turn off the 11 o'clock news,
I glance at my watch
and yawn, and it's off to bed.
Nothing wrong with that.
But what about those babies
crying motherless
outside the Cambodian village?
The vacant stare
of the Appalachian coal miner
with only memories of a job?
The people subsisting on
Indian reservations in Canada
and the United States,
strangers in their own land.
The resettlement areas of South Africa.
The prisons of Brazil—
They are part of my family.
How will they sleep tonight?
Let me use
what little voice and power I have
to speak and act on their behalf.
For we have but one world, Lord,
or none at all. Amen.

Adapted from Christopher news notes

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:27 JULY 10, 1973

AFTER THE CEASE-FIRE: WHICH WAY TO PEACE?

Not Yet Peace

William Keeney

North Americans may be tempted to believe that because a cease-fire has been declared in Vietnam, because U.S. troops have been withdrawn, and because the POWs have returned home, peace has arrived. We may be tempted to relax and assume that the peacemaking tasks are done and we can forget about Indochina. But a number of unfinished items remain for the peacemaker.

Amnesty. Although the POWs are now home from Indochina, the American people have not been willing to grant amnesty to those who for reasons of conscience violated the law. These men may be in exile, in prison, or suffering loss of certain civil rights because they found the Vietnam War abhorrent and could not cooperate with the system which perpetuated its harm upon mankind.

Amnesty does not call for dismissing the consequences of all violations against the law, as some would imply. Amnesty is a practice with abundant precedent in American history. It has been granted even to those who took up arms against the government. It should be granted now to those who refused to take up arms in what they believed to be an unjust, immoral, and illegal war.

The draft. In January Melvin Laird announced that drafting of all except medical personnel into the U.S. Armed Forces was being suspended. We all heaved a sigh of relief that young men need no longer have their lives arbitrarily disrupted.

We should not, however, assume that the draft can now be forgotten. The draft machinery remains and could be used again very quickly. On March 10 the list of priority numbers for those who may be drafted in 1974 was published in the newspapers.

The Selective Service Act did not expire on June 30. Only the president's power to induct without congressional approval expired then. The Selective Service System itself will continue (with a budget of $55 million for 1974) unless Congress acts to repeal the Selective Service Act or cuts off funds as anti-draft groups are urging. Unless these efforts are successful, registration and classification will continue. As long as these continue, new draft law violators will be generated because some will refuse to cooperate.

In addition, there are some indications that a new push is under way to institute some form of national service, which could include women as well as men, especially if the equal rights amendment becomes law. Even if in the present circumstances such a system might only be for civilian service, it could readily be transformed into a universal military service system. National service is in any case a system for involuntary servitude even if started for beneficial ends.

Political prisoners. Christians should be concerned not only about people close to them. We should remain sensitive to suffering people anywhere. People imprisoned in South Vietnam for political reasons are a group about whom we should continue to be aware.

The Thieu Government, quite apparently with the awareness and at least tacit consent of the American Government, has jailed thousands. Estimates run from tens of thousands to two hundred thousand political prisoners. They are frequently held with no charge, no sentence, and under poor conditions. The infamous tiger cages are only some of the worst practices.

The war goes on. A cease-fire and withdrawal of American forces do not mean that the war is over or that Americans are no longer involved.

1. *Military machinery.* In the closing months before the cease-fire, the United States moved to provide enough military hardware to assure that the South Vietnamese Government could carry on the war. Airplanes from American bases all over the world were flown into Vietnam to make it the third largest air power in the world. We can be assured that American dollars will continue to supply assistance for these planes to be used in pursuit of the war.

2. *Personnel for the war.* While the men in uniform are being withdrawn from South Vietnam, many are not coming home. A sizable force still remains in the area, though not on South Vietnamese territory. One report notes that 45,000 are located in Thailand, for example. Others are kept on carriers or at bases where they can readily be called back to duty should it be deemed necessary. Still others are taking off the uniform and being recruited as civilians to go back to Southeast Asia to do the same jobs. These previous soldiers turned civilians will train South Vietnamese to use American military hardware. They are still paid with U.S. dollars.

3. *Dollars for the war.* Hopes were high that once America quit pouring billions of dollars into Vietnam, money would be released to tackle some of the domestic problems. We are now told that the military budget will not go down, but up. Some of the reasons are that the military hardware given to South Vietnam will be replaced, no doubt at higher cost than that which was given away. It costs more to hire civilians to carry on the war covertly than it does to do it with conscripts. And, of course, the military has an insatiable appetite for bigger and better means of destruction.

4. *Deaths of the war.* American men are no longer dying in Vietnam, but the dying goes on. Our bombs have been falling on Cambodia at an unprecedented rate. The Vietnamese continue killing in their country with United States aid. Some figure that the number of Vietnamese dying has gone up as each side seeks to establish control over territory to gain power for the political struggle yet to come. Much of the death can be attributed to American supplies if not to American men.

The call for acts of reconciliation and reconstruction. The cease-fire could not heal Vietnam even if it were a true cease-fire. It can only slow the increase of harm. The tragic consequences of war

No peace yet. A Cambodian woman clasps her hands in a prayerful attitude as she stands amid the ruins of her bombed-out home in a village some twenty miles south of Phnom Penh.

on a people, a society, a culture, a land remain.

The cease-fire does not rebuild the homes, the schools, the hospitals, and the factories destroyed by more explosive power than was dumped on all of Europe and Asia in World War II.

The cease-fire does not provide for the fruit of legitimate and illegitimate unions of American and Vietnamese men and women. Their babies are not brought back here, nor are they cared for or wanted in Vietnam. Women who served as wives were not taken responsibly "until death do us part" but are abandoned to their own resources as the troops come home.

The cease-fire does not provide jobs for those Vietnamese who came to depend on the Americans for their livelihood. They will now be thrown back on a war-inflated economy. The social and economic problems of Vietnam remain to be solved.

Christians with compassion and a desire for reconciliation will want to contribute to reconstruction of the country which has suffered so deeply. Now is not the time to forget the Vietnamese, nor to erase the war from our memory. Rather it is time for us to support efforts of reconstruction urging the government to invest in peace as it has in war. It is time for us to contribute to church agencies in their works of reconciliation.

Love will continue to labor to overcome the effects of evil even when self-interest is no longer directly affected. Those who are merely antiwar can relax their efforts once the fighting stops and the troops come home.

Christian peacemakers will know that they must continue to persevere in overcoming evil:

—with acts of amnesty for those who are still considered criminal,

—with determination to remove the draft which makes wars so much easier,

—with concern that the political prisoners be set free,

—with efforts to turn the swords into plowshares and to move the cease-fire on to real peace,

—with acts of reconstruction and reconciliation so that the wounds of war may be bound up and healed.

Peace does not come by chance. It comes because peacemakers under the lordship of Christ make it happen in conformity to his will.

The 500 U.S. POWs attracted national attention and sympathy when they came home, but thousands of other Vietnam veterans received only an indifferent shrug when they returned. Family and community hostility, job discrimination, unemployment, and the inability to pay for a college education are a few of the realities that they are facing.

Walton Hackman

THE VETERAN-ANOTHER VICTIM

THE VIETNAM VETERAN'S WORLD is like Humpty Dumpty—it can't be put back together again. As a youngster he learned from his parents that when he grew up he would be a doctor or lawyer or possibly even president of the country. But now that he has reached the age when he might begin such a promising profession, there is not even the remotest hope. Finding any job seems impossible.

Only five years ago life seemed beautiful and filled with opportunities. Now life holds no promise. The chances of veterans continuing their education are remote and jobs are scarce. Many of the men do not feel that they are accepted by their former friends and neighbors. Often there is open hostility toward them. The veteran needs constantly to suppress the feeling that he has no purpose in life.

Only forty-eight months ago these same men read recruitment posters which told them, "The Army wants to join you," and "Join the Navy and see the world." It didn't seem to work out that way. The men first began to sense something was wrong when the promises of the recruiting officer were not fulfilled. Instead of seeing the world they saw boot camp. Their only discovery was that they had a one-way ticket to Vietnam. The real troubles started in Vietnam—drugs, prostitution, and disbelief about what the United States was doing there.

Uncertain about who the enemy was, not convinced that they wanted to give their lives for whatever it was that was being defended in Vietnam, and angry that they had been misled to believe that they had some choice in the type of service they would perform, they too became victims of the war. Many GIs carry immeasurable guilt resulting from participation in military operations they opposed. But because they were eligible for military service between August 1964 and December 1972, they couldn't follow their pursuits of happiness as guaranteed by the Declaration of Independence.

For many Vietnam veterans, returning home was a shock comparable to suddenly cutting off the warm water during a comfortable shower. There were no victory parades, no celebrations, and, in most cases, no recognition of their return. The war had split the nation, divided communities, alienated friends, and established tragic divisions within families. The nation clearly wanted to forget that Vietnam ever happened. Only then did it become apparent to the veterans that they had been the sacrifice.

The televised arrival of the 500 prisoners of war was punctuated with cheers and accolades of praise. There was a personal reception by national television in the homes of most North Americans for the returned POWs. But what of the 25,000 shattered men who left their strength in a distant battlefield? Only an ominous silence awaited them.

One veteran in a hospital ward said, "When I saw the POWs, I cried. I cried out of self-pity. I remember getting off the plane when I returned, and nobody met me. I envied the prisoners because they could walk. They were prisoners for five years and eight years, but I am a prisoner to this wheelchair."

A U.S. senator on the Senate floor said of the veterans' plight:

"Almost three million Americans fought in Southeast Asia. Five hundred came home in the bright lights of television from the jails of North Vietnam. But 50,000 others came home in coffins—not to the cheers of a grateful country, but to the bitter tears of families. And hundreds of thousands have come home to a dark night of frustration and deprivation. They are free from the dangers of war, but not from the indifference of peace. They are condemned to undergo (drug) addiction, to forego education, go without employment. They are among the best of America's young, but often haven't received adequate medical care or treatment for drug addiction. The nation found them when it needed them, but now that we don't need them, they can't find the help they need from the nation. They are fathers and sons, veterans and citizens—and they are also the prisoners of peace."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Our leaders swore that they would never abandon the prisoners of war. But they have neglected the prisoners of peace.

A study of St. Louis employers made by students at Southern Illinois University shows that many employers are reluctant to hire Vietnam era veterans "because of an image of a drug-using, child-murdering hippie." Whatever the reasons, Vietnam veterans are surely discriminated against in employment. Over 300,000 of these men between twenty and twenty-nine were unemployed at the beginning of 1973.

As distressing as these figures are, they reflect only the technically unemployed veteran—the veteran who is registered at the employment office. These statistics do not include the tens of thousands of others who have never registered or who have given up on public employment agencies. A Harris survey in 1972 indicated that the national unemployment rate among Vietnam veterans at the time was between 11 and 15 percent, with figures as high as 21 percent for nonwhite veterans and 31 percent for those who were not high school graduates.

One quarter of all Vietnam era veterans do not have a high school diploma. Of those, less than 12 percent use the GI bill to pursue further education or training. A WW II veteran interviewed recently on CBS television series on the plight of the Vietnam veteran said:

"In the old days (WW II) of the $75 a month that I received and the tuition, I wound up with almost $1,400 a year, and I could go to the best college in the land, Harvard, and still have $100 a month pocket money. Today the Vietnam veteran gets about $1,980 a year and he just can't cut the mustard. He cannot pay half the tuition, let alone his subsistence."

The veteran enrollment at Harvard College in 1947-48 was 3,300 out of a total student population of 5,600. In 1972, Harvard College enrolled 89 veterans out of a total of 6,000 students. With full tuition (including room and board) at most Mennonite colleges approaching $3,000 per year, veterans would also be excluded.

Many Mennonites might at first react negatively toward Vietnam War veterans, many of whom volunteered their services, though some were drafted against their wishes. But none of us can dismiss lightly our obligation to those whose lives have been severely or permanently damaged as a result of the Indochina War. Except in a few cases, the churches have ignored the Vietnam era veteran. This is of course understandable. The people in the Christian churches of North America have also been affected by the polarization and disjunctions created by the war. Many want to forget Vietnam and everything associated with it. But the demands of the gospel to love one's neighbor as one's self will not permit Christians to ignore this part of binding up the wounds of war.

LAY HOLD GENTLY

Elizabeth Searle Lamb

elusive
as a flake
of rust
from the
unused
plowshare
and as
indistinct
as the
melody
unheard
until
it ceases,
do not
lay hold
of peace
too roughly

let it be

let it
be

THE GOSPEL—DOWN BUT NOT OUT

Luke Martin

THE MENNONITE CHURCH has heard voices suggesting that United States involvement in Vietnam made impossible any meaningful proclamation of the gospel. More voices have said that, in spite of the problems, Christian compassion called for the sharing of the Christian word and deed. While I support this view, I believe there are several issues the church cannot ignore as it seeks to witness in Vietnam.

One of these is the foreignness of the gospel. The Christian message was first preached in Vietnam in the seventeenth century by Jesuit missionaries. Later missionary work was carried out by various French orders. Today when over 10 percent of the population is part of the Catholic community, many still refer to Catholic Christianity as the western (or French) religion. Protestant missionaries have been in Vietnam for only sixty years. Some observers refer to evangelical Christianity as the American religion.

Another issue is the entanglement of the Christian gospel with political and military power. Some French missionaries encouraged French involvement in Indochina. Persecution of missionaries and Vietnamese Christians provided the context for France to intervene in the nineteenth century.

French control over Indochina meant preferential treatment for the Catholic Church. The church received large tracts of land when poor peasants defaulted loans. Writing in 1924, Ho Chi Minh said the Vietnamese peasant "is crucified on the bayonet of capitalist civilization and on the cross of prostituted Christianity." Even into the era of Ngo Dinh Diem, the church had great political power. Conversion to Catholicism was the only sure way to advancement for military officers and civil servants. All officer trainees were required to attend mass.

Some Vietnamese have seen a direct relationship between Protestant missionary activity (mainly from the United States) and American intervention in Vietnam.

Some Protestant missionaries have tried to be discreet in not involving themselves in political issues, but most have supported American intervention. Many preferred a more aggressive military policy believing it would have led to a rapid defeat of the insurgents. A few years ago one missionary privately stated that the American president should "stand up and tell the world that God is on our side." This, he said, would lead to a rapid conclusion to the war.

Francis Cardinal Spellman made yearly visits to the American "soldiers of Christ." Billy Graham also made visits to the GIs, yet he has always insisted that his was a spiritual ministry without political significance.

The Christian churches have been generally identified with an anti-Communist position. This has attracted some Vietnamese to the church. But it is repulsive to others. An anti-Communist student imprisoned for protesting government injustice told bitterly of one minister preaching to them with apparent unconcern about the issues of justice of which the gospel also speaks. A Vietnamese Christian trying to present the gospel was rejected by a young man who said, "You are just part of America's plan to take over our country."

The overwhelmingly destructive United States military power compounded the problem. Millions of innocents suffered from this power. American officials expected Christian relief agencies to contribute to United States political objectives. Occasionally these agencies were asked in advance to commit relief assistance for refugees the United States forces were planning to "generate."

Some Americans have seen United States involvement in Vietnam as an opportunity to advance the cause of the gospel. GI construction of orphanages is cited as one illustration. One devoted GI serving on an aircraft carrier in the Tonkin Gulf requested gospel tracts and Bible portions to send with jet aircraft as they flew on their missions over North Vietnam. He said he was concerned for the salvation of the people! A Vietnamese evangelical church leader, however, said United States intervention has hindered the spread of the gospel.

How should the church today respond in light of what has happened? We are grateful that the Vietnamese people and leaders on both sides of the conflict have frequently seen the church ministering to human needs. A witness to the gospel of Christ is needed in Vietnam. The alternative to a prostituted gospel is not simply to withhold the gospel. The gospel of Christ must be presented and received as good news. I believe American Christians can have a part in this. It is essential that we join with Christians from other nations to proclaim the gospel. Perhaps the true "offense of the gospel" will then become visible—repentance and the way of the cross. The Christian church dare not construct artificial barriers to the gospel.

The Christian witness in Vietnam has been damaged by the church's complicity in the war, says Luke Martin, but the gospel must continue to be presented in that country despite past mistakes.

NEWS

Live bombs lie waiting for Viet farmers

Earl Martin, a former MCC volunteer in Vietnam (1966-69), describes the huge problem which undetonated munitions pose in Vietnam.

As Vietnamese refugees begin to trickle back to their farms in the countryside, they are facing a serious threat of injury or death from fields littered with volatile garbage—live bombs, dud artillery shells, and undetonated mines and booby traps. Already some farmers have been killed upon return to their homes.

If, as the U.S. Defense Department estimates, only 1 to 2 percent (other military personnel estimate 10 percent) of ground and air munitions fail to explode, the people of Indochina will have to contend with *two to four million* individual bombs, artillery shells, and mortar rounds in their fields and forests.

Unexploded "pineapple bombs" litter the Vietnamese countryside. Small pellets, intended to maim or kill its victims, are fired by this antipersonal bomb when it explodes.

No reliable estimates are available for the amounts of explosives used by the armed forces of North Vietnam and by the Provisional Revolutionary Government (PRG), commonly known as the Viet Cong. The amount is generally believed to be far less than that used by the United States and Saigon, who had a virtually unlimited arsenal.

One weapon Vietnamese farmers will encounter for generations is the antipersonnel bomb. This bomb, designed not to destroy buildings but to kill or injure people, consists of a large "mother bomb" which bursts in midair dispersing 500 baseball-sized bomblets. These bomblets will spew out several hundred steel pellets in all directions when detonated.

The technical problems involved in a systematic defusing of the Vietnamese countryside would be formidable. The operations consist of detecting, uncovering, and disarming the shells. Detection alone is not simple. Magnetometers, the most sophisticated detection instruments, usually cannot distinguish an unexploded bomb from metal shreds. Wherever duds exist, exploded shrapnel is also plentiful. The most effective way to discover much of the unexploded ordnance will likely be visual sighting, although the human eye cannot see what lies below the soil. Since it is dangerous to disturb explosives equipped with a fuse, each bomb sighted will have to be detonated where it is.

There is speculation that intense heat from burning off the fields during the dry season may trigger some of the smaller mines or antipersonnel explosives. There is less hope that this process would detonate larger or buried ordnances. Explosives designed to ignite electrically or by sharp pressure also may be unaffected by heat.

During the war, huge bulldozers called Rome plows were sometimes driven back and forth through fields to detonate booby traps. This method may be feasible for cleaning up farm lands, but would be impossible in wooded areas. The bulldozers and their operator would also be vulnerable to large bombs.

Since the United States military has trained some personnel in the Army of Vietnam (ARVN) in ordnance disposal, the Defense Department now says the ARVN must take care of the live ordnance. Just how enthusiastically the ARVN will tackle the job is open to serious question. In addition to the high risk and the reputed lack of motivation of the ARVN troops, there are political reasons which diminish the prospects of the Saigon Government dispatching teams to the rural areas. Many of the regions hit hardest by American bombing and artillery were those under the control of the PRG. The authorities in Saigon have little interest in seeing refugees return to areas under strong PRG influence. Failing to clear the fields and villages of dangerous weapons is one way of discouraging such refugee movement.

Consultation in India probes peace, segregation

A peace consultation was held in India recently, sponsored by Mennonite Literature and Radio Council.

The group that attended the meeting at the Korba Mennonite Church was purposely small, but represented a cross section of the Christian community. Among those who attended were three pastors, five teachers, three missionaries, and four laymen. Three of the group came from non-Mennonite background.

"What is peace?" Someone answered that it was brotherly love. Someone else pointed out that there are two aspects to peace—peace within oneself and outer peace.

Other questions included: "Is the church the symbol of peace?" and "What are the causes of disturbances in the church?"

The term "segregation" was also explored. Someone said, "Oh yes, the church in certain parts of India practices that. Where people become Christians in groups, we find a 'fisherman's church' or a 'Sudra (low caste) church.' " There was also a tendency to equate denominationalism with segregation. *Ruth Ratzlaff*

Pacific District congregations share reports

Small groups at the Pacific District Conference discuss "church keys," short reports from congregations in the district on successes and problems in evangelism, outreach, worship, and Christian education.

Instead of one conference speaker, the Pacific District Conference this year had twenty conference speakers—twenty lay persons and pastors telling what was happening in their congregations.

The theme for the 1973 conference—held June 14-17 in Dallas, Oregon—was "Church keys."

The theme, explained conference president Paul N. Roth of Canby, Oregon, referred to several "keys": Key 73, the keys to church life, and the keys to outreach and service.

Basic format for the conference consisted of committee reports, the "church keys" (eight-minute reports from half a dozen congregations per session), then small-group discussions on the reports. The agenda was so tight, however, that the small-group discussions often shrank from the scheduled twenty minutes to five.

Among the church keys reported were:

—Bethel Mennonite Church, Santa Fe Springs, California, has seen a 25 percent increase in attendance recently since it began concentrating on families rather than children primarily.

—Only 30 percent of the members of Calvary Mennonite Church, Aurora, Oregon, are of ethnic Mennonite origin.

—Emmanuel Mennonite Church near Salem, Oregon, has started six cottage Bible study and prayer meetings during Key 73 and sponsors a community kindergarten.

—First Mennonite Church, Reedley, California, reported on innovative methods in youth Sunday school classes and the presentation of a play on Jeremiah in a Sunday morning service.

—Glendale Mennonite Church, Lynden, Washington, helped with a barn raising, distributed New Testaments, and started home Bible studies to reach neighbors.

—Grace Mennonite Church, Dallas, Oregon, has a kindergarten and nursery school in its building.

—Menno Mennonite Church, Ritzville, Washington, is in an area of declining population and has an increasing proportion of nonresident members.

—Mennonite Community Church, Fresno, California, has experimented with a few contemporary worship services, and sponsors draft counseling and a boys' club.

—South Seattle (Washington) Mennonite Church, draws its members from several surrounding towns. Services are informal, with high participation from the members.

—Orange County Mennonite Fellowship, Orange, California, meets in the home of pastor John Kreider, "the center for worship, teaching, fun, and counseling."

The Orange County Fellowship, a joint Mennonite Church-General Conference congregation, was accepted as a member of the Pacific District Conference at the 1973 sessions. Started in 1970, it now has twelve members. About sixty people are involved in activities of the congregation, such as worship, Bible studies, and community good news clubs.

The addition of the Orange Mennonite Fellowship brings the total number of churches in the scattered Pacific District Conference to twenty-one.

Among budget changes approved were $1,400 for the new voluntary service unit in Portland, $600 to help small congregations participate in the Evangelism-in-Depth program, and deletion of a $500 scholarship for students preparing for Christian service or ministry, since there have been no applications for the scholarship in the last several years.

Reelected were Paul N. Roth, president; Alvin Friesen, Reedley, California, secretary; and Lois Balzer, Portland, Oregon, treasurer. Ted Fast, Dallas, Oregon, was elected vice-president.

Tucson church planting to begin

Nathan and Deborah Oglesby, recently students at Eastern Mennonite College, Harrisonburg, Virginia, will go to Tucson, Arizona, this summer to start a Mennonite congregation.

The project is being sponsored jointly by the Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church.

The project has been under consideration by the two conferences for about eight years.

The Pacific District Conference home missions committee reported that each year, on the average, four to five Mennonite families move into Tucson.

At its June 14-17 meeting, the Pacific District Conference voted to "affirm its desire to establish an Anabaptist-evangelical witness in Tucson, Arizona, through church planting" and to assist financially through congregational and individual contributions, even though money for the Tucson work is not included in the district's missions budget.

Amendments to conference bylaws proposed

Changes in the bylaws of the General Conference Mennonite Church — including two new divisions, seminary representation on the General Board, and a new title for a commission — have been recommended by the conference's constitution committee.

Recommendations of the committee, which met in Newton, Kansas, June 11-12, will be reviewed by the General Board at its August meeting and by all boards and commissions before or during the February Council of Commissions. Final action will come at next February's General Board meeting. Bylaws may be amended by the General Board without action by the total General Conference.

The constitution committee agreed to establish a Division of Personnel and Ministry, which would cover the functions of the present offices of personnel and ministerial placement. The 1968 constitution places the function of ministerial placement under the Commission on Home Ministries, but ministerial placement has actually been operating under the General Board. The change would not involve more structure or additional personnel. Division members would be appointed.

In deciding for the new division, committee members said, If it is important to have a division to deal with money and property (the Division of Administration), it is more important to have a division that deals with people.

The committee also wants the General Board to implement the Division of Communication, called for in the 1968 constitution, but never established.

Initially the division would assume the direction of two conference periodicals, *The Mennonite* and *Der Bote*, and the news service. The stewardship office would not be included in the division. Division members, to be appointed by the General Board, would assume the functions of the present editorial committees for the two publications. No new staff is contemplated.

The committee also recommends that the Mennonite Biblical Seminary board of trustees be asked to name one voting representative to the General Board. This recommendation is in keeping with the recommendation of an ad hoc committee of seminary and conference staff.

At present, the General Board sets the budget for the seminary and its pro rata share of undesignated funds, but the seminary has no voting voice.

The committee did not feel, however, that the Women's Missionary Association should name voting members to the three commissions. Since the 1972 Council of Commissions, WMA representatives to some of the commissions have temporarily had the vote.

It is bad policy for any interest group to have special representation on the commissions, the committee said.

The committee did recommend to the conference's nominating committee that more women should be included on the ballot to be presented at the 1974 General Conference.

Two title changes have also been proposed. Recommended is a change for the Commission on Home Ministries to "Commission on Home Mission."

The committee said that the title should be consistent with that of the Commission on Overseas Mission and that, in the minds of many people, the word "mission" still has great meaning and emotional weight, while "ministries" is a relatively colorless term.

The committee also considered changing Heinz Janzen's title from "general secretary" to "conference coordinator." This change is the only one which affects the constitution itself and would require ratification by the General Conference.

In other action, the committee agreed:

—that the Division of Administration should simplify its bylaws, which run to 2½ pages, compared to one paragraph for the Commission on Overseas Mission.

—that the Commission on Education and the Commission on Home Ministries should not unite at this point. Both already have a large task, the committee said, and the energy needed to combine them would be so great, staff would not have time to do their jobs.

—that there should be no constitutional change regarding relationships with the Conference of Mennonites in Canada. The committee encouraged the General Board to work with the Canadian Conference for greater effectiveness.

—that the conference needs to theologize more about what it is doing. But there was no agreement on how this should be structured in the conference.

Members of the constitution committee are Elmer Friesen, minister of the Alberta Mennonite Church, Portland, Oregon; Jake Hildebrand, attorney in St. Catharines, Ontario; and Ronald Krehbiel, minister of the Alexanderwohl Mennonite Church, Goessel, Kansas.

Uruguay seminary professor freed

Miguel Brun, professor at the Mennonite seminary in Montevideo, Uruguay, has been released from prison after more than a year of confinement.

His wife, Katia (Angelica), is also expected to be released soon.

Ernst Harder, another professor at the seminary, wrote June 7 that Mr. Brun had been freed June 5 from the Institution of Military Detention in the City of Liberty. The Bruns had been arrested May 20 and 21, 1972, for allegedly giving aid to Tupamaro guerrillas, who oppose the Uruguay Government.

They were held until August 12, 1972, without charge.

Mr. Brun's freedom is provisional. His family was required to deposit a bond, and he must present himself in the military prison every fifteen days. He is not allowed to travel outside the capital city of Montevideo without permission. Twelve other men were released at the same time.

Release documents for Mrs. Brun have been signed by the judge and several military officials, and the final documents are expected to be completed soon.

Mr. Harder said Mr. Brun has shared some of his prison experiences with the seminary community at an assembly period, and his preliminary information concurred with earlier reports received while he was in prison.

Mr. Brun said neither he nor his wife have ever been Tupamaros. The only commitment he had had was to share his Christian testimony of peace and reconciliation with some of the Tupamaro leaders.

Mr. Harder said that Mr. Brun had suffered much at the beginning af his imprisonment, but more details could not be written at the moment in order not to jeopardize Mr. Brun's parole.

Future plans for the Bruns have not yet been decided.

Mrs. Brun was a professor at Crandon Institute, a secondary school. The Bruns are Methodists.

Estimates are that more than 3,000 Uruguayans have been imprisoned under similar conditions.

Manitoba camp developments get go-ahead

The Conference of Mennonites in Manitoba has set the wheels in motion to expand its camping program substantially during the next few years.

Meeting in Winnipeg for a special one-day convention June 16 to complete the business it was unable to finish at its annual sessions in February, the provincial conference approved a series of eight recommendations concerning its camps.

The decisions it reached mean that the three existing camps—Camp Koinonia in southwestern Manitoba, Camp Assiniboia near Winnipeg, and Moose Lake camp in southeastern Manitoba—will all be improved and winterized, and a task force will prepare a proposal for the establishment of a wilderness camp near the Manitoba-Ontario border in the Whiteshell.

The camp committee projected that the expansion and winterization of its facilities would enable it to recover a sizable portion of its capital and operational expenses through rentals and outdoor education contracts with schools and other organizations.

The immediate construction of a new center to replace the chapel-kitchen which burned at Moose Lake this spring was approved, as was the winterization of the main lodge at Camp Koinonia.

Although long-range improvements have been approved in principle, each new project will need to be brought back to the delegates for specific approval. One of these is the construction of a winterized main lodge at Camp Assiniboia. Plans and price tag for this structure are expected to be ready by 1974.

To handle the management and development of the camp facilities, the conference approved the formation of a nonprofit corporation. This organization's five-member board of trustees will look after such matters as supervising the expansion of facilities, making rental agreements with outside organizations which wish to use the camps, and applying for government grants.

The enlarged scope of the camping program, it was further proposed, necessitated the hiring of a year-round director. A recommendation was approved whereby the conference's youth and camp committees will jointly hire a person to direct the camping program and to serve as provincial youth worker on a 50-50 arrangement.

The most far-reaching decision made by the delegates may have been the green light they gave to a task force to develop plans for a camp in the Whiteshell. After consulting with the provincial government's tourism and cultural affairs department and others, the task force will come to the 1974 conference with an outline of site possibilities and cost estimates.

Some delegates described the camp committee's long-range plans as grandiose, and a number said privately that the scheme appears to be moving the conference from a person-centered to a facilities-centered ministry. But the vote on each phase of the committee's plans received the support of a strong majority of the delegates.

Three other key decisions were made by the special session. The conference will discontinue its prison chaplaincy in mid-1974, establish a full-time marriage and family counseling service in Winnipeg sometime in early 1974, and set up a commission to study the conference's Christian education needs.

MCC and conferences begin Montreal outreach

An internal-Mennonite mission and service program will get under way in Montreal this summer. It is the outgrowth of two major Mennonite consultations in Quebec sponsored by MCC (Canada) in 1971 and 1972.

On July 1 the Mennonite Mission Board of Ontario and the MCC will commence a program which eventually is to include a day-care center, boys' and girls' clubs, a coffeehouse and camping programs for young people, women's meetings, remedial education, a ministry to the deaf, a New Horizons program for old people, and meetings for Bible study and worship.

It will take at least a year before all of these programs can be initiated. The day-care center, for example, requires city approval, which may take as much as a year to obtain.

The organizations sponsoring the program are hoping that a church will emerge from this involvement. If it does, the board has decided that the Montreal group should have the freedom to develop its own relationship to the various Mennonite conferences.

"To help persons experience a wholesome relationship to Jesus Christ is an overarching desire," said Newton Gingrich, chairman of MCC (Canada), "but service is to be rendered as motivated by God's love and the reality of need regardless of the recipients' spiritual response. . . . Personhood is extremely important. Although a caring ministry is to be established, it shall not take on a paternalistic nature."

A three-story brick building has been purchased for the program in an area of Montreal known as Mile End Zone. The community, which is bounded on one side by railway tracks and on another by the boundary of the suburb of Outremont, has a population of 2,000 people of Portuguese citizenship.

Albert Hodder, a missionary in Montreal Nord under the Mennonite Mission Board of Ontario, has been released by his board to become director of the new mission and service program.

A nine-member board of directors, consisting of five representatives from the Mennonite groups in Montreal, and two each from the Ontario mission board and MCC (Canada), has been established to administer the program.

A six-months budget totaling $20,675 was approved by the directors at their meeting in early June. MCC (Canada) and the Ontario mission board will be sharing the operating costs on a 50-50 basis. The mission board purchased the building for the program, and MCC will recruit and support the needed volunteers.

KINGS VIEW'S
25TH ANNIVERSARY
HOMECOMING
CELEBRATION
August 11, 1973
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REEDLEY, CA 93654

New efforts coming in S. Africa, Bangladesh

The Mennonite witness in South Africa received major consideration at the annual meeting of mission board and MCC administrators in Chicago in May. Special guests who shared in the discussion were William Keeney, provost of Bethel College, and Lewis Hoskins, professor at Earlham College, Richmond, Indiana.

Mr. Hoskins, who is planning a reconciliation role in South Africa, shared historical background on how South Africa developed to where it is today. He emphasized that great social changes are taking place that are breaking down long-held laws and traditions. Mr. Hoskins felt that this is a particularly crucial time for the peace churches to help the South African churches understand and practice the reconciliation which is inherent in the gospel. He believes this can be done through working with leaders in Christian fellowship and education.

Mr. Keeney, who had earlier been appointed to serve as a peace missioner to South Africa under MCC, also shared some of his concerns. He had planned to leave with his family for Johannesburg this summer. However, a visa application has not been approved, postponing the assignment for the time being.

Instead, Mr. Keeney will work during the next year developing peace literature for the MCC Peace Section in Elkhart, Indiana.

The administrators were also updated on developments for a Mennonite mission to Bangladesh. A nine-day exploratory visit was made last November by P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI), Musa P. Nand, General Conference pastor, and Dan Nickel, Mennonite Brethren missionary to India. The team, accompanied by MCC workers, Maynard and Griselda Shelly, visited three main areas: Dacca, the Chittagong area to the southeast, and the Mymensingh district in the north. They also interviewed about twenty individuals from a variety of groups and agencies.

"Mennonites are welcome to begin work in Bangladesh," Subhas Sangama, NCC secretary, told the team. "The time is ripe for preaching the gospel."

The team was warned that evangelism would not be easy among the Muslims. One mission worked for ninety years without seeing a single Muslim commit his life to Christ. A Roman Catholic missionary has worked twenty-two years without visible results. "Islamic evangelism will take all our God-given resources to win one Muslim. 'Chipping the rock' would be descriptive of Islamic evangelism," the team concluded.

After consulting with a number of individuals, the team has recommended that the new venture be identified as the Bangladesh Mennonite Mission. The Asia Mennonite Conference executive committee was to meet in Indonesia in June to consider next steps.

Internationalizing missions was also discussed, especially in terms of involving the churches of the third world in the world mission of the church. Paul Longacre reported on MCC experience in using international volunteers. At present, one from South America, five from Asia, and one from Africa are serving under MCC. This number is expected to grow. The example of the Japan Brethren in Christ and Mennonite churches supporting the Kaneko family as missionaries at Radio Station HCJB, Quito, Ecuador, with assistance from the Mennonite Board of Missions, Elkhart, was also cited.

Kenneth Weaver, representing the inter-Mennonite television group, reported that the group is considering a proposal to provide leadership in producing a series of international television spots. The administrators encouraged Mr. Weaver to continue the exploration.

Mission outreach by Mennonites in Paraguay was discussed by Calvin Redekop, a sociologist who spent a year in study and research in Paraguay last year. He cited this as an example of effective communication of the gospel across cultural lines, and spoke highly of the Mennonite leaders who caught the vision of sharing the gospel with their Indian neighbors. *Verney Unruh*

World Conference presidium to meet

The presidium of the Tenth Mennonite World Conference will meet for the first time July 18-19 at the Bienenberg Bible School near Basel, Switzerland, to reorganize and plan for the 1977 conference.

C. J. Dyck, Elkhart, Indiana, executive secretary of the Mennonite World Conference, said one of the first items on the presidium's agenda would be reorganization. Both Mr. Dyck and Erland Waltner, president, have indicated resignation from their posts, and other officers will be chosen as well. Most of the members of the presidium are new.

Another major issue will be reshaping the future of the Mennonite World Conference.

Although some people had wondered if the Ninth Mennonite World Conference in Curitiba, Brazil, would be the last, that conference body gave the presidium a mandate to continue the conference meetings, Mr. Dyck said.

Work groups at the Curitiba conference asked the Mennonite World Conference to take the intiative in such areas as international peace, education, and youth work.

"People in the so-called third world are eager to have us do more together with them. North American agencies are more provincial and concerned with their own programs. But with the changing role of the missionary, there is a need for a new kind of body to pull together Mennonites around the world in a way that mission programs no longer can."

Also at issue will be the site of the 1977 conference. Mr. Dyck said the presidium had received "several invitations from several continents."

First resource index to be ready soon

Resources for Sunday school and other study groups in the local congregation will be publicized quarterly through the new Christian Education Resource Index (CERI), developed jointly by the Commission on Education and the Commission on Home Ministries.

First mailing of the index will be in mid-July, together with the regular quarterly Sunday school materials.

Loris Habegger, general editor for COE, said the resource mailings would give congregations summaries of and recommendations for courses of study in Bible study groups, Sunday school elective courses, midweek Bible study, and other auxiliary educational study groups.

The summaries will be sent on single, letter-size sheets, punched for a three-ring notebook. Each congregation will receive one set free. Additional copies for congregations will be available at $1.00 per set.

Included in the first mailing will be information on "Moral issues in the control of birth," *Anabaptism: neither Catholic nor Protestant, A new vision,* and *Communicating the good news.*

Colombia Mennonites plan for next five years

Strengthening of the church, development of church leaders, evangelism and church planting, social action, literature distribution, and education emerged as top priorities for the Colombia Mennonite Church at its Goals-Priorities-Strategy meeting June 4-7 in Cachipay, Colombia.

The meeting, patterned after the Goals-Priorities-Strategy study organized by the Commission on Overseas Mission last summer in Chicago, drew forty-two participants: representatives of the five Mennonite churches in Colombia and special resource people.

"The strength of this meeting was the grassroots participation," said Howard Habegger, executive secretary of the Commission on Overseas Mission, who with Henry Gerbrandt of Winnipeg was one of two North Americans to attend the goal-setting sessions.

Attending from the Colombian Mennonite churches were pastors, church leaders, deacons, teachers, women, young people, and missionaries. Resource persons included Hector Valencia, Presbyterian consultant in Christian education; Ruperto Velez, Colombian coordinator for evangelism for SEPAL, a church service agency; Saul Villalba, director of the Assemblies of God Bible institute in Bogota; and two Mennonite Brethren pastors in Colombia.

The meeting set goals for the next five years. These goals will be brought before the Colombian church's general assembly in July, where the program will be based on the conclusions of the June GPS meeting.

Topping the list of priorities was "Strengthening and developing the church." Subgoals under this priority included developing a teaching program concerning the Holy Spirit, strengthening the unity of church members through small groups, naming a pastoral counselor to visit each church three times a year, and beginning a teaching program on Mennonite faith and doctrine.

The group chided missionaries for not giving more emphasis to Mennonite history and doctrine in the past.

"We want to know what a Mennonite is," the group said. "Perhaps our missionaries have apologized too much for who we are."

Priority two was the development of church leaders. This is to include intensive renewal courses for pastors. The church will also send a candidate to train for the teaching field and a candidate to train for the ministry each year for the next five years.

The Mesa Directiva, the governing board for the Colombian church, was asked to plan a retreat at least twice a year for pastors, workers, and their wives.

Evangelism and the establishment of churches was priority three.

The GPS meeting set the goal of establishing five new churches in urban centers in the next five years. Present churches number only five. However, Bogota church is bursting at the seams with more than three hundred in attendance. The congregation is taking a group of thirty to forty members to begin a second church, and missionaries Gerald and Mary Hope Stucky have been asked to begin another group in the north section of Bogota. The primary effort will be in the cities of Bogota, Ibague, and Girardot.

Each rural church is to form a new outreach program which could become an organized church in five years.

Social action, priority four, included Bible teaching on social action, support of the Futuro Juvenil (a social action movement among evangelicals), and promotion of a new program of voluntary service within the Colombian churches, especially among the youth.

Oliva de Bastidas and Mark Claassen have been asked to go to each church in the next year to teach the biblical concepts on the necessity of Christian social action. Mrs. Bastidas has recently started the only old people's home in Bogota. Mark Claassen is a missionary under the Commission on Overseas Mission.

The support of the Futuro Juvenil will include finances and personnel plus a request for an official representative on the organization's board of directors.

A fifth priority was communication, or more specifically, literature and audiovisual programs.

The group decided to find and train a Colombian person to assist John Wiebe in his new audiovisual and literature program. The group also asked Mr. Wiebe to visit all the churches to promote the sale and use of Christian literature and asked each church to create a small library and to circulate five books a year among all the members who can read.

Priority six was education. The GPS meeting asked for an in-depth study of the churches' two elementary schools. The group also wanted the schools to seek ways among former students, community persons, and organizations to sustain the schools, put them on a self-support basis, and cut back on North American funding.

Mr. Habegger said that many times the church in Colombia has been problem-oriented, and some at the GPS meetings felt that too much time, effort, emotion, and money had been spent on solving problems.

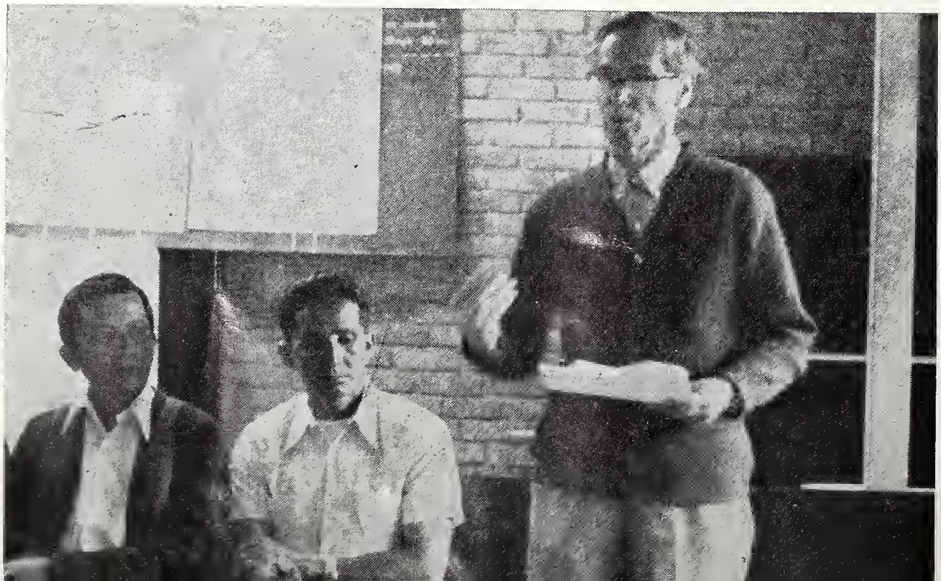
But at this meeting the group became more goal-centered and began to talk about their gifts, resources, and the power of the Spirit.

"There is a new spirit of optimism," Mr. Habegger said. He cited an awakening in Colombia, particularly in the Roman Catholic Church.

The group ended the meeting with a two-hour evaluation session, singing, sharing, and an informal communion service.

A similar meeting is planned in 1977 to evaluate the five-year goals set this year.

Hector Valencia, Presbyterian educator, standing, was a resource person for the Goals-Priorities-Strategy study of Colombian Mennonites. At far left is Jaime Caro, executive secretary of the Colombian Mennonite Church.



RECORD

Enns

Wiwcharyk

Workers

Paul I. Dyck, former pastor of the Altona (Man.) Mennonite Church and teacher at the Mennonite Collegiate Institute, Gretna, Man., has been appointed administrator of a Mennonite-operated home for the aged in Bluffton, Ohio.

Robert Enns has begun a three-year assignment with MCC in Bangladesh. He is serving in village extension work. Robert received a BTh from Canadian Mennonite Bible College, Winnipeg, Man. Robert is the son of Peter and Irmgard Enns, Carrot River, Sask., and a member of the Carrot River Church.

Waldo Neufeld, Winnipeg, acting director of the General Conference's Faith and Life Radio and Television ministry for the past two years, has been appointed director of the Mennonite Brethren's Gospel Light Hour ministries, beginning this summer. Mr. Neufeld served FLRT during Bernie Wiebe's two-year leave of absence to pursue graduate studies.

Claude Herbert Setzkorn, Mohnton, Pa., has been appointed to a fifteen-months term as a volunteer in Champaign-Urbana, Ill. Mr. Setzkorn joined the voluntary service unit in Champaign-Urbana on June 6 and works as an orderly. The Champaign-Urbana unit is sponsored locally by the First Mennonite Church, a member of both the General Conference Mennonite Church and the Mennonite Church. The voluntary service program there is also sponsored jointly by the Commission on Home Ministries and the Mennonite Board of Missions of the two denominations. Mr. Setzkorn, a member of the Bethany Mennonite Church, East Earl, Pa., holds a BS degree in secondary education from Kutztown State College, Kutztown, Pa. He is the son of K. H. and Winifred Setzkorn of Mohnton.

Regina Wiwcharyk, Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., entered voluntary service June 30 in Hamilton, Ont. Ms. Wiwcharyk will spend one year in an earning capacity as a secretary and will also help with youth clubs at the Welcome Inn, operated by the Hamilton voluntary service unit. She is a graduate of Niagara District High School and is the daughter of David and Julia Wiwcharyk. The Hamilton VS unit is under the auspices of the voluntary service program of the General Conference Mennonite Church.

Calendar

July 11-12—South American Conference annual sessions, Asuncion, Paraguay.

July 17-18—Mennonite World Conference presidium, Bienenberg, Switzerland.

Eastern

Sept. 1-3—Labor Day Bible conference, Men-O-Lan, Pa.; Erland Waltner, speaker.

Canadian

July 14-31 — Study conference on Christian education, Winnipeg.

These People Mine

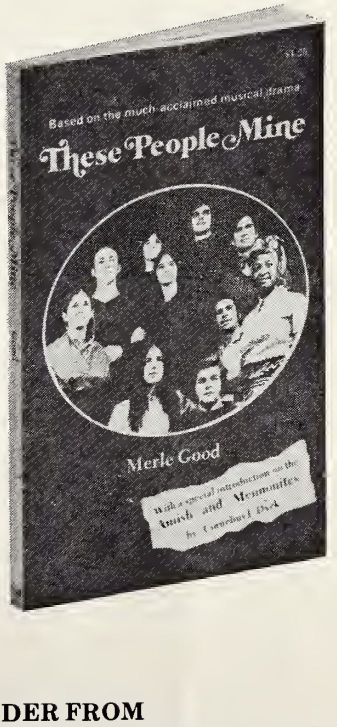
Merle Good

For the Ninth Mennonite World Conference in Brazil in 1972 Merle Good was commissioned to write a musical that would bring together the common heritage of the Mennonite Church worldwide. It is now available in book form. Through the use of extended parable, poetry, and photographs vignettes of Mennonite history from 1527 to the present are presented.

"I was part of that great international audience at Curitiba, Brazil, for which the musical drama, *These People Mine,* was written.

"Its universal appeal lay partly in the fact that it presented so beautifully an oft forgotten truth: The people of God are many peoples, diverse in their origins, in their character, and in their particular contribution to the rest of mankind."

—Frank H. Epp, *President*
Conrad Grebel College
Waterloo, Ontario



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LETTERS

Pastors exchange magazines

Dear Editor: For two years now Marvin Schmidt, pastor of Fairlawn Mennonite Brethren Church here in Topeka, and I have been exchanging our respective denominational papers by each putting the other's name on his every home mailing list. I have really appreciated *The Christian leader* as a window through which to better understand and appreciate my fellow Mennonites. I highly recommend this practice to all Mennonite pastors, not just Mennonite Brethren and General Conference Mennonites.

What really prompted this letter though was Vernon Wiebe's article "Should missionaries moonlight?" in the May 29 issue of the *Leader.* I agree with his basic contention that a missionary wife ought to be wife, mother, and coworker. But doesn't that mean that she is already working, especially if as a coworker? Then wouldn't the answer be for the mission board (whether GC, MB, OM, etc.) to pay her a salary as well? If the rest of us are moonlighting and our wives working part or full time, the additional tithe from this extra income should be able to pay the extra salaries. *Lamont A. Woelk, pastor, Southern Hills Church, 511 East 37th St., Topeka, Kans. 66605.* May 30

MEDITATION

To live above ourselves

Lord,
The passage of time
Leaves yet more pain
And sorrow
In my heart.
Sadness for the things left undone,
The friends unloved,
The lives unbenefited,
The hours wasted,
The words unspoken.
The struggles
Of day-to-day living
Prevent us from
Fully utilizing
The strength,
The good
We possess.
To rise above it,
To learn to overcome
Our mountainous faults
And blindnesses,
We look to thee,
For in humbling ourselves
We gain the power
To live above ourselves,
And join the living
In boundless love.
Aid us, Lord,
For our need is great.
Amen.

Mary Beth Berkshire

Beautiful tribute

Dear Larry: Let me start in the middle. I have just decided not to write the article "Second, third, and fourth thoughts about Christian education." I'm sure this won't be a shock to you since you never asked me to write it. Nor did anyone else for that matter. You may have the title for free since titles come easy. It's the filler that gives me trouble.

I started this in the middle, remember? I first met Frank Ward in the early forties. No, not the *nineteen* forties, I mean I was really forty. Frank was just a youngster of thirty-five or so. I vaguely recall that he attended one of COE's district Christian education representatives' meetings. I never met Pop Hunsberger at all. Of course, I heard about the DeSoto rumble seat, the big beefy hand, the inexpressible feelings. I never expected to read an article about him (February 6 issue). But *man,* that was one beautiful tribute! I read it three times before I realized it was about Christian education. You see, my article would have been different because I *can* remember words and I do tend to repeat them, with authority.

To state the obvious, there really aren't enough Pop Hunsbergers in the world. There probably aren't even enough Frank Wards either, but I don't suppose I will ever get around to telling him that. Usually I just give him a bad time about not writing letters. But as Kurt Vonnegut says: So it goes. *Carlyle Groves, UCC Literature Bureau, Box 28, Bo, Sierra Leone, West Africa.* May 31

Fetus needs protection, too

Dear Editor: I've read the articles "Abortion may be a realistic alternative" (April 17 issue) and "Central District looks at abortion" (May 22 issue). I would like to express my feelings on abortion.

This year I have written a research paper on the topic of abortion. I have read many articles in magazines, books, and newspapers. I read articles for abortion and against abortion. I have talked with many people about abortion and have heard the arguments of both sides. I began my term paper with an open mind and no opinion about it. I felt I should obtain all the knowledge and facts about abortion that I could find and then take a stand. I have come to the conclusion that abortion is wrong.

Life is given by God and should only be taken by God. Some feel that a woman should have a right to her own body. This is true, but a fetus has a body of its own and a life of its own that no one should destroy. Others feel that abortion is a needed form of birth control. It is obvious in our world that contraceptives are needed but abortion is not a form of contraceptive. A contraceptive prevents a life from beginning; an abortion destroys a life that has already begun. Pregnancies due to rape are extremely rare; therefore the great majority of pregnancies that lead to abortions are the result of the nonuse of contraceptives. Women with unwanted pregnancies realize too late that they should have taken precautionary measures before having intercourse. Should the child be killed for something he had no control over?

We have become an immoral nation as it is. If we justify such actions, what kind of people have we become, or for the future, what kind of humans will we be? It is my opinion that no one should be allowed to play God by deciding if one should live or die. The unwanted child will always be with us. Will we kill them and become more inhuman or will we strive to help them and give them love and care? *Carol Ann Gilliom, R.R. 3, Bluffton, Ind. 46714.* May 28

Matthew 7: Watergate version

Everyone who hears these words
and does not do the truth
is like a foolish man
who built his big White House
on the sand of lies and cover-up of lies
and the rains from Watergate poured down
and revelations from Watergate flooded the land
and winds of truth blew against that house
and it fell.

Peter J. Ediger, 5927 Miller St., Arvada, Colo. 80002. June 10

Themes for Meetinghouse

DEAR EDITOR: This is a response to your editorial, "Meetinghouse: time to evaluate" (May 8 issue).

My reply to your first three questions is a firm yes. As for themes to which *Meetinghouse* should be addressing itself, I suggest:

1. The preserving and propagating of the common, distinctive Anabaptist heritage and tradition of doctrine, faith, and way of life.
2. Analysis of past causes of schism and separation in our tradition and comparison of earlier causes with more recent causes of schism and separation among us.
3. A presentation of origins, growth, and remaining distinctive characters of the Society of Friends, the Church of the Brethren, Brethren in Christ, and other peace-witness movements of the post-Reformation period.
4. Review of historic peace churches' influence in this century "out of all proportion to their size."
5. Prediction of trends and growing edges in both conservative and less-conservative polarizations of contemporary Mennonitism. *Titus Lehman, Route 5, Box 345, Lebanon, Pa. 17042.* May 29

Morale booster

DEAR BETTY BECKER: I don't believe that I have ever needed a boost for my morale more than I do at the present moment, and your verse ("Wondering," March 27 issue) has helped in the renewal of that faith in the Mennonite doctrine. . . . *Elmer S. Reichart, 4141 North 9th St., Philadelphia, Pa. 19140.*

"Camels to cornfields" slide set may be borrowed

"Camels to cornfields," a new color and black-and-white *slide set* with cassette or reel-to-reel taped narration is now available from MCC, Akron, Pennsylvania, and Eastern Mennonite Board of Missions and Charities (EMBMC) offices, Salunga, Pennsylvania.

The set of 158 slides evolves around MCC volunteer James Merryman, who helps the impoverished people of Garissa District in Kenya start a cooperative organization to provide self-sustaining employment and food. This effort has changed dry land into lush, crop-producing fields. Destitute people who lost their livestock and homes in war or recent years of drought have been changed into happy working people who now have a better diet, housing, and clothing. These former refugees now have a permanent place to live, and the government is providing needed medical facilities, schools, and roads.

This successful agriculture project is sponsored by EMBMC, Oxfam, and MCC. Since the slide set was produced primarily for Oxfam, a British nonsectarian funding agency, it contains no religious theme. But the set is good for showing social change and what rural development can do. It is recommended for sociology and international studies courses in churches and colleges.

Contents

Not yet peace 426
The veteran—another victim 428
Lay hold gently 429
The gospel—down but not out 430
News 431
Record 437
Letters 438
To live above ourselves 438
Handles for lending a hand 440

COVER

A small Vietnamese boy cries atop the flag-draped grave of his father, who was killed in one of the cease-fire skirmishes. Wearing a white headband as a sign of mourning, the youngster was visiting the grave at a cemetery near Saigon.

CONTRIBUTORS

William Keeney is provost of Bethel College and a member of the MCC Peace Section.

Walton Hackman of Akron, Pa. 17501, is executive secretary of the Peace Section.

Elizabeth Searle Lamb, a poet of keen sensitivity, lives at 4 Washington Square Village, New York, N.Y. 10012.

Luke Martin, a Mennonite missionary in Vietnam since 1962, has been on furlough during the past year.

Mary Beth Berkshire is a high school student. She put this week's Meditation into the offering plate at Hively Ave. Church, Elkhart, recently.

Max Ediger serves as MCC's director in Vietnam.

CREDITS

Cover, 427, 428, 429, and 430, RNS; 431, MCC; 432, Lois Janzen; 436, Howard Habegger.

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Handles for lending a hand

Max Ediger

THE CEASE-FIRE was met in Saigon with little celebration. This was probably not due so much to indifference as simply to pessimism that this cease-fire would be any different from all the many rumors and hopes that have preceded it. Indeed, the first days of the cease-fire gave most people little hope of any positive change. Fighting flared up in many previously calm areas and most roads in the country were suddenly cut.

But now the situation in Quang Ngai has calmed down considerably. Fighting has ceased although there are still skirmishes in a few areas. Gunfire within the city is almost nonexistent and only occasional artillery fire is heard. The road between Quang Ngai and Saigon is open and is being used daily by buses and trucks.

Despite the seeming calm in the area, there is some concern of a North Vietnamese invasion. This was voiced to me several times. However, the concern is not great enough to cause any change of daily life.

Refugees are still staying in their camps and their chances of returning to their lands seem small. There are now 62,000 recorded refugees in the province. Of these, 25,000 have been created since the cease-fire. According to the USAID official, about two-thirds of these refugees are to be resettled in the next few months. He made it clear, though, that they would only be allowed to return to land which was clearly under the control of South Vietnam.

The problems facing refugees are many. They will be resettled in lands filled with unexploded bombs, mines, grenades, and artillery shells. Plans for clearing these lands of unexploded ordnance have apparently not been made. The USAID official with whom I spoke seemed to have given it little thought.

There will also be the problem of industrialization once the country is safe enough for big companies to move in. The Vietnamese people are well-prepared for industrialization. They have been displaced for many years, they have been forced to live in crowded camps, and many of them have gotten jobs with the American military and become accustomed to the eight-to-five grind. Once industries can move into the country, they will find large concentrations of people who can provide all of the cheap labor companies need. The refugee camps will not be broken up, but will simply be changed to industrialized slums.

Where, then, can the Mennonite Central Committee fit in? First of all, I think we need to be involved now in the refugee camps trying to encourage the people to move back to their lands. The future of Vietnam lies in its agriculture. The people, both old and young, must rekindle their love of the soil and return to their ancestral lands. We should be working with the people in the camps now so that when they can return to their lands we can go with them, if not before them. It will be difficult to find a way of service if we wait until after the people have returned home.

Also by encouraging farmers to go back to the countryside, we can perhaps save them from becoming the cheap labor pawns of the big industries.

We should also be active in organizing the youth of Vietnam to go back to the countryside to help in reconstruction. Perhaps projects could be developed which would work somewhat like Mennonite Disaster Service in North America. Students would have the opportunity to spend some of their free time working in various areas helping people rebuild their homes and recultivate their gardens.

One of the biggest needs is going to be to clear the land of unexploded ordnance. It is impossible to start agriculture projects in the countryside as long as the land is full of mines. Maybe we should be willing to put our lives on the line with the Vietnamese people in clearing out these mines.

We will want to continue our programs with the National Protestant Church of Vietnam and the Mennonite mission and church. One such program, the cooperative medical project at Nhatrang, has been of real benefit to the people of Vietnam. During the years ahead the church should continue to assume more responsibility for the project. One hope is that they will be able to secure a Vietnamese doctor for the hospital.

It is important for us at this time to keep in close contact with the local people. They will give us clues to their biggest needs. We should be ready to open up community health teams to assist the people as they move back. Education for the children should also be a priority. However, the people will express their own needs, and only by responding to those needs can we be effective.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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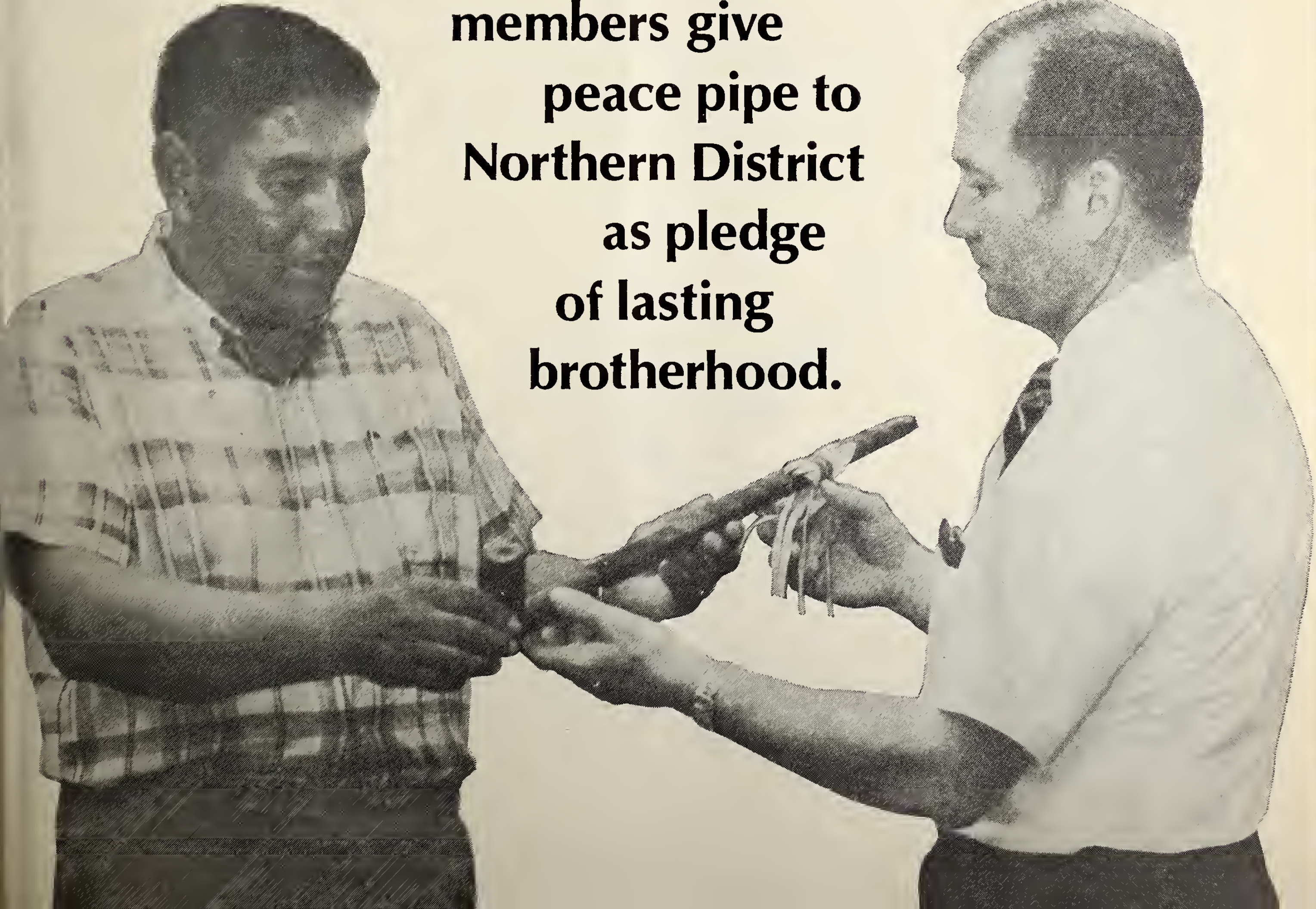


Cheyenne members give peace pipe to Northern District as pledge of lasting brotherhood.

LEADERSHIP, POWER, AND THE PURPOSE OF LIFE

Mark O. Hatfield

WE HAVE BEEN LIVING through days that try the soul of the nation and test the resiliency of our republic. All of us who hold positions of leadership, whether in the political, the economic, or the religious sphere of life, must think through the meaning of the tragic affairs that have afflicted the highest leadership of our nation.

However, we would always rather hide our wounds than heal them. It is always more comfortable to believe in the symbols of righteousness than to acknowledge the reality of evil. This is especially true in our national political life. And we have become adroit at manipulating religious impulses in our land to sanctify this political life. That is the temptation of our "civil religion." We run the risk of misplaced allegiance, if not idolatry, by failing to distinguish between the god of an American civil religion and the God who reveals himself in the Scriptures and in Jesus Christ.

We want to believe that our nation and its leaders are right, just, and pure. We want to put our country beyond the reach of God's judgment. Why? Because everything is so much simpler then. We want to believe, in the words printed on the back of our Great Seal, that "God hath ordained our undertakings," and not believe that God also judges them.

This impulse is born out of our own lives. We want to believe we merit God's blessing. How hard it is to admit that we stand in need of God's forgiveness. We would rather celebrate Easter than Good Friday. But without Good Friday, there can be no Easter.

We must look to biblical religion—not civil religion—for the wisdom to guide our lives and the life of the nation. Then we discover that our prayers must begin with prayers of repentance. We must start talking about sin again—sin in our personal lives and sin in the corporate life of our country.

Sin is an old-fashioned word that many people think is irrelevant to this modern age. But if we really reflect upon the crisis that afflicts us at the national level, and the dilemmas in our own personal lives, then we come face to face with the unavoidable reality of sin. In the words of St. John: "If we refuse to admit that we are sinners, then we live in a world of illusion and truth becomes a stranger to us" (1 John 1:8).

Any of us in positions of leadership find it terribly difficult to deal with the concept of sin. We may be able to handle this in our personal lives well enough. We have some idea about what is right and wrong in our personal treatment of others. But when we enter our public or professional lives, we tend to leave our thoughts about sin behind.

For a leader, this is all the more true. When we are given a position of leadership, it becomes almost second nature to avoid admitting that we may be wrong. Confession becomes equated with weakness. The urge toward self-vindication becomes enormous, almost overpowering. A politician faces this temptation in a very special way, for somehow it has become a political maxim never to admit that one is wrong. That may be wise politics, but it's terrible Christianity. In fact, it's the very opposite of biblical faith.

Herein lies the vulnerability of leadership. For the more one gains power, whether in business, economics, government, or religion, the greater the temptation to believe that he stands beyond the scope of transcendent judgment. We see this especially clearly in the office of the presidency. Every man who has held that office has known the unbelievable temptation of identifying the power of that office with self-righteousness.

When power becomes the end, in and of itself, power will always corrupt. Any means that sustains power becomes justifiable. So in the end we feel we can transgress upon the law, whether man's or God's, because we are accountable only to ourselves and our ability to wield power.

The roots of this temptation, however, lie not only within the hearts of those who aspire to power but also within the attitudes in each of us, in our worship of political power. There is an idolatry of the presidency; we as Americans bow to the powers and prestige associated with that office in a way that can be ungodly. This makes temptations and burdens that fall on the shoulders of any mortal who occupies that office to be almost unbearable, and corrupting.

That is why any president deserves our compassion and needs our fervent prayers. For in certain ways he is victimized by our idolatrous expectations. We impose demands of righteousness, wisdom, and virtue that no mere man can meet.

Often a cultism springs up around personalities of power. Perspective becomes lost and reality distorted, as the ego is constantly massaged. The plaudits, the honor, and the unswerving allegiance can create a moral vacuum. So bribes become referred to as inappropriate gifts. Crime is reduced to misguided zeal. Lies become misspoken words.

But the fault lies with us all. Why do we want so desperately to believe in man-centered power? Why do we want to place such a total and uncritical faith in our institutions? Why does each one of us want to believe that God blesses America more than he blesses any other land?

I believe it is because we have let the wellsprings of deep spiritual faith in our lives run dry. Man will always have a god. In Communist countries, where the death of God is made a tenet of government belief, the leaders and their dogma are deified so they can be worshiped. Man has an inherent instinct to worship; if God is not the source of his ultimate allegiance, he will then create his own gods. He will worship other people or his country or institutions or money or power or fame—and all of these are different ways of worshiping himself.

As a people, we lack the firm foundations of a deep biblical faith in God; we have allowed our spiritual resources to be mocked, explained away, ignored, and forgotten. So we have transferred our allegiance to other gods—to materialism, to nationalism, to hedonism, to all the modern forms of idolatry that make claims on our fundamental allegiance.

If we forsake these gods and also reject the platitudes of civil religion and turn to biblical faith, what do we find? We discover that our actions, indeed all our lives, stand under God's judgment and mercy. We are accountable to him—accountable for the motives in our hearts and accountable for the conditions in our land. So our prayers must begin with repentance, individual repentance and corporate repentance: "If my people . . . shall humble themselves and pray, and seek my face, and turn from their wicked ways . . . then I will forgive their sins and will heal their land" (2 Chron. 7:14).

The promise is that with this repentance and allegiance to God come healing, reconciliation, and new life. We are made whole as persons, and we see that the wounds of the world can also be healed. We can see this wholeness of life demonstrated in the person of Christ. As we receive for ourselves the love that molded his life, then our entire self can be transformed and made new.

Our whole understanding of leadership and power and the purpose of life is then re-created. A source of ultimate allegiance beyond the ego is established in our hearts. Then leadership is seen as service to others. We discover from the Scriptures that if we are to save our lives, we must lose them; we must give ourselves away for the sake of others.

We then have a standard of values that gives a basic framework of integrity for our lives whether it be in a business or profession or in political life in Washington. We can no longer seek power at any cost; we can no longer isolate ourselves from reality and vindicate our actions.

I am convinced that this is the only way we can guard against the vulnerability of leadership. I know of no other formula for overcoming the corrupting influences of the world's power than to give our lives over to a higher power, the power of God's love. This can seem foolish in the eyes of the world. But there are times when each of us must choose where we will give our final allegiance.

The one who follows Christ is a citizen of a different kingdom; he has another

Every man who has held the office of the presidency, says Sen. Hatfield, has known the unbelievable temptation of identifying the power of that office with self-righteousness. The roots of this temptation lie not only within the hearts of those who aspire to power but also within the attitudes in each of us, in our worship of political power. There is an idolatry of the presidency.

master; his allegiance is to a new order from which he derives his ways of thinking, feeling, and judging. He therefore cannot give ultimate allegiance to the world and its way of operating. His first duty is to be faithful to the Lord. The central life commitment for a Christian must be to the lordship of Jesus Christ.

In following this life, we are gripped by a vision of the world and a love for all mankind. We sense the mandate for every man to be made whole, for his physical and spiritual needs to be fulfilled and his gifts to be expressed. We see our swords being turned into plowshares and our spears into pruning hooks. "Every valley shall be exalted, and every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain" (Isa. 40:4). We want justice "to roll down like a river," in the words of Amos, "and righteousness like an ever-flowing stream."

To the eyes of conventional politics, this vision seems almost irrational, irrelevant, totally unrealistic. But the world normally regards God's word and his truth as nonsense. The world believes in the power of power; the one who follows the life of Christ believes in the power of love.

Because of that love, we are compelled to give ourselves for the needs of others, to involve ourselves in the task of healing others and healing the world. So we find ourselves in the midst of the world, many times under conflicting demands and pressures.

Personally, I continually find it hard to know how, at any given point, to live out this calling. Frequently the way may not be clear at all. But when a difficult choice or decision is made, we must be open to wherever we may be led. And then we must rely simply on our faith rather than expect human certainty about every choice we make.

But while we may not always know all the precise answers and actions, we do know that leadership is expressed through service. We cannot separate our allegiance to God from our love for our fellowman.

In our nation, this must especially include a love for the poor and the dispossessed. Here again it is so easy for us to neglect the reality of God's judgment on us as a people. We are tempted to think that the millions of impoverished citizens in our land are merely an unfortunate fact of life. But God takes the suffering of the poor far more seriously.

The bronze figure of Lincoln is located in Washington Cathedral and is believed to be the only statue of him ever sculpted in the attitude of prayer. Executed by Herbert Houck of Harrisburg, Pennsylvania, it was inspired by a tale told by his grandfather, who said he once discovered Lincoln kneeling in the leaves while walking through the fields near Gettysburg.

What, for instance, was the greatest sin of the city of Sodom, which caused its destruction by God? Sexual immorality? Listen to the words of Ezekiel in the Old Testament: "This was the iniquity of your sister Sodom: she and her daughters had pride of wealth and good in plenty, comfort and ease, and yet she never helped the poor and wretched." Wherever wealth abounds and the poor continue to suffer, we must confront God's judgment.

Christ opened his public ministry by rising in the synagogue and reading these words from Isaiah: "The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight to the blind; to let the broken victims go free, to proclaim the year of the Lord's favor." And then Christ began to speak. "Today," he said, "in your very hearing this text has come true." If we are gripped by Christ's love, then we will have an unquenchable compassion for the poor and the needy.

The thought of turning our national attention at appropriate times to the need for repentance should not be foreign to us. President Abraham Lincoln had a profound sense of the sovereignty of God. He knew how the nation stood accountable to God's judgment. In the midst of the Civil War, the U.S. Senate asked the president to set aside a day for national prayer and humiliation. That might be a very appropriate action for the U.S. Senate to take today. On April 30, 1863, three months after the Emancipation Proclamation and three months before the battle of Gettysburg, President Lincoln composed a proclamation for a day of humiliation, fasting, and prayer:

"Whereas, it is the duty of nations, as well as of men, to owe their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. . . . We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Rebuilding the inner strength of our nation today requires the same of us, in each of our hearts.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Conservatives examine women's role

Katie Funk Wiebe

The evangelical Christian world took "a small step" for women and "a giant leap for mankind" when the Conservatime Baptist Theological Seminary at Denver chose "Women's role and status" as the subject of its second annual conference on contemporary concerns.

This could be the first time Christian laymen and professionals of the wider constituency of the conservative theological world have openly looked at this controversial issue which frightens women, threatens men, and confuses both.

The conference, held May 29-31, brought together capable speakers, both male and female, from a variety of disciplines. The conference did not establish any findings, but simply created the opportunity to examine this highly volatile subject from all aspects. And volatile it remained throughout the sessions.

Virginia Mollenkott, author and professor of English at William Paterson College of New Jersey, introduced the subject of the women's movement to show its validity at a church-related conference.

Women are the subject of discrimination and have been forced to meet social expectations which run counter to their individual personalities, she said. They have been pushed into stereotyped patterns of behavior. She cited statistics and examples to prove discrimination in areas such as employment, education, legal rights, and so forth.

The Bible has been called to support the side of oppression of women rather than the side of human justice, which makes God a supporter of injustice. This does not agree with the nature of God, she said.

The women's movement is not a fad. It is here to stay and is growing because more women are becoming aware of discrimination against them. The church must dialog with liberationists to learn what the issues are, otherwise it becomes associated with that which is outmoded and unworkable in today's society. Younger women are leaving the church because it stresses limitations rather than opportunity.

Ms. Mollenkott's opener raised issues which would remain in the forefront to the final prayer:

1. Does Scripture actually teach and support the inferiority of women in the Genesis creation stories and other passages? Does the Bible support oppression when it seems to support the domination of women by men? By questioning the issue, is one questioning Scripture or even God himself? Is a new look at Scripture an attempt to wiggle out of the authority of the Word, or, as Letha Scanzoni, author and lecturer, said, "Are Christians failing God more by not questioning traditional roles of women?"

Repeatedly listeners were reminded that each new era requires a deeper look at the Word to meet new changes. Luther dared to reexamine the Scripture, and his new interpretation ushered in the Protestant Reformation.

2. How does Bible truth relate to culture and social change? Which aspects of the Bible can one consider as related to the specific culture of that particular time, for example, head coverings, and which are absolute principles for all time?

3. What do the terms "submission" and "head" mean? What is the difference between "authority" and "authoritarian"? Did God actually intend a chain of command in passages such as Ephesians 5: 23? Christ was equal to God, yet submitted to him. Can people who are not equal submit to one another? Does submission imply inferiority?

Repeatedly the resource personnel asked why the church is usually several laps behind society in relating to social change when it should be the forerunner in promoting justice and truth. They stressed that the Bible teaches the equality of men and women with functional differences, yet the church has veered off into its own interpretation of these truths. Only recently have some denominations even considered the equality of men and women, and only because the human rights movement is forcing them to do so.

It was also noted that too many Christians regard the women's movement as something to laugh at and then dismiss. Any woman who asks for a hearing is joked about and labeled a "women's libber."

Paul Jewett of Fuller Theological Seminary, in one of the outstanding presentations of the conference, explained Christ's radical attitude toward women. Christ never encouraged them to be "more feminine" nor to try to accept their female roles. In fact, he told kitchen-minded Martha that Mary had chosen the better part, a truth many preachers and housewives find hard to support.

Jesus never jeered at women or made fun of their aspirations.

It was encouraging to note the concern of all present for strengthening the marriage relationship and the home and for providing for the needs of children. The discussions also showed clearly the variety of positions held on this important issue of women's status. It is serious enough that the dialog and study should be continued in Mennonite circles. Certainly it cannot be disregarded, for as one speaker said, "Whatever faces the women, also faces the men."

Southern Baptists nix women's movement

At their 116th convention, Southern Baptists voted to thank President Nixon for releasing the Vietnamese prisoners of war, decried political corruption, refused to censure Cambodian bombing, and slapped down women's liberation.

No bitterness characterized debate, as at some sessions in other years, except for a wave of emotion accompanying the question of liberated women.

The resolutions committee asked the 8,600 messengers to "give full recognition to women in leadership roles in church and denomination life," but the conventioners would have none of it. Led by Mrs. Richard Sappington, a pastor's wife from Houston, the messengers —mostly male—reaffirmed God's order of authority for his church and the Christian home, which Mrs. Sappington listed as "Christ the head of every man, man the head of the woman, and the children in subjection to their parents—in the Lord."

Montana Cheyennes attend district convention

Indians and whites met face to face in South Dakota earlier this summer. This time both sides won.

Fifty Northern Cheyennes from Montana attended the Northern District conference in Freeman, South Dakota, June 21-24, to help the convention consider this year's theme, "Indian background and culture." Led by Joe Walks Along, the Cheyenne delegation shared intimately about what it means for them to be both Christian and Indian.

Prior to the conference, some Northern District people had expressed unhappiness about the selection of the "Indian" theme. They suggested that it appeared to be a reflex reaction to the occupation of Wounded Knee earlier this year, and that the conference might become an apologia for Indian militancy. These fears were dispelled once the presentations began.

Joe Walks Along commenced the first of his group's five presentations by reading Ephesians 2:11-22, which speaks of people of all cultures becoming one in Christ. He then reassured the convention, "We are not here to agitate or to rub the wrong way. We are here as believers in Christ. . . . We are here to pray with you, and to visit with you."

In the concluding session he presented the new Northern District president, Harold Thieszen, with a peace pipe as a pledge of lasting brotherhood between the Cheyenne members of the Northern District and their white brothers and sisters (see cover photo).

The Cheyenne visitors came from their four congregations in eastern Montana in a chartered bus and several cars. Although the Northern District gave them a grant to cover a portion of the cost of coming, the Indian guests paid most of the cost themselves.

The conference showed its appreciation for the educational and inspirational experience by presenting Mr. Walks Along with a first-run copy of C. J. Dyck's *Twelve becoming*, a new book containing a dozen biographies of Mennonite leaders of the faith. One of the chapters tells Mr. Walks Along's story. The warm applause which followed the presentation of the book led one young person from the host congregation, the Salem Mennonite Church, to comment on the pleasantness of the sound. Although it was the first occasion he could recall at which he had heard applause in the sanctuary, he hoped it wouldn't be the last time.

Testimonials during the conference by Oliver Risingsun, Vicky Whiteman, Pastor James Shoulderblade, and Ted Risingsun demonstrated how the Christian faith was not antithetical to the Indian way of life. Ted Risingsun, an articulate alumnus of Freeman Junior College, told the conference that it was only because of Christ that he had been able to turn from a life of acute alcoholism four years ago. He is now the director of a new bilingual school on the reservation, and he was elected by the conference to membership on its peace and social concerns committee.

If a better understanding of the Indian people was the main agenda item at the convention, unity within the conference ran a strong second. In his conference sermon at the opening session, Waldo Kaufman, the outgoing president, stressed the need for greater oneness in the district.

A report by a special visitation group consisting of the president, vice-president,

There was much informal interaction at the Northern District conference between Cheyennes and whites. Here Ted Risingsun (left) visits with conference delegates during a break in the sessions. The Indian spokesmen were questioned about the stripmining controversy in which their reservation has become embroiled (see June 19 issue), their attitude toward the American Indian Movement (they indicated that they have very ambivalent feelings about AIM), and many other topics.

and chairman of the ministerial committee pointed to a few of the areas of tension. Some had expressed concerns to them about the inroads which the "social gospel" seemed to be making in the conference, and others were apprehensive about some congregations' coolness toward the conference. In this regard, some wondered why only twenty-five of the district's thirty-seven congregations had representatives.

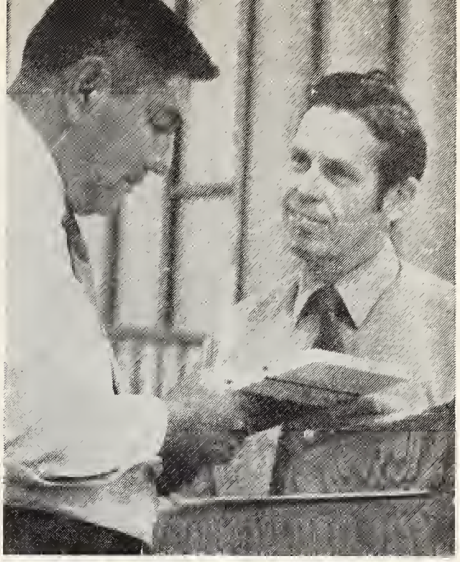
Although the church visitation report was accepted without discussion at the first session, the matter came up again during the closing session. The reopening of this question led to a series of testimonials and confessions which seemed to indicate that reconciliation and better understanding are occurring.

Among the decisions made by the delegates was the approval of a peace and social concerns committee recommendation that the conference become actively involved in bookrack evangelism. The committee will provide the coordination, but the legwork will need to be done in the various communities.

The conference also approved a $51,430 budget for 1973-74. Its income in 1972-73 was $44,677. For the coming year, the various committees' fiscal needs will be as follows: home missions $18,780, peace and social concerns $2,400, Swan Lake retreat $16,000, education $7,750, and executive committee $6,500.

Two persons from Mountain Lake, Minnesota, were elected to the executive for two-year terms. Harold Thieszen is the new president, and Jake A. Dick is financial secretary.

Out-of-district participants at the conference were Kenneth Bauman, pastor-elect of the First Church at Berne, Indiana, who was the featured speaker at the Mennonite Men's program Friday evening; Erland Waltner, president of Mennonite Biblical Seminary; Heinz Janzen, general secretary of the General Conference; Malcolm Wenger, of the Commission on Home Ministries' staff; Lloyd Fisher, executive secretary of Mennonite Economic Development Associates; and Larry Kehler, editor of *The Mennonite. Larry Kehler*



Abe Krause, Henderson, Nebraska, a member of both the district and General Conference education committees, presented an autographed copy of C. J. Dyck's new book, Twelve becoming, *to Joe Walks Along at the recent Northern District sessions in Freeman, South Dakota. One of the chapters in the book tells Mr. Walks Along's story.*

Washington family "adopts" jailed man

The following report was written by Mrs. Franklin Toews of Warden, Washington, who, together with her husband, became the "adopted parents" of a young man who is serving a prison sentence.

Last summer, after his junior year at college, our son, Gene, was one of twenty students in Washington State who were invited to participate in a work-study program initiated by the state government. After intensive training, he was sent to work at the prison in Shelton, where all males who have committed a felon within the state are sent for sentencing.

Soon after he arrived, Gene was asked to be a caseworker. A twenty-eight-year-old man was assigned to him. His name was Carl Eddie Olson. Carl and Gene became friends, and after many visits, Carl tape-recorded his sad life's story for Gene. Gene was with Carl when he was sentenced to the state penitentiary in Walla Walla.

Gene asked our pastor, Frank Horst, and his father and me to lend support to Carl during his incarceration. Carl had become a Christian while in jail in Seattle, waiting to be sent to Shelton. Gene had us listen to Carl's story of crime and drug addiction. He also told us about Carl's changed life, his keen intellect, his many hidden talents, and of his great need for the support of Christians from the outside.

Pastor Horst and we accepted the challenge. The prison in Walla Walla is about 100 miles from our home. The first Sunday of each month Franklin and I go there to visit Carl, to whom we have become Mom and Dad. Mr. Horst also calls on him about once a month.

Recently I asked Carl if he would allow me to share his most recent letter to us with other people. He consented because he feels he must do what he can to help others who have desperate needs such as he once had. Here is a portion of that letter.

"Dear Mom and Dad Toews: . . . I am looking forward to seeing you this weekend. I've been thinking of both of you a great deal all month, and I have a good many things to talk to you about.

"I can't wait to tell you about one particular thing so I will tell you now. It looks as if I will get to go to school downtown at the community college soon. The Lord is really blessing me. The dean of the college called me into his office Monday morning and told me he felt I should be given the opportunity, and that he would do his best to see that I was allowed to go. He feels sure that the Department of Vocational Rehabilitation will pay for everything except my clothing. That is going to present a problem, since I have only three pairs of pants (well-worn and repeatedly sewn), two shirts, no socks or underwear fit to wear, and no coat. Fortunately, I have a pair of shoes, thanks to Gene.

"It seems I'm constantly in need of something. And I have only my new-found friends and loved ones to turn to. My needs used to be easy to fill. I would go out and steal them or money with which to buy them. But now that type of conduct is behind me, and Jesus determines my actions.

"Sometimes I feel lost and don't know what to do. Then I say, 'OK, Lord, this is too much for me. It's in your hands.' He hasn't failed me yet. I praise God every night for working the miracle he did when Gene and I met, and through Gene I met you.

"In devoting my life to Christ I have decided to make it my life's work to show others who are like I once was the same things you have shown me. . . .

"Gene was up last Sunday. . . . It was a bad day for me because I was really depressed. Gene saved the day. . . .

". . . Keep your eyes on Jesus, for he is the only way. *Your adopted son, Carl Eddie.*"

House church becomes nucleus of fellowship

Urban Mennonite congregations often start with a nucleus of so-called ethnic Mennonites who have moved to a city with no Mennonite church. Sometimes they grow by adding those of non-Mennonite background. Sometimes the growth can be largely attributed to migration of Mennonites from more rural areas.

One new Mennonite congregation, however, started three years ago with only the pastor and his family. Now the Orange County Mennonite Fellowship in urban Orange, California, has twelve members, about sixty participants, and membership in the Pacific District Conference—and the only participants whose parents were Mennonites are still Pastor John Kreider and his family.

Mr. Kreider moved to Orange four years ago under the sponsorship of the Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church.

He contacted about thirty Mennonite families living in Orange County. Only three of these families indicated any interest in forming a Mennonite congregation, and the primary objective of Mr. Kreider and the joint committee directing his work became reaching people in his neighborhood, rather than corralling Mennonites.

The methods were a combination of the orthodox and the unorthodox.

Once it became obvious there would be few Mennonite families interested in the project, the Kreiders decided on a Christmas open house in their home. They prepared formal invitations, knocked on doors up and down the street, introduced themselves, and invited their neighbors to the open house.

"When we left our house, we were frightened. We did not know what kind of reception we would get," Mr. Kreider said. "But the amazing thing was these people received us with a smile. I don't think we were rejected by one single family. I think they were shocked really, thinking, 'Wow, I didn't realize there were any people living on our street that were really interested in us this much.' . . . We just talked together, got acquainted with each other. We drank punch and ate cookies together. We felt like this was a real breakthrough."

Mr. Kreider tried other ways of getting acquainted with the neighborhood—coaching a Little League baseball team, running a summer Bible school in their home, and planning a community fun night for neighborhood children.

"Then neighbors began to call us when they were in serious difficulty," said Mr. Kreider. "A family across the street had a son who was in an accident while at school. He fell on the asphalt and had a concussion and was rushed to the hospital. His mother did not know whom to call, then she suddenly remembered that the Kreiders might be available. We rushed both her and the son to the hospital and stayed with them several hours until everything was under control. This really meant a lot to her.

"On the way to the hospital, she said, 'Now, John, I will pay for the gas and take care of the expenses.' I said, 'Forget it. If we cannot be neighbors and love each other, then we just as well forget all about it.' It was not long until she and her family were also coming to the fellowship at our weekly Bible studies."

After building up some contacts in the neighborhood, Mr. Kreider had some brochures printed explaining the church-in-the-house concept, who was sponsoring his work in Orange, and a historical statement about the Mennonites. And he invited people to the Sunday morning meetings.

Sunday morning worship is an informal time of sharing.

"If the Christian life is to be really meaningful, things have to happen. Christ must always be kept current in people's life experiences," said Mr. Kreider. "So we say, 'In the past six days what has God been doing for you as a person?' Or I might say something like this, 'I know Jesus is real because. . . .' We sing together. We do not sing many of the heavy hymns that the average Mennonite congregation does. We sing the Jesus-style hymns, the hymns that have a personal message, such as 'What a friend we have in Jesus.'

"Then we go through our Bible studies. We have our various classes. Then after Bible study, I simply share about a ten-minute meditation."

Vacation Bible school continues. There are community good news clubs during the school year for children.

A Bible study for couples meets in the home of another member.

"We are excited about the house church development," said Mr. Kreider. "We do not know whether we ought to develop a second house church, whether we ought to look for property and build, and if we do secure property, what kind of building ought to be built. We want to be sensitive to the leading of the Spirit in these matters. We want to keep it the 'fellowship' as much as possible."

Indian gathering planned for August

Indian Christians and interested whites from Mennonite and Brethren in Christ churches are being invited to an Indian Christian "convention" August 16-19 at the Brethren in Christ Mission, Bloomfield, New Mexico.

The meeting was decided upon at the first gathering of Indian representatives from Mennonite and Brethren in Christ churches in October 1972, sponsored by the inter-Mennonite Home Ministries Council.

Indian families and individuals are being encouraged to come to get to know one another and to share what it means to belong to the family of God. A series of meetings of this kind is also intended to encourage development to responsible Indian churches; to encourage Indian Christian leadership; to encourage the use of Indian thought forms in presenting the gospel; to identify social, spiritual, economic, and political problems faced by Indians and work toward solutions.

MCC annual meeting will be in Hillsboro

The January 1974 annual meeting of the Mennonite Central Committee will be held in Hillsboro, Kansas. This marks the second consecutive year in which the meeting will not be held in Chicago, the site of these annual gatherings for over twenty-five years. In 1973 the meeting was held in Leamington, Ontario.

"We have consulted and are agreed that we would like to take the responsibility for seeing that the MCC annual meeting 1974 will be adequately hosted in our area," wrote Vernon R. Wiebe, general secretary of the Mennonite Brethren missions and service board.

Hillsboro is the headquarters of the Mennonite Brethren conference and the home of Tabor College and five Mennonite churches.

A public rally on Thursday evening, January 17, will preceed the two-day business session.

CENTRAL DISTRICT REPORTER

July 24, 1973 CENTRAL DISTRICT EDITION

A Central District dream trip

"Your young men will see visions, your old men will dream dreams." Acts 2:17

Church leaders joined in the annual but rather unique Council of Committees at Berne, Indiana. Delbert Schrag, longtime pastor in the United Church of Christ of the Chicago area and now conference minister of the Chicago district, guided the group in a goals, priority, and strategy experience.

The entire group began with a "dream trip" responding without inhibition to the question, What would the Central District be like if. . . ? The fifty-seven responses were recorded on sheets of newsprint exactly as stated and placed on the walls for all to ponder. They are printed here for you to ponder, and perhaps you can add your own dream and vision.

Each committee was then instructed to select one dream and list the five worst things that could happen if their dream became a reality and the five best things that could happen. Examples of the committee's effort also appear in this section. The entire group was then asked to select five out of the fifty-seven dreams and arrange them in priority with first priority rated as five, second priority four, etc. The result was the selection of ten directional goals for our district as viewed by the conference leadership. You are invited to arrange in priorities your five dreams from the fifty-seven and measure your vision against that of the conference leadership.

Each committee was asked to select one of the ten directional goals and develop a program plan answering the following specific questions: What is the program objective? Who will carry it out? When? Action needed to reach objective? Models of action also appear in this section.

Moving from dreams to plan of action gave the entire group an awareness of each other and the goals toward which all were seeking to move. "Where there is no vision, the people perish." God has given our district both young men who see visions and old men who dream dreams, and daughters who prophesy (speak for God).

"This is what I will do in the last days," God says: "I will pour out my Spirit upon all flesh . . . and whosoever calls on the name of the Lord will be saved" (Acts 2:21).

Ten directional goals for Central District Conference

1. Congregational excitement over serious discipleship.
2. Establishment in the faith of children and young people in this age of confusion.
3. Involvement and motivation of all members.
4. Bringing of innovative worship experiences to the church.
5. Realization that people are more important than things.
6. Outreach of church to our needs and community.
7. Goal setting which would clarify and objectify what churches ought to be doing.
8. More meaningful Sunday school and worship.
9. Double conference membership.
10. Great feeling of spiritual renewal.

HAPPENINGS

Youth Village to host summer graduate seminar

A summer seminar for Mennonite graduate students is being planned again for August 18-28 at Youth Village in southern Michigan.

Intended for graduate students and college seniors anticipating graduate study, the seminar provides leadership training and theological, biblical, and Anabaptist studies, relating these to contemporary issues.

Directed by Helmut Harder, Winnipeg, Manitoba, the seminar will include as resource persons Walter Klaassen, Waterloo, Ontario; Willard Swartley, Harrisonburg, Virginia; and John Lapp, Goshen, Indiana.

Frank Ward, executive secretary of the General Conference's Commission on Education, said that the inter-Mennonite seminar was one of the conference's few programs for students in non-Mennonite institutions. "It is an important program, and I feel good about the response it gets."

COE asks Kreider to continue assignment

Robert Kreider, Bluffton, Ohio, has been invited to continue his part-time assignment for the Department of Higher Education until August 1974.

The decision to extend the invitation for another year was made June 1-2 by the Department of Higher Education, a division of the General Conference's Commission on Education.

He would continue to work on ways in which the commission can relate to Mennonite students and Mennonite colleges and to work particularly in providing some special consultation for colleges which have requested it.

During the past year, he has been working one-fourth time for the Department of Higher Education, but this time might be increased to as much as 40 percent during the coming year.

Minneapolis congregation okays phone tax refusal

Faith Mennonite Church in Minneapolis, Minnesota, has recently voted to withhold payments of the 9 percent federal excise tax on its telephone bill "in protest against the Vietnam War and U.S. militarism."

The church council had discussed the issue in November and January and had recommended that the tax issue be brought up at the annual business meeting February 4. On that date, the issue was debated during the Sunday school hour and voted on at the annual meeting in the afternoon.

"There was not complete consensus in our case," said pastor Donald Kaufman. "But a significant group feels that this is an important Christian witness."

Mennonite fellowship formed in St. Louis

Two voluntary service workers in St. Louis, Missouri, have started meetings of Mennonites in the area who have been attending churches of other denominations.

Fern Hieb, who along with her husband Barry has organized the meetings, said their goal was to see if people of Mennonite background are interested in meeting regularly or in starting a Mennonite fellowship.

Meetings so far have been informal and occasional rather than regular.

Associate of deferred giving appointed at Bluffton College

Edward Stucky of Berne, Indiana, has begun duties as an associate in deferred giving at Bluffton College.

In the new position, Mr. Stucky will be responsible for identifying and cultivating potential deferred giving donors who are assigned or referred to him. He will be responsible for developing and promoting programs for the deferred giving department. He will study federal and state legislation affecting the field of deferred giving.

Mr. Stucky will be available to present the program to philanthropic organizations and individuals as well as to the general constituency. He will conduct group meetings and assist with the organization of groups such as an advisory council for deferred giving. He will report to the director of deferred giving and/or the director of development and public affairs.

Dream trip ponders, what would CD be like. . .

1. If we could successfully marry Southern Baptist evangelism and the Anabaptist theology.
2. If we knew for sure what the program of WMA would mean for the conference.
3. If we could use the word "love" without embarrassment.
4. If churches supported the Bluffton College student grant program.
5. If people said, "See how the members of CDC love each other."
6. If everyone realized that Jesus is Lord of all or no Lord at all.
7. If we were willing to use our older members as resources.
8. If more leaders stayed in the land of the Philistines rather than ran to some Jerusalem.
9. If new committee members could get a quick grasp of work.
10. If some pastors took the opportunity of continued education as offered by ministerial committee.
11. If all our women enjoyed our auxiliary meeting.
12. If we started ten new churches.
13. If we could speak on life termination (abortion) and other issues.
14. If we added 240 acres to Camp Friedenswald.
15. If all of our congregations dealt honestly with amnesty.
16. If all married couples attended married couples retreat.
17. If every congregation selected and helped train one person for church leadership every five years.
18. If we could welcome change.
19. If our congregation could learn to dream. (We put them to sleep every Sunday.)
20. If we could teach a clearer picture of economics to our youth and to ourselves.
21. If each one practiced discipleship.
22. If we could learn what conference trustee job is.
23. If we could better understand our past and our future.
24. If 80 percent of college young people went to our institutions.
25. If 70 percent of our members had contact inside or outside with an offender.
26. If all young people had a clear understanding of the Christian faith.
27. If the church took seriously preaching to the unchurched in our community.
28. If we started a large building program at Camp Friedenswald.
29. If every pastor took advantage of scholarships provided by WMA.
30. If all churches practiced active stewardship program.
31. If every church had an active Young Mission Workers group.
32. If all churches became active in the drug abuse problem.
33. If somehow we could convert our plans into reality.
34. If we did all of these things for love of God and fellowman and not out of duty.
35. If the church were the place to reconcile the differences between cost of tractors and cost of food.
36. If we had a stronger CDC unity.
37. If Council of Committees defined the purpose of the conference minister.
38. If conference gave financial assistance to five persons to help in goal setting.
39. If we voted on CD conference budget.
40. If everyone here helped us find a camp administrator.
41. If all churches accepted Ben Sprunger's proposal of 60 cents for campus minister.
42. If all of our church members' actions were redemptive.
43. If we knew how to interrupt the aging process.
44. If we could satisfy everyone who attends CD Conference next year.
45. If it wouldn't snow in March at conference.
46. If we really showed appreciation to our pastor and wife.
47. If every church member were involved in a small group of 10-15 persons.
48. If every church had an exciting Christian education program for youth and adults.
49. If we could accept differences.
50. If the talents of every church member were used to the fullest.
51. If all churches became active in alcohol abuse problems.
52. If every good idea were accepted in the local church.
53. If we were sensitive to threat of civil religion.
54. If five congregations started daughter congregations.
55. If we kept in touch with college youth.
56. If we helped youth become church leaders.
57. If each committee communicated clearly to its congregation.

One dream—the worst and best

Missions committee

Dream: If the conference gave full support to five people to lead congregations in goal setting.

The worst possibility

1. Would take pastors away from their churches.
2. Some churches do not want to be part of this.
3. Not in budget—take funds from other things.
4. Could split congregation.
5. Fear of failure in not being able to meet goals.

The best possibility

1. Serve as a model.
2. Great feeling of spiritual renewal.
3. Feeling of success.
4. Force a search for new goals—ultimate dream.

Program committee

Dream: If everyone were satisfied with '74 Central District Conference.

The worst possibility

1. Complacency would develop.
2. Dull and boring.
3. Get in a rut.
4. Limit growth and creativity.
5. Smugness would develop.

The best possibility

1. Congregational excitement over serious discipleship.
2. Might discover that everyone is called to this experience.
3. Returning leaven.
4. Might lose its provincialism.
5. Might realize that people are more important than things.

Peace and service committee

Dream: If every congregation chose, trained, and sponsored one couple for Christian service every five years.

The worst possibility

1. Lose one of the best couples of the church.
2. Other congregational programs would suffer.
3. What if no one would go?
4. Dissension over choosing personnel and training program.
5. "Paid servant" complex.

The best possibility

1. Double conference membership (??)
2. Clarifies and objectifies what churches ought to be doing.
3. Conference offering a service to the churches.
4. Involve and motivate all members.
5. Get more people trained in goal-setting process.

Ministerial committee

Dream: If pastors took advantage of continuing education (in-service training) offered by WMA and ministerial committee.

The worst possibility

1. Not enough funds.
2. Too many innovations in the church.
3. Pastors move on to "greener pastures."
4. Congregations complain pastor is not available when needed.
5. Lay people feel threatened by enlightened pastor.

The best possibility

1. Bring innovative worship experiences to the church.
2. New inspiration and challenge.
3. New approaches to evangelism.
4. Becoming knowledgeable about new trends such as charismatic renewal, healing, social issues, and small groups.
5. Sharing frustrations, misgivings, victories, and joys with other pastors.

Stuckys return to Colombia

Gerald and Mary Hope Stucky, whom many of us know, have returned to Colombia for the Commission on Overseas Mission. They will be living in Bogota, Colombia, and will be serving the Mennonite church in Colombia. They will be working with church leaders in preparing them for their work and in counseling. They will also work with promoting retreats and interdenominational relations.

Balloons celebrate Easter

On this same Sunday morning the pastor found on his desk before the worship hour a paper with an announcement which was read during the service. It said: "As you leave the church many of you will be able to see the joy and love the junior Sunday school class has for Jesus' resurrection.

What did we see? Balloons tied to the car aerials or door handles and waving in the breeze. On the balloons were written "Jesus Is Risen," "Joy," "Peace." It was a beautiful and fitting way to witness and celebrate Easter. *Carlock Mennonite Church*

Walk for mankind nets $600.

Those who participated in *Walk for Mankind* from Normal Mennonite on May 26 were Mary Ann, Bruce, Christi and Wally Barker, Cynthia Bertsche, Cindy and Sherry Dunn, Lauri and Susie Kauffman, Missi King, Cerdys, Pam, and Tim Serpette, Gary, Sue, and Terri Stutzman, Frank Swanson, Rachel Waltner, and Gunther Bercky. Most of these completed the twenty-mile walk. Pledges totaled approximately $600.

Erwin C. Goering appointed Huron Road Hospital director

Erwin C. Goering, director of development and community relations for Huron Road Hospital, Cleveland, Ohio, has been elected first vice-president of the Ohio Association for Hospital Development.

At Huron Road, Mr. Goering is heading a drive for $5 million for a building program for new radiology and laboratory facilities. Previously he served as vice-president of the Mennonite Hospital in Bloomington, Illinois, where he successfully planned and carried through a $1 million building program.

Central District 1973 directory

Members of the executive committee seated around the table from left are Marlyn Fast, Homer Garber, LaMar Reichert, L. L. Ramseyer, Joan Wiebe, and Harry Spaeth.

Executive committee

President:
Lloyd L. Ramseyer, 448 W. Elm, Bluffton, Ohio 45817 1975
Vice-president:
Mrs. Joan Wiebe, 4226 Maplecrest Road, Fort Wayne, Indiana 46805 1975
Secretary:
Harry Spaeth, 900 W. Market St., Nappanee, Indiana 46550 1974
Treasurer:
Marlyn Fast, 214 Vista Lane, Elkhart, Indiana 46514 1974
Conference Minister:
Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Indiana 46514 1975
Trustees:
Lamar Reichert, Route 1, Box 235, Goshen, Indiana, 46526 1974
Homer Garber, Fortuna, Missouri 65034 1975

Missions committee:

Lynn Liechty, 160 N. Jefferson, Berne, Indiana 46711 1974
Mrs. Ruth Ramseyer, Route 1, Smithville, Ohio 44677 1974
Richard Tschetter, Box 238, Pandora, Ohio 45877 1974
Stanley Bohn, 119 Church St., Bluffton, Ohio 45817 1975
Abe Peters, Route 3, New Carlisle, Indiana 46552 1975
David Suter, 16147 S. Kedzie Parkway, Markham, Illinois 60426—secretary 1975
Al Bauman, 1951 Garvey Road, Columbus, Ohio 43229 1976
John Bertsche, 1404 W. Walnut, Normal, Illinois 61761—chairperson 1976
Robert Ramseyer, 1034 Lusher, Elkhart, Indiana 46514 1976

Mission committee members include Abe Peters, John Bertsche, Ruth Ramseyer, Robert Ramseyer, Stanley Bohn, and Lynn Liechty.

Program committee:

Don Steelberg, Trease Road, Wadsworth, Ohio 44281—chairperson 1974
Mrs. Irene Dunn, 1015 Barton Drive, Normal, Illinois 61761—secretary 1975
Robert Kreider, Bluffton, Ohio 45817 1976
Joan Wiebe, 4226 Maplecrest Rd., Fort Wayne, Indiana 46805—vice-president
Youth representative to be appointed

Historical committee:

S. F. Pannabecker, 2828 Benham Ave., Elkhart, Indiana 46514 1974
Arman J. Habegger, Pandora, Ohio 45877 1975
Merl Lehman, Box 45, Kidron, Ohio 44636 1976
Delbert Gratz, Bluffton College, Bluffton, Ohio 45817
Paul Roten, Mennonite Biblical Seminary, Elkhart, Indiana 46514

Ministerial committee:

Glenn Esh, 251 W. Sixth Ave., Columbus, Ohio 43201 1974
David Habegger, 800 E. Hively, Elkhart, Indiana 46514—chairperson 1975
Alvin Kleinsasser, Donnellson, Iowa 52625 1976
Phyllis Baumgartner, Berne, Indiana 46711—secretary 1977

Standing from left are members of the peace and service committee: Robert Liechty, Lyle Troyer, Lois Rensberger, Nick Kassebaum, and Don Gundy. Not pictured is Ellwyn Hartzler, who has been appointed to fill the unexpired term of Arthur Jackson.

Peace and service committee:

Mrs. Lois Rensberger, Route 1, Middlebury, Indiana 46540—chairperson 1974
Ellwyn Hartzler, W. Washington St., Box 17, Pandora, Ohio 45877 (1975)
Nick Kassebaum, Route 2, Wayland, Iowa 52654 1974
Don Gundy, 22431 Main, Woodburn, Indiana 46797—treasurer 1975
Lyle Troyer, Archbold, Ohio 43502—secretary 1976
Robert Liechty, Berne, Indiana 46711 1976

Camp Friedenswald committee:

Joe Sommer, 615 Sunrise Drive, Chenoa, Illinois 61726 1974
Mrs. Carol Sprunger, Route 1, Monroe, Indiana 46772 1974
Warren Habegger, Berne, Indiana 46711 1974
David Bertsche, R. 1, Chenoa, Illinois 61726 1975
Mrs. Mary Ann Moman, Bluffton College, Bluffton, Ohio 45817 1975
Floyd Quenzer, Middlebury, Indiana 46540—Vice-chairperson 1975
Fred Amstutz, Route 1, Pandora, Ohio 45877—Chairperson 1976
Max Sprunger, 29 Sunrise Drive, Elkhart, Indiana 46514—treasurer 1976
Lucretia Wilson, Route 1, Dalton, Ohio 44618—secretary 1976

Gathered here are members of the Camp Friedenswald committee. From left, they are Mark and Jane Steinmetz, Lucretia Wilson, Floyd Quenzer, Warren Habegger, David Bertsche, Carol Sprunger and Max Sprunger. Not pictured are Fred Amstutz and Jess and Vi Kaufman; camp director and food and accounting.

The education and publication committee members are, from left, Helen Fretz, Richard Reimer, Kathleen Kindle, Ben Rahn, Jerri Sue Baumgartner, and Kenneth Swartzentraub.

Education and publication committee:

Mrs. Helen Fretz, 625 S. 7th St., Goshen, Indiana 46526 1974
Mrs. Kathleen Kindle, 212 S. Jackson, Bluffton, Ohio 46817 1974
Jerri Sue Baumgartner, Fortuna, Missouri 65034—secretary 1975
Ben Rahn, Box 138, Kidron, Ohio 44636—chairperson 1975
Richard Reimer, Smithville, Ohio 44677 1976
Ken Swartzentraub, 6 Alpine Lane, Elkhart, Indiana 46514 1976

Education and publication committee

Dream: To help all children and young people to have a clear understanding of the Christian faith.

The worst possibility

1. Difficulty in agreeing on the implications of the Christian faith.
2. The cost of understanding may be too high.
3. Members may refuse to wrestle with an understanding that may also result in change.
4. The church might come in conflict with the community.

The best possibility

1. Children and young people would become established in the faith in this age of confusion.
2. Concern and involvement in resolving human problems and conflicts.
3. Strengthening church-related institutions.
4. More meaningful Sunday schools and worship.
5. Get total church united in service.

Letter to the editor

At our annual conference in Goshen we heard a discussion on the place of prayer in conference sessions. Several young persons, supported by several older persons, expressed displeasure with the absence of formal prayers at the opening of each session.

Several ministers voiced their discomfort with conventional, formalized public prayer and the standardized role expected of pastors in giving public prayers.

I sense something missing from this kind of debate when relative strangers argue, even charitably, about faith and practice issues. It tends to be a debate of proposition against proposition, admonition versus admonition. This kind of discussion can become a "we win, you lose; we lose, you win" debate.

I appreciated the call, at first apparently not heard, saying in effect, "Let's share our experiences about public prayer. Let's get to know one another better by hearing from one another about prayer."

The parable way, the story way, the experience-sharing way, I believe, is the biblical way. The sharing of our stories builds fellowship, releases the Spirit, encourages love and understanding. After sharing our experiences, we may be ready for debate on principles and propositions. Debate might then not be quite so important.

If we start with propositional debate on public prayer, the discussion seems to be more rigid, judgmental, and polarized. I suspect we might achieve better understanding and fellowship if we start with a sharing of our memories, our joys, our hangups. Generally it seems this can be better achieved in small groups where we can listen, interrupt, ask a question, try again with an explanation, and share another more helpful experience. *Robert Kreider*

Zion celebrates 75th year

The Zion Mennonite Church near Goodland, Indiana, was organized in 1898 by D. D. Augsperger.

The need of a new church was felt by many families with Mennonite background who had moved into the community from parts of Illinois. These charter families under the leadership of Mr. Augsperger had great faith and vision for which we are all forever grateful.

On Sunday, September 16, an all-day meeting will be held, with Sunday school and church followed with a basket dinner at noon. A special program is being planned for the afternoon. Anyone who knows of our church and would like to come September 16 is most welcome.

In 1895, D. D. Augsperger moved into this community coming from Aurora, Nebraska, and being an ordained minister, organized a Sunday school with preaching service. These meetings were held in a nearby schoolhouse for three years.

At this time (1898) our present building was erected at an ideal location, almost equal distance between two towns in Jasper County in a very desirable community. D. D. Augsperger was pastor for ten years. Jacob Sommer was then chosen and served as pastor two years. He then became involved in gospel mission work. Following the termination of Jacob Sommer as pastor, Peter D. Nafziger was called and served the church for many years. Mr. Nafziger moved to Bloomington, Illinois, into mission work, after which Aaron Egli of near Kouts, Indiana, was called and also served the church as pastor for several years. At termination of Mr. Egli as pastor, Dale Schertz, who was just entering the ministry, was called. Mr. Schertz came and is serving as pastor.

Our church has served us and the community well through the years. We are elated with the recent improvements in our building, paneling, new ceiling, new windows, and carpeting.

We are looking forward to a great time of fellowship and inspiration on September 16 and then pressing on in the work of the church. *Adrien Lehe*

Zion Mennonite Church, Goodland, Indiana, will celebrate its 75th anniversary Sunday, September 16. It was built in 1898 by Mennonite families who had migrated from their communities in Illinois.

Theme . . . "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)

Margaret Showalter

Friedenswald seminar examines woman's role

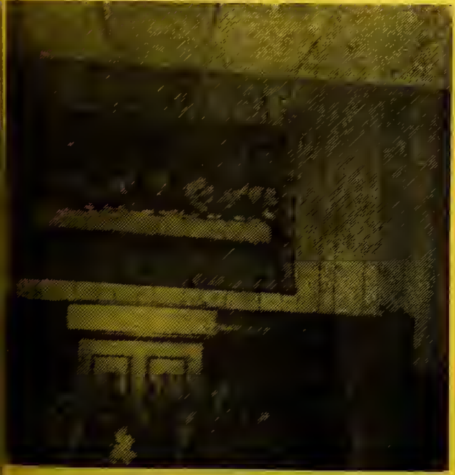
Woman's role in today's society is a changing thing. Many women don't know what their role is and have no goals to go by. There is such a person as a fascinating woman. What makes her such?

Many women spend a lifetime trying to please other people and crave the other person's approval. By changing this concept to that of developing charm, beauty, thoughtfulness, and an all-round respect and love for other people, women will radiate happiness. As she learns to become a fascinating woman and understands other people with varying moods and feelings, she can accept them as they are and only tries to change herself.

Margaret Showalter, a housewife, former schoolteacher, and mother says there is hope for a beautiful generation of women—happy, feminine, adored, and cherished. Mrs. Showalter of Indian Springs, Indiana, has been traveling and lecturing for some time with the national organization of Christian Dynamics.

This September 14-16 at Camp Friedenswald, Mrs. Showalter will be sharing in a seminar on "The woman's role in today's society." Women, students, housewives, business women, married or single are invited to attend this vital workshop. Plan now to attend and share in the fellowship and inspiration. Complete the registration form on this page.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.



New ceiling, paneling, and carpeting have recently changed the appearance of the Zion Church interior.

A message from the president

As a new officer of our Central District WMA team, I felt anxious about the task of coordinating our many efforts at the conference level. Then our executive committee met with the other Central District committees at Berne to help set goals for the conference. This was exciting. I was impressed with the energy and the dedication of our WMA executive committee as we wrestled with our role in the total conference program. I wish you could have been there to catch some of the enthusiasm.

We shared our concerns. And these reflect our many expanding interests. Resources for creative program materials are unlimited, and we want to help provide these to your societies. Some of our groups may be ready to take a more active role in offender ministries. Others will find ways to cooperate with Mennonite Disaster Service—perhaps involving whole families. We are concerned about providing programs of interest to younger women in our churches. We must continually seek to improve ourselves and to respect ourselves as women.

To help improve communications between our societies and the conference organization, our officers hope to visit many of your groups throughout the year. While there continue to be many good material projects, we affirm our need to make our endeavors a growing spiritual experience.

I am pleased to be a part of this active group of Mennonite women seeking to find God's will for us in our world. May we serve him well. *Lois Kreider, Central District WMA president*

Address ____

Name ____

____

Cost: $12—payable on arrival at Camp Friedenswald. Please mail your reservation by September 6 to:

Eileen Kehler, secretary, Route 2, Bluffton, Ohio 45817

Central District Women's Missionary Association officers

President—Lois Kreider, Route 2, Bluffton, Ohio 45817 1975
Vice-president—Frances Gundy, 22431 Main, Woodburn, Indiana 46797 1974
Secretary—Thelma Augspurger, Route 2, Box 114, Chenoa, Illinois 61726 1974
Treasurer—Norma Yoder, Route 2, Box 434, Goshen, Indiana 46526...... 1975
District advisor—Evelyn Bertsche, 1404 N. Walnut, Normal, Illinois 61761 .. 1977
General Conference projects advisor—Pauline Yoder, Route 6, Box 91,
Goshen, Indiana 46526 1975
District projects advisor—Edna Troyer, Box 72, Archbold, Ohio 43512 1973
Young Mission Workers—Glenna Moser, 1525 Lakeview Drive, Berne, Indiana 1975
Editor—Women at work—Marjorie Nester, 623 E. Chestnut St., Bloomington,
Illinois 61701

VITAL STATISTICS

BIRTHS

Bethel, Fortuna, Mo.: to the Daniel Baumgartners, Becky Jo, March 31.

Ebenezer, Bluffton, Ohio: to the Mike Amstutzes, Michael Ray, April 3; to the Richard Heges, Michael Todd, April 1; to the David Reams, Angela Sarah, April 21.

Eighth St., Goshen, Ind.: to the Jon Detwelers, Joshua, May 10; to the Joe Farrells, Kristin Michelle, May 11.

First, Berne, Ind.: to the Jonathan Larsons, Karin Margareta, May 9; to the Brice Lehmans, Tonya Sue, June 5; to the Neil McGoughs, Audra Lee, May 29; to the Sheldon Mathys, Jennifer Lynn, May 7; to the Denver Neuenschwanders, Daniel D., April 28; to the John Stuckys, twin sons, Matthew Lewellyn and Michael David, May 25.

First, Bluffton, Ohio: to the Ross McIntoshes, Charissa Therese Brigette Nicole, April 11.

First, Wadsworth, Ohio: to the Ray Millers, Tracy Ann, March 27.

Maplewood, Fort Wayne, Ind.: to the Joe Zehrs, Michelle Suzanne, May 22.

Neil Ave., Columbus, Ohio: to the Tom Smiths, Emily Jo, April 30.

Pulaski, Iowa: to the Stanley Baughmans, Lisa Joan, May 27; to the Dennis Ramseyers, Justin William, April 29.

St. John, Pandora, Ohio: to the Jeff Vermillions, Joshua Shawn, April 11.

Zion, Donnellson, Iowa: to the Marshal Hulsebuses, Mari Anne, April 8; to the Jerry McCartys, Jeremy Lee, April 7.

MARRIAGES

Bethel, Fortuna, Mo.: Linda Lou Gerlt and Darrell Wayne Newell, June 2.

Carlock, Ill.: Stephen Beyer and Sandra Kay Whitby, Dec. 1, 1972.

Congerville, Ill.: Barry Rice and Jane Grieder, April 14.

First, Berne, Ind.: Jean E. Flueckiger and K. David Kohli, June 10.

First, Bluffton, Ohio: Beth Dailey and Wayne Diamond, June 9; Sonya Dillman and Jerry Couples, May 5; James Pannabecker and Sandra Troyer, May 19; Beth Hamman and Leo Thompson, May 19; Janet Bauman and Leonard Schmidt, May 26.

First, Nappanee, Ind.: Marla Mullett and Blake Unger, May 12; Martin E., Jr. and Kathy Ann Stookey, June 1; Noble and Glada Miller, June 2; Mearl and Florence Moyer, June 7; John and Pat Juhns, June 12; Darrell and Mary Ann King, June 13; Guy and Annabelle Hollar, June 20; Wendell and Dorothy Metzler, June 20; Bryce and Sharon Slabaugh, June 23; Jack and Anita Pingalore, June 28.

Grace, Pandora, Ohio: Nolan Bucher and Bonnie Burkhead, April 21; Jill Crawfis and Jonathan Hilty, April 14.

Salem, Kidron, Ohio: Herbert Himes and Debra Streb, June 16.

Zion, Donnellson, Iowa: Janis Wall and Robert Davidson, April 14.

NEW MEMBERS

Bethel, Fortuna, Mo.: Mr. and Mrs. Jerry Clark, Mrs. Peter Hilty, Daniel Hilty, Becky Jo Baumgartner.

Congerville, Ill.: Mr. and Mrs. Tom Miller, Mrs. Lester Allen, Mrs. Gary Sprunger.

First, Berne, Ind.: Mrs. Steven Heiser, Mrs. William McKean, Mr. and Mrs. Peter Neufeld, Thomas Stuber, Mrs. John W. Sprunger.

First, Normal, Ill.: Susie Kauffman, Pearl Kaufman, Kenneth, Mary Ann, and Jeff Baer.

Maplewood, Fort Wayne, Ind.: Marlene Brandenberger, Jay Brandenberger, Andrea Warkenten.

Wayland, Iowa: Cyndi Edwards, Mark Alliman, Jane Garrett, Gregory Gowey, Ann Reschly, Diana Harvey Rinner, Linda Yoman Roth, Rhonda Roth, Vickie Roth, Terri Smith, Patty Van Winkle, Sandy Cook Kauffman, Jasan Jay Roth.

Zion, Goodland, Ind.: Roger Sheldon, Rhonda Sheldon, Rowena Sheldon, Roberta Sheldon, Randy Taulman, Peggy Taulman.

DEATHS

Congerville, Congerville, Ill.: Florence Sharp, May 30.

First, Berne, Ind.: Laura Amstutz, Joel Augsburger, Alina Balsiger, Ilma Caffee, Noah L. Habegger, Walter Hilty, Elva A. Killinger, Herman Liechty, Katherine Liechty, Ira Luginbill, Sam Nussbaum, Mrs. Harold Schlink, M. A. Thomas, Herbert L. Zeiner, and Kenneth Zimmerman.

First, Bluffton, Ohio: Hallie Althaus, May 15; Keith Kibele, May 4.

First, Normal, Ill.: Mrs. Ed Sharp, May 30.

First, Wadsworth, Ohio: Mrs. Arthur Stuver, May 22; Hiram Wenger, April.

United, Peoria, Ill.: Deane Williamson, April 14.

Wayland, Iowa: Mrs. Laurence Shaffer, April 5.

ANNIVERSARIES

First, Berne, Ind.: Harvey Egleys, May 17, 60th; Daniel D. Schwartzes, June 12, 52nd; Howard R. Sprungers, June 6, 53rd.

First, Bluffton, Ohio: Mr. and Mrs. Jesse Smucker, May 9, 51st.

Your Answer

"Then whose shall those things be?"

I

If you make a will, "those things" will be whosoever's you wish and duly indicate. This means members of your family with equal portions or special considerations for special reasons. It may state whom you desire to be responsible for any underage children and act as conservator of their interests in case they should be left fatherless. You may arrange for and name the one who is to serve as executor of your estate, serving, if you wish, without bond, thus lessening the deductions levied against the estate.

Moreover, you can provide for some portion of your holdings to accrue to kingdom causes as you determine, as a terminal exercise of your Christian stewardship, and as a final overt testimony to your faith in and commitment to God as Father indeed and to his Son as Savior and Lord.

II

If you don't (Next issue)

sow seeds of love

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

Volunteer counsels war objectors in Winnipeg

The following is a portion of a story written earlier this summer by Madeleine Bernier, a religion writer for the Winnipeg Tribune.

Many Canadian churches see the U.S. war objector as a person in need, and for that reason, give him help.

War objectors left their country and came to Canada for "personal reasons," Ron Isaac, a staff worker with the Winnipeg committee to assist war objectors, said in an interview. He said he didn't know what proportion of the 630 war objectors in Winnipeg are pacifists as a matter of conscience.

The Mennonite Central Committee sponsors Mr. Isaac's services. A former student at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, Mr. Isaac was engaged as a volunteer for a one-year period. He arrived in Winnipeg in early summer.

One church official described the plight of war objectors:

"They feel they are hunted. . . . They feel the CIA is all over. . . . They don't see a way out."

The needs of war objectors range from housing and food to medical attention and counseling on personal problems, said Mr. Isaac. Some have been rejected by their families.

He listed three categories of war objectors in Winnipeg:

—About 200, without landed status, have gone underground. It's illegal for them to work. The committee is trying to locate them, to assist them. Fear is the main reason why they go underground. Some have groundless fears—they don't know their rights. Some fear the least infraction of the law on their part may get them deported. Some build up fear in their minds because they are under stress.

—About 400 have landed immigrant status, but have problems such as adapting to the Canadian way of life and tensions with the family. Some of them say they never want to go back to the U.S., but their attitude is conditioned by the fact that they cannot go back.

—About thirty war objectors were "caught" by the November 3, 1972, Canadian immigration freeze. Mr. Isaac said the committee learned of the freeze five hours after it went into effect. "They are sitting it out, hoping that the immigration department will have some compassion." (Shortly after the interview, the federal government announced persons in this situation will have to register within sixty days.)

The ways the committee can help are varied, said Mr. Isaac. If an objector decides to return to the U.S., the committee can find out what his status in the U.S. would be and what process must be followed. For some it's quite simple. For others the choice might be underground in Canada or the U.S. The committee doesn't tell war objectors what to do, he said, but points out the "ramifications of the different actions" they might take.

The needs at present are the following, said Mr. Isaac:

—Financial support for individuals and groups.

—A list of homes to house people for a few days, and especially for "several months," until the war objectors become settled. "This is a critical need." Housing problems always seem to fall on the same people who open their doors.

—Medical needs. Without legal status, sick war objectors can't get public health services.

—Volunteers on such committees as housing, fund raising, immigration, public relations. The committee could use a lawyer familiar with immigration laws, or a law student, and a public relations person right now.

Mr. Isaac is a Canadian. He was born near Vancouver but went to school for seven years in the U.S.

Their fathers are gone

There are tears at an orphanage on the outskirts of Danang, Vietnam. This little girl has the hair, complexion, and eyes to indicate that her father was a black American. There are a disproportionate number of half-black children in South Vietnamese orphanages. The Vietnamese feel that being half-white isn't so bad, so the children of white fathers are often kept by their mothers. Although many Americans have indicated a desire to adopt the offspring of the American servicemen who served in Vietnam, the channels for adoption procedures are clogged. So far this year, only fifty children at the Danang orphanage have been adopted by people in the U.S. But there are always 300 youngsters crowded into the orphanage. They are a legacy of the Vietnam War whose future offers little hope.

Theological extension courses continue in Taiwan

Since Theological Education by Extension started in Taiwan almost two years ago, fifty students have been enrolled in courses on Jeremiah, Mark, and church growth, according to Mennonite missionary Hugh Sprunger, executive director of the program.

The courses use a combination of programmed self-study materials and a weekly session with a seminary professor. This allows lay people to begin receiving theological training on the senior- and middle-school level even though they cannot enroll in resident seminary programs.

Two current obstacles to rapid development of extension education in Taiwan are the lack of programmed textbooks in Chinese and a shortage of extension class teachers. A workshop in January to train extension teachers has provided leadership for a few new extension centers in central Taiwan.

Organized under the auspices of the interdenominational China Evangelical Seminary, the program includes students from such churches as Free Methodist, Lutheran, Conservative Baptist, Southern Baptist, Quaker, Presbyterian, and Christian and Missionary Alliance.

Fund raising begins for library expansion

The Associated Seminaries, Elkhart, have initiated a library expansion fund-raising effort.

The goal of this endeavor is $400,000 to be gathered over a two-year period, 1973-75, with responsibilities shared equally between Mennonite Biblical Seminary and Goshen Biblical Seminary, now both located in Elkhart.

The original Associated Seminaries Library building was erected on the Elkhart campus in 1958 and involved an equally shared investment of funds by the two cooperating seminaries from the beginning. Since 1958 the library holdings have grown rapidly to 53,800 volumes. The library's capacity of 60,000 volumes has thus virtually been reached. This requires expansion of facilities to provide for more stack space, more study rooms, for temperature and humidity control, and for normal library growth.

The respective seminary boards have approved the expansion plans and have named representatives to a library expansion committee, which is giving guidance to the development.

Lester E. Janzen, Newton, Kansas, director of communications for the General Conference Mennonite Church, began his half-time duties as library fund specialist on behalf of the Mennonite Biblical Seminary on July 1. He will join Joseph Hertzler, acting president of Goshen Biblical Seminary, in leading the fund-raising effort.

Mr. Janzen will continue to reside in Newton and also carry half-time responsibility as director of communications for the conference.

The library expansion is the first significant capital development on the Associated Seminaries campus since the construction of the Chapel of the Sermon on the Mount in 1965.

New curriculum council chooses executive director

Paul Lederach, Scottdale, Pennsylvania, has been chosen as executive director of the Anabaptist Curriculum Project.

Mr. Lederach, who will resign his position as director of the congregational literature division of Mennonite Publishing House, was selected by the publishing council for the new curriculum at its first meeting May 21 in Newton, Kansas.

Erwin Thomas, publisher for the Brethren in Christ Church, Nappanee, Indiana, was appointed president, and Dick Rempel, manager of Faith and Life Press, Newton, Kansas, was chosen as secretary of the publishing council.

The publishing council consists of two representatives from each of the full publishing partners of the curriculum: Mennonite Church, General Conference Mennonite Church, and Brethren in Christ Church.

At its organizational meeting, the publishing council set up a tentative schedule by which the first year's material for the curriculum would be ready by the fall of 1977 and the remainder of the material by the fall of 1978.

The curriculum might be graded from preschool age through grade eight, although it may also include youth and adult studies or be in intergenerational or nontraditional form.

The possibility of inter-Mennonite curriculum development and publishing was discussed a year ago by a number of Mennonites and other free church groups, with the hope that joint publishing would mean better stewardship of finances and resources.

Only three of the groups at the first meeting have chosen to become full publishing partners. The Mennonite Church and the General Conference Mennonite Church have cooperated on graded Sunday school material in the past.

Other groups, such as the Church of the Brethren, may join the editorial council as cooperating users of the material.

The editorial council, to include representatives of all groups who will buy the material, as well as those who publish it, will take up such matters as philosophy, type of curriculum, educational methodology, outlining of lessons, and editing of manuscripts.

Millions attend Korean meeting

Evangelist Billy Graham preaches to more than a million people in YoiDo Plaza at the closing meeting of his Seoul, Korea, crusade. According to the local crusade executive committee, the total of one million, one hundred thousand people was calculated by scientific and electronic means and was not an estimate. During Mr. Graham's five-day crusade in Seoul, he preached to more than three million people altogether—breaking the record total of his sixteen-week crusade in New York City in 1957, which was 2.1 million. Associate crusades held at the same time by members of the Graham team in other parts of South Korea, drew an additional 1.5 million people.

Gemeinschaft I focuses on the simple life

Joyce Shutt

Gemeinschaft I challenged a gathering of Mennonites and Brethren to renew their commitment to the simple life of the apostolic-Anabaptist heritage. John L. Ruth of the Franconia Mennonite Conference set the tone of the two-day meetings June 16 and 17 in Harleysville, Pennsylvania, when he said, "We meet not to issue a call, but to express a need, to bear a testimony, and to listen to an echo."

He went on to define this need as the reestablishment of Anabaptism as a viable alternative life-style for our members and society.

Anabaptism with its emphasis on *Gemeinschaft,* or "community," involves the finding of a personal and community identity grounded in Christ and a loving community. This stands in stark opposition to the trends toward civil religion and Protestantism that "married the faith to the gross national product."

Mr. Ruth defined the simple life not as a return to legalism or dress codes, but "the simple life means a focused life, focused so that life does not run in every direction." This does not mean giving up the advantages of technology, "but when maintaining a boat, summer cottage, a second car, and second job interferes with basic relationships, it is time to simplify our lives so that we take time out to participate in family life and to share the joys and bear the burdens of our neighbors. The simple life means putting people first and being able to take an active part in the life and work of the church."

Arthur L. Gish and Isaac Clarence Kulp of the Church of the Brethren also presented papers. Mr. Gish pled for a return to the disciplined life of our forefathers.

"Sin," he said, "is anything that offends or destroys a relationship, be that between persons or between man and God. Our churches have traded *Gemeinschaft* for bureaucracy, democracy, legalism, and voting. *Gemeinschaft* is based on decisions arrived at by consensus and the willingness of a fellowship to talk until everyone is satisfied with that decision. Divisions occur when we stop talking to each other and allow a strong leader or faction to force its will on the other members."

Informality and hospitality characterized the meetings. The rearrangement of the Indian Creek Church of the Brethren recaptured some of the simple worship style of our Anabaptist forefathers. Pews faced each other, focusing on a deacons' table and benches at one side of the room. The congregation knelt to pray, ate together, sang unaccompanied in both English and German, sometimes following a leader as he "lined out" the German verses in the old tradition, and wriggled uncomfortably on hard benches when speeches became too long.

The majority of the participants came from the Lancaster-Philadelphia area, though there were others who came from as far as Maine, Virginia, and Indiana. A few General Conference people participated in the audience, but none were involved at the program level. While over half of the participants were under thirty, only a handful came from local congregations.

Gemeinschaft I concluded Sunday with an evening of dialog in which participants voiced the many unmet needs they as individuals experienced in their own lives and fellowships. The prevalent cry was for a loving, supporting community, reaffirming Arthur Gish's comment earlier in the day that "evangelism is not a substitute for discipleship. Evangelism grows hollow when there is no *Gemeinschaft* to which one can return or bring the convert."

Holiness tradition looks at war and peace

Robert Liechty

As a new member of our Central District peace and service committee, I attended the Seminar on Christian Holiness and the Issues of War and Peace June 7-9 at Winona Lake, Indiana. The seminar was sponsored jointly by the Peace and Social Concerns Commission of the Brethren in Christ Church and by the Christian Holiness Association Commission on Social Action. The Holiness tradition includes the Wesleyan Church, Free Methodist Church, Church of God, Nazarene Church, and Salvation Army.

Myron Augsburger of the Mennonite Church delivered the opening address, entitled "Facing the Problem." He made an eloquent case for biblical nonresistance. According to Mr. Augsburger, Dwight L. Moody said that on the issue of war, he was like a Quaker. Mr. Augsburger hammered home that the current idea that if you are conservative theologically, you have to be conservative politically and on social issues was a myth.

This address was followed by two respondents, one supporting and one challenging. In my discussion group the first night were two hawks, two doves, and one who seemed to be some of both, and one who preferred to remain in a state of uncertainty. Our first group was notable for politeness and feeling each other out.

Other speakers included Richard Taylor, Nazarene Seminary, who made a case for participation in war, and Owen Alderfer, Ashland Seminary, who made a case for nonparticipation.

In responding to these two speakers, Donald Joy of Asbury Seminary commented, "I have spent my entire lifetime in communities of faith where the Taylor doctrine was the only orthodoxy. I confess that there are moments when I wonder whether we should not honestly label such a rationale as red-white-and-blue orthodoxy and admit that our theology has other derivatives than God's revelation in Scripture and in Christ."

Mr. Joy was nearly as devastating on Mr. Alderfer's long and careful paper, stating that each of the theology papers skirted the "central issues of the other side."

The highlight of the four sessions I attended was the plenary discussion which followed Bishop Paul Ellis' address "The Christian as peacemaker." Mr. Ellis argued that pacifism is unrealistic in a sinful world. James Massey, black campus pastor from Anderson College, responded by praising the realism of Mr. Ellis and stated that peacemaking demands action, sometimes even the action of war. Ron Sider, Messiah College, responded that our first, final, and only loyalty is to the kingdom and not to any human institution, not even a democracy.

It was at this point that politeness was put aside and serious debate took place.

Historical committees share centennial ideas

General Conference historians, representatives of district and provincial historical committees, and representatives of historical divisions of district education committees met June 13 in Elkhart, Indiana, to share concerns with each other and the Commission on Education of the General Conference Mennonite Church.

One result of the meeting will be a regular newssheet of items of interest to historical committees. The Commission on Education will publish the newssheet on a trial basis for one year.

The meeting shared plans for the 1974 centennial celebrations of the coming of Mennonites to the prairie states and provinces and 1976 celebrations of the anniversary of the coming of the first Mennonites to the United States, planned as countercelebrations to the U.S. Government bicentennial celebrations with their accompaniment of civil religion.

Suggested to the commission for action were:

—more attention to be given to historical research and publication.

—better use of media other than print, especially filmstrips on Mennonite history.

—production of historical material for church membership classes and elective Sunday school classes.

—cooperation with the Mennonite Church in historical concerns.

Frank Ward, COE executive secretary, said the commission felt the Institute of Mennonite Studies was better equipped to do historical research.

"The commission's real interest is in publishing books that will communicate our heritage to lay people in the congregation, rather than be of interest only to scholars," he said.

"Communication" is topic for Saskatchewan retreat

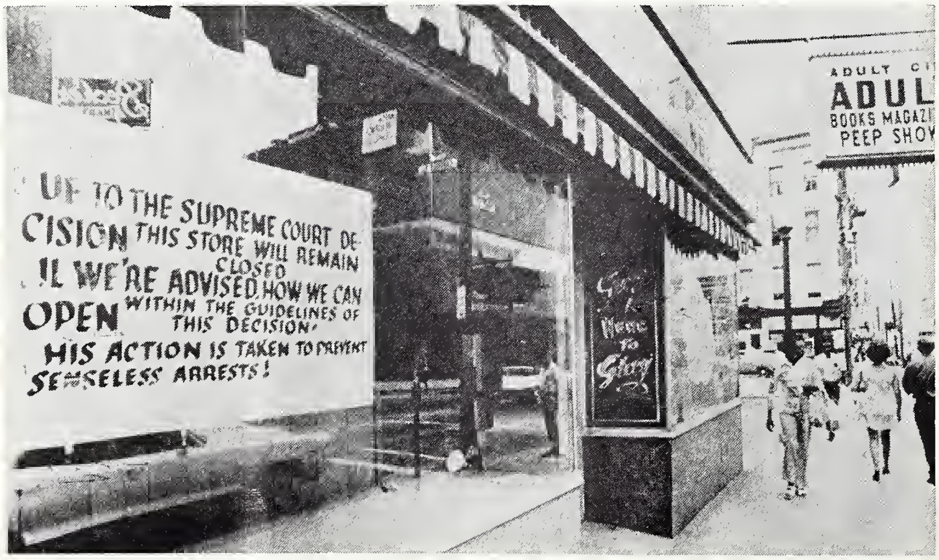
Fourteen Saskatchewan ministers and their wives met at Pike Lake Bible Camp recently for a two-day retreat.

Among the topics discussed were the content and value of the Sunday morning sermon and the freedom a minister's wife needs to be herself.

Resource person was Hugh Savage, professor of psychology at the University of Saskatchewan, who dealt with the subject of communication.

"These sessions became more than lectures when he divided us into work groups and initiated learning experiences. We even made Tinkertoy models and learned from it," said Katharine Funk, Drake, Saskatchewan.

Sponsoring the retreat was the education committee of the Conference of Mennonites in Saskatchewan.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PEEP SHOW

Smut shops close

In the wake of the U.S. Supreme Court decision on obscenity, a Cincinnati "adult bookstore" closed its doors after posting its reasons in the window. The court ruling gave the local community authority to judge obscenity and said that material does not have to be "utterly without redeeming social value" to be declared obscene or pornographic.

Words & deeds

Thirteen relief sales in support of the Mennonite Central Committee are scheduled for this year. Thus far seven have been held in California, Illinois, Kansas, Ontario, Pennsylvania, and Saskatchewan. The total net profit of the sales to date is approaching $300,000. Later this year sales will be held in Michigan, Ohio, Illinois, British Columbia, Indiana, and Virginia.

Some $300,000 worth of farm equipment converged on a farm near Homewood, Manitoba, in early June, and five hours later they had finished seeding 470 acres of wheat and barley. It was a service project undertaken by the members of the Homewood Mennonite Church on behalf of their member families. The church has undertaken the responsibility of operating the farm until after the harvest.

Bethel College, in order to recognize the learning that occurs through service experiences and career-related jobs or internships, is instituting a new formula for its baccalaureate degree—110 credit hours (instead of the usual 124) plus a semester of approved service; or one summer service experience may count as the equivalent of four credit hours (reducing required hours to 120). With the end of the draft, which operated as a kind of negative incentive for recruiting volunteers for church-related programs, the service-learning possibility is seen as a more positive incentive to serve.

The complete *Key 73 youth outreach manual,* summarized in the *Congregational resource book supplement,* is available from Key 73 Youth Outreach, Box 5201, Mission Hills, California 91340. The manual contains helps in planning a Youth Outreach Week for a group of cooperating churches or for a single congregation. Half of the book is "Content notes" for five "Jesus Bible studies."

A twenty-one-mile walkathon to collect funds to supply food to the hungry through CROP was sponsored May 5 by the Bluffton (Ohio) Ministerial Association. Rebecca Koerner, First Mennonite Church, Bluffton, was chairman of the walk. Local businesses and individuals sponsored walkers by donating money to the cause.

RECORD

Calendar

Aug. 16-19 — Mennonite-Brethren in Christ Indian gathering, Bloomfield, N.M.

Aug. 16-17—General Board midyear meeting, Wichita, Kans.

Aug. 18-28—Graduate summer seminar, Youth Village, White Pigeon, Mich.

Oct. 19-21—Western District Conference annual sessions, Clinton, Okla.

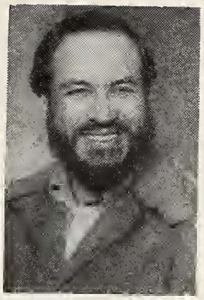
Pacific

Oct. 12-13—Offender seminar, Fresno, Calif.

Workers

Phyllis Driver Diller, comedienne, actress, and musician, and *J. Winfield Fretz,* teacher, scholar, and college president, were selected as the outstanding alumni of 1973 by Bluffton College, Bluffton, Ohio.

DaLene Ediger, First Church, Hillsboro, Kans., has begun full-time work as secretary and receptionist in the central offices of the General Conference Mennonite Church, Newton, Kans. In September she will move to part-time work as secretary in the office of stewardship and promotion and continue her education. Ms. Ediger graduated this spring with an AA degree in secretarial studies from Bethel College, North Newton, Kans. She is the daughter of Mr. and Mrs. Paul Ediger of Hillsboro.



D. Epp

L. Epp

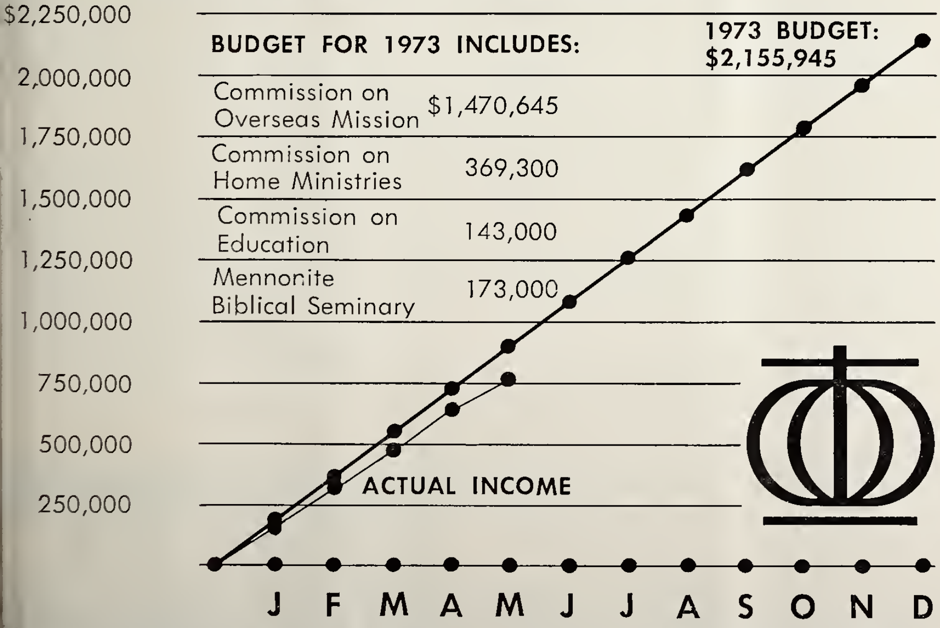
Delvyn G. Epp and Lucille Kroeker Epp have been commissioned for a three-year assignment in Japan under the Commission on Overseas Mission of the General Conference Mennonite Church. They go to Japan at the invitation of the Kyushu Mennonite Church Conference. They will work with Pastor Takashi Yamada in a team evangelistic ministry in Kagoshima, a city of more than 400,000 in southern Japan. They will be involved in language study from September through December. The remainder of their time will be spent in teaching English, small group Bible study, and contacting people on a person-to-person basis. Delvyn, a native of Henderson, Neb., has attended Bethel College, North Newton, Kans., and the University of Nebraska and is a 1973 graduate of Mennonite Biblical Seminary, Elkhart, Ind. He has served three years in Vietnam under International Voluntary Service, has been camp director for the Northern District Conference, and was pastor of the Pulaski (Iowa) Church for two years. Lucy has attended Winkler (Manitoba) Collegiate Institute, University of Manitoba, Goshen College, and Mennonite Biblical Seminary.

Joseph Hertzler, executive vice-president of Goshen Biblical Seminary, Elkhart, Ind., has been appointed acting president of the seminary, beginning July 1. As chief administrator of GBS, he will share in the work of the administrative committee which guides the shared program of the Associated Mennonite Biblical Seminaries. *John E. Lapp,* bishop of Plains Mennonite Church, Lansdale, Pa., and member of the GBS board of overseers, will work part time with Mr. Hertzler as seminary-church counselor.

Beverly Massie, assistant director of alumni affairs and public relations at Bluffton College, has assumed duties as director of information services. Ms. Massie, a 1971 graduate of Bluffton College, replaces Ron Geiser, who has accepted the position of director of public information at Ohio Northern University.

Henry Neufeld has resigned as pastor of the Springstein (Man.) Church to return to full-time service with Mennonite Pioneer Mission. He and his wife, Elna, formerly served under MPM in Pauingassi for many years.

Conference budget



ay was a disappointing month in terms of dollar support for General Conference rograms. Overall receipts were down by about $15,000, compared with May 1972. or the year we are still $62,000 ahead of 1972's comparable period. *Wm. L. Friesen, onference treasurer*

REVIEW

Basic Christian convictions

Basic Christian convictions, *by Edmund G. Kaufman (Bethel College, North Newton, Kansas, 1972, 338 pp.) is reviewed by Henry Poettcker, president of the General Conference Mennonite Church and Canadian Mennonite Bible College. He is currently in Asia on a one-year COM teaching assignment.*

In the introduction to this book, Erland Waltner makes the comment that this book will be a welcome compendium to Dr. Kaufman's former students, "bringing back many experiences and learnings of former days." This reviewer as one of those former students concurs with that statement.

Basic Christian convictions is a book which recaptures the content of a course by that name which Edmund G. Kaufman offered for many years while he was professor and president of Bethel College. Speaking out of firsthand encounter and broad experience both in North America and abroad, Dr. Kaufman confronts the issues and the questions which relate to the Christian faith. He is fully aware that the presuppositions which the Christian holds are often foreign to the present generation, and that it is necessary to be very explicit, both in setting forth those presuppositions and their acceptability.

In ten chapters Dr. Kaufman sets forth what he sees as the salient features which one must consider in getting at the "basic" convictions of Christianity. Chapter one is a discourse on religion, "one of the chief interests of mankind," with its influences, its varied nature, its development and its diverse expression.

Chapters two to six deal specifically with Christianity — the Supreme God who is known as Father, his act of creation, man with his exalted position and at the same time his depraved nature, and God's continued action in Jesus Christ to redeem man and to lead him to his intended purpose through the Holy Spirit.

Chapters seven to ten deal respectively with the kingdom of God and the church and their interrelatedness, with the record of God's dealings with men, the Bible, and with the Christian's hope and his practical everyday life.

The book contains many significant highlights. The discussion on knowing God, page 67 f., is meaningful and relevant. The treatment of the problem of evil shows Dr. Kaufman's ability to use language and to delineate the issues that face man in statements about the incarnation, redemption, Pentecost, the resurrection, and eternal life.

In his treatment Dr. Kaufman reveals himself as one well-versed in his subject matter and capable of dealing with it. He tackles difficult issues and brings to them a wealth of background information. Constant comparisons of Christianity with other religions are helpful. There is a good blend of the historical and the theological dimensions of the Christian faith. One illustration of this is the sketch of the life of Jesus, the issues which he confronted, and the effects of Jesus' life and death on the faith of the Christian church. In his choice of subject matter to be discussed, the author has demonstrated how selectivity and brevity need not detract from a meaningful presentation.

This reviewer would raise a question about the strong distinction which Dr. Kaufman makes between the picture or concept of God which comes through from the two Testaments (chapter two). To suggest that the Old Testament shows us a God of justice and the New Testament reveals to us his mercy is an inadequate comparison. Norman Snaith in his treatment of the Hebrew word "chesed" —mercy—in the Old Testament, has demonstrated how this God is a covenant-making God whose mercy is boundless. That mercy moved him to introduce "chapter two" in his dealings with men, namely the revelation in Jesus Christ. While it is true that many people under the Old Covenant dreaded God and his justice, it is equally true that many experienced his mercy and acceptance and praised him for it. The strong focus on the changing idea of God set forth in the quote on page 58 is graphic to be sure, but needs considerable qualification to do justice to what the biblical account presents.

Two commendable features of the book's layout are the summary statements at the end of each chapter and the accompanying bibliography. The diagrams which Dr. Kaufman has used are helpful. Equally so are some of the chronological tables which have been included.

Dr. Kaufman's book will prove a useful tool to the student of the Bible.

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MEDITATION

The shepherd psalm

The Lord is my shepherd (PERFECT SALVATION)
(Jesus said), I am the good shepherd, and know my sheep, and am known of mine (John 10:14).

I shall not want (PERFECT SATISFACTION)
For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly (Psalm 84:11).

He maketh me to lie down in green pastures (PERFECT REST)
(Jesus said), Come unto me, all ye that labor and are heavy laden, and I will give you rest (Matthew 11:28).

He leadeth me beside still waters (PERFECT REFRESHMENT)
And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Revelation 22:18).

He restoreth my soul (PERFECT RESTORATION)
Restore unto me the joy of thy salvation; and uphold me with thy free spirit (Psalm 51:12).

He leadeth me in paths of righteousness (PERFECT GUIDANCE)
Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . (John 16:13a).

I will fear no evil (PERFECT PROTECTION)
Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isaiah 41:10).

Thou art with me (PERFECT COMPANY)
Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee (Deuteronomy 31:6).

Thy rod and thy staff they comfort me (PERFECT COMFORT)
For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do (1 Thessalonians 5:9-11).

Thou preparest a table before me (PERFECT PROVISION)
And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35).

Thou anointest my head with oil (PERFECT CONSECRATION)
Now he which established us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Corinthians 1:21-22).

My cup runneth over (PERFECT JOY)
Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (Jude 24).

Goodness and mercy shall follow me (PERFECT CARE)
For the fruit of the Spirit is in all goodness and righteousness and truth (Ephesians 5:9). Grace, mercy, and peace, from God the Father and Christ Jesus our Lord (2 Timothy 1:20).

will dwell forever (PERFECT DESTINY)
Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thessalonians 4:17-18).

Arley Sprunger

Contents

Leadership, power, and the purpose of life 442
News 445
Record 453
Basic Christian convictions 454
The shepherd psalm 455
The real costs of independent transportation 456

COVER

Joe Walks Along presented a peace pipe to Northern District president, Harold Thieszen, at the district's recent annual convention in the Salem Mennonite Church in Freeman, South Dakota.

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Mork O. Hatfield is Republican senator from Oregon. He wos governor of Oregon 1959-66. The feature article in this issue is adapted from his remarks at the Chicago mayor's prayer breakfast May 3.

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The real costs of independent transportation

THE CURRENT GASOLINE shortage in the U.S., however artificial it may be, can give some cause for reflection on our rate of consumption of natural resources and on our dependence on that most independent of modes of transportation—the automobile.

The family car, or cars, have become part of the American dream of free enterprise and privacy. We can take the car and go anywhere, anytime it fits our schedule, with whomever we want, taking along as much as the trunk and the luggage rack will hold. We wait on nothing (except the traffic) and are beholden to no one (except the gasoline company), while half-empty buses roll past and passenger trains disappear from the schedules.

But there are some prices to pay for our independence.

To get more gasoline to supply our ever-increasing demands, we in North America, who already consume more than our share of the world's resources, will have to import more oil from other countries or begin constructing such environmental hazards as the Alaska pipeline. The world's supply of petroleum is not infinite, and we must control our use of energy or find new, abundant, inexpensive sources of energy.

There are ways of decreasing our demand for gasoline: sharing cars with other families, organizing car pools, riding bicycles, walking, hitchhiking. Or we can patronize public transportation and work to convince local and higher levels of government to give priority to buses and passenger trains instead of highway construction year after year.

Public support of buses and trains has usually been less than enthusiastic. Most intercity buses I have ridden have been filled with the young, the old, and the poor. Passenger trains, even those that have been filled, have been discontinued by railroads that would rather make money from freight. Those with cars use them, and those without must put up with the schedules necessitated by low usage of public transportation.

Another, more compelling reason for increased use of public transportation is the higher rate of deaths in passenger automobiles.

According to the National Safety Council statistics for 1971, 34,200 persons died in accidents in passenger automobiles and taxis, 130 in bus accidents, 16 in passenger trains, and 174 in domestic commercial airplanes.

The death rate per million passenger miles in 1969-71 shows a similar gap between automobiles and public transportation: 2.10 deaths for passenger automobiles compared to 0.19 for buses, 0.12 for passenger trains, and 0.10 for commercial airplanes.

The 1971 General Conference spoke to the problem of automobile accidents in its closing session in a resolution calling for, among other things, a study of deaths caused by highway accidents.

If we are serious about affirming life over death, we will not use the high rate of automobile deaths as an excuse for not criticizing war-related deaths. We will take action to reduce the number of highway deaths as well as work for world peace.

Christians concerned about responsible use of God's earth and about decreasing the number of traffic deaths will do something about private and public transportation, even if the government doesn't force them to do it. LJ

Following our summer biweekly schedule, our next issue will be dated August 7.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:29 AUGUST 7, 1973

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August winds

August winds
hugging parched, cracked earth
skipping across wheat stubble
into my dry soul
st- st- stutter.

Elmer F. Suderman

EVANGELICAL DILEMMA

William MacDonald

THERE IS A CURIOUS PROBLEM today in the evangelical world—one that poses sobering questions for the church and for the individual believer. The problem in brief is this: a great army of personal soul winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic, and persuasive. To their credit it must be said that they are on the job. And it is one of the phenomena of our times that they rack up an astounding number of conversions. Everything so far seems to be on the plus side.

But the problem is this. The conversions do not stick. The fruit does not remain. Six months later there is nothing to be seen for all the aggressive evangelism. The capsule technique of soul winning has produced stillbirths.

What lies at the back of all this malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple—uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is "only believe."

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers:

"Do you believe you are a sinner?"

"Yes."

"Do you believe Christ died for sinners?"

"Yes."

"Will you receive him as your Savior?"

"Yes."

"Then you are saved!"

"I am?"

"Yes, the Bible says you are saved."

At first blush the method and the message seem above criticism. But on closer study we are forced to have second thoughts and to conclude that we have oversimplified the gospel.

This first fatal flaw is the missing emphasis on repentance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner; it is quite another thing to experience the convincing ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith. It is useless to tell unconvicted sinners to believe on Jesus—that message is only for those who know they are lost. We sugarcoat the gospel when we deemphasize man's fallen condition. With that kind of a watered-down message, people receive the Word with joy instead of with deep contrition. They do not have deep roots, and though they might endure for a while, they soo give up all profession when persecutio or trouble comes (Matt. 13:21). W have forgotten that the message is repentance toward God as well as fait in our Lord Jesus Christ.

A second serious omission is a missin emphasis on the lordship of Christ. A light, jovial mental assent that Jesus i Savior misses the point. Jesus is firs Lord, then Savior. The New Testamen always places his lordship before hi saviorhood. Do we present the full implications of his lordship to people? H always did.

A third defect in our message is ou tendency to keep the terms of discipleship hidden until a decision has bee made for Jesus. Our Lord never did this The message he preached included th cross as well as the crown. "He neve hid his scars to win disciples." He revealed the worst along with the bes then told his listeners to count the cos We popularize the message and promis fun.

The result of all this is that we hav people believing without knowing wh they believe. In many cases they hav no doctrinal basis for their decisio They do not know the implications o commitment to Christ. They have neve experienced the mysterious, miraculou work of the Holy Spirit in regeneratio

And of course we have others wh are talked into a profession becaus of the slick salesmanship techniques o the soul winner. Or some who want t please the affable, personal young ma with the winning smile. And some wh only want to get rid of this religiou interloper who has intruded on the privacy. Satan laughs when these conversions are triumphantly announced o earth.

I would like to raise several questio that might lead us to some changes i our strategy of evangelism.

First of all, can we generally expec people to make an intelligent commi ment to Christ the first time they hea the gospel? Certainly, there is the exceptional case where a person has a ready been prepared by the Holy Spiri But generally speaking, the process i volves sowing the seed, watering it, the sometime later reaping the harvest. I our mania for instant conversion, we hav

The author, William MacDonald, raises three questions: Can we generally expect people to make an intelligent commitment to Christ the first time they hear the gospel? Can a capsule presentation do justice to so great a message? Is pressure for decisions really scriptural?

forgotten that conception, gestation, and birth do not occur on the same day.

A second question: can a capsule presentation of the gospel really do justice to so great a message? As one who has written several gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give people the full presentation as it is found in the Gospels, or in the New Testament?

Third, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine—disillusioned, bitter, perhaps deceived en route to hell by a false profession?

And I must ask this: is all this boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and all of them were saved. A young doctor testified that every time he goes to a new city, he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps to salvation. Amazingly enough, every one of them opens the door of his heart to Jesus. I don't want to doubt the honesty of people like this, but am I wrong in thinking that they are extremely naive? Where are all those people who are saved? They cannot be found.

What it all means is that we should seriously reexamine our streamlined, capsule evangelism. We should be willing to spend time teaching the gospel, laying a solid doctrinal foundation for faith to rest on. We should stress the necessity of repentance — a complete about-face with regard to sin. We should stress the full implications of the lordship of Christ and the conditions of discipleship. We should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have less astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.

Tante Fleming's search for identity

Geraldine Harder

One Morning a Mrs. Fleming called us on the telephone to ask if I would give her some information about the Mennonites. She is a Unitarian although she seldom attends church. "I have been working on a genealogy," she said, "and have discovered that I am related to a William Rittenhouse, who was a Mennonite minister in Germantown, Pennsylvania." I could tell her that he was the first pastor of the first Mennonite meetinghouse in America.

Since that phone call there have been various meetings. We have talked occasionally on the telephone and visited in Tante Fleming's home. (She likes to be called "Tante.")

Louise Becker Fleming did not know her father. He had been ill and died when she was a small girl, and her mother had to bring up the five children.

This was a hard task for the mother. She parceled out the children and did sewing in people's homes. Sometimes Louise saw her mother so little that she forgot what she looked like.

As Louise grew older she often wondered about her father and his family. She did not know any of his family and her mother would not speak about them. Louise was afraid to ask because her mother tightened up like a clam when she hinted at wanting to know.

Years later, after Louise moved from the Midwest to the Pacific Northwest and had a family of her own, she decided to find out for herself about her genealogy. In recent years she has hired archivists to check out her ancestry for her. She with their help has been able to trace her family back several hundred years to Dutch-German origins. Tante Fleming is eighty-two now and has found herself at last, humanly speaking. She is quite happy, although her search for spiritual identity continues.

Tante Fleming told us how she felt sick when she was invited to family gatherings until she discovered who she was. She could not eat and was not able to enter into conversations. She wanted to belong somewhere and to someone.

After Tante Fleming traced her ancestry and saw where she belonged, the whole world changed for her. The fog lifted. She has been interested in learning about the Mennonites because of her family's historical connection with them. The sufferings of the Anabaptists impress her as well as the work of the present-day Mennonites. She is interested in our voluntary service workers here in the city and has given them money gifts to show her appreciation for their services in mental health work, with retarded children, and in the Citizens for Indian Rights' program.

Tante Fleming believes in simple living and peace. She is generous and helpful. She often talks about us and our church with her family and friends and loans them her copy of *The doctrine of God,* a Bible study guide which Milton, my husband, has written. Once a house guest read it from cover to cover and asked for a copy to take home. We keep on giving our friends more copies of the book.

Our friend who lives in the north end of the city, quite far from our South Seattle Mennonite Church, works hard in her garden and looks like someone in her sixties. She is full of lovely surprises and is a dear Tante Fleming. There is always a hot dish of stew, some fresh oranges, or a bowl of walnuts to crack from her daughter's grove in Oregon. One evening while we were visiting her she arranged for me to have a long talk on the phone with my parents who live in Pennsylvania. She knows how much she enjoys it when her children call.

Her daughter, Gertrude, was the first woman to graduate from the University of Washington in the field of physics. She graduated with highest honors. Last year Gertrude completed a twenty-year project, a simplified electron microscope that is comparatively inexpensive and will be extremely helpful to medicine and industry. Tante Fleming was interested when I told her that David Rittenhouse, the grandson of William Rittenhouse, was a scientist-astronomer and built miniature solar systems for the University of Pennsylvania and Princeton University. She herself had married a medical doctor.

Tante Fleming keeps on asking about our beliefs. "Just how are you different from other Protestants?" she asks. Her eyes sparkle as she talks. Her mind is keen, and she says, "You know, I believe I am a Mennonite, too."

The man on the mountain

The hermit's house
On top of the mountain
Survived the earthquake
That rocked the foundation
Of the valley below,
And the flash flood
That gushed forth
Against the canyon walls,
But the hermit perished
In the bitter cold
Of the long, lonely winter.

Michael Toryfter

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NEWS

Dollar devaluation, new workers concern COM

More money is needed to offset dollar devaluation and more young people need to be recruited for overseas work, the Commission on Overseas Mission said at its midyear meeting June 29-30 in Chicago.

Both the U.S. and the Canadian dollars have been devalued several times since the commission set its 1973 budget last February, shortening how far budgeted money will go in almost every country in which COM works. In addition, international inflation is decreasing the power of the dollar, especially in Japan, Taiwan, and Latin America.

The commission decided to make major salary adjustments for missionaries, but not until January 1, 1974, when the next fiscal year begins. Howard Habegger, COM executive secretary, said the salary adjustments would increase the budget by $43,000 to $45,000.

"In most cases, this would not be a real increase in salary, just an attempt to keep pace with inflation and devaluation," he said.

Commission members are asking the General Board to approve a special emphasis in the fall to inform the constituency of COM's financial dilemma. The commission members committed themselves to speak in churches in their area this fall explaining the effect of devaluation and inflation on the overseas mission program.

Com is also issuing a renewed call for overseas workers.

Mr. Habegger said all Mennonite church agencies have been experiencing a downward trend in applications. Com, he said, has been able to fill all requests from overseas, but new requests are coming and the commission wants to reactivate and upgrade its recruitment, especially among General Conference young people.

The commission plans to arrange summer programs that will interest college and university students and short-term assignments for young people undecided about a long-term vocation.

The commission also spent considerable time discussing the visit of a four-member delegation to India Mennonite churches in August and September.

The delegation was given authority to make decisions on the field together with mission and church bodies in India on behalf of the commission.

Although the commission does not want to release the delegation's agenda until the mission conference and church conference in India have had opportunity to offer agendas, the major topics for discussion and decision making will probably be mission-church relationships, the role of institutions such as hospitals and schools, future missionary presence in India, and the future direction of the work there.

The commission has said it wants a continuing missionary presence in India if the church conference desires it.

At present, the Bharatiya Mennonite Church Conference is run by national leaders and pays ministers' salaries, among other responsibilities. The mission conference, which runs the institutions, has about half missionaries and half national church leaders on its boards.

Also planned by the commission at its midyear meeting was a missionary orientation and retreat April 18-21, 1974. The retreat, the first of its kind since 1965, will include all missionaries on furlough, missionary candidates, commission members, COM staff, and several resource people.

Mr. Habegger said the retreat would allow missionaries to interact with others at the retreat, let staff interpret COM policies, provide time for fellowship and prayer, strengthen missionary identity, and give time to work on interpersonal relationships.

Peace missioner denied South Africa visa

John Rees, general secretary of the South Africa Council of Churches (SACC) expressed deep regret June 15 that the visa for the Mennonite peace missioner to South Africa was denied. The South African Government gave no reasons for the refusal.

The SACC had invited William Keeney, provost at Bethel College, North Newton, Kansas, to spend two years as a theological resource person in the SACC's newly formed Division of Justice and Reconciliation. Tasks of the division include efforts to eradicate racism within South African churches, to improve black wages in church employ, and to encourage black leadership.

As an alternative assignment, Mr. Keeney will spend one year researching and writing for Mennonite Central Committee Peace Section.

Mr. Keeney would have worked closely with South African churches on peace issues. SACC requested that he do extensive research on "Historical and contemporary perspectives and analysis of Christian responses to violence in Southern Africa." The council also hoped that Mr. Keeney could share the Anabaptist-Mennonite experience in conscientious objection to military service. Such information could provide insight for South African churches as they deal with a government which makes no provision for alternative service.

The peace missioner project, one of numerous involvements of Mennonites and Brethren in Christ in southern Africa, was initiated by representatives of Africa Inter-Mennonite Mission, Eastern Mennonite Board of Missions and Charities, and MCC in 1972. The idea, passed on to the Mennonite and Brethren in Christ Southern Africa task force, was an attempt to respond to human need and to testify to the gospel of peace and love.

"We will continue our belief that the oppressor as well as the oppressed must be loved and reconciled," explained Ray Brubacher, MCC (Africa) director.

Mennonite efforts for justice and reconciliation in southern Africa will continue. Fifty-one MCC workers as well as mission board personnel are serving in Botswana, Swaziland, and Lesotho. *Gayle Gerber Koontz*

Signs of polarization diminish at Edmonton

Over 600 delegates and guests, a record number, registered for this year's five-day convention of the Conference of Mennonites in Canada. Their meeting room on the University of Alberta campus in Edmonton was filled to overflowing at almost every session, but the crowded auditorium and the even more tightly packed agenda didn't deter many of the participants from declaring it to be one of the most fruitful and enjoyable conventions they had attended in recent years.

The debates were vigorous and thorough, but the delegates maintained their good humor. Applause and laughter punctuated the deliberations regularly. Despite strongly stated arguments for and against various controversial issues which arose, the delegate body did not appear to become polarized as it had done so often at recent conventions.

When the conference concluded on July 11, the following were some of the decisions that had been made by the delegates:

—The Canadian Mennonite Bible College, Winnipeg, was given the go-ahead on a $265,000 project to add a new wing to its classroom building and to renovate parts of the existing structure to provide more adequate music and recreational facilities. The result of the ballot vote on this question was 498 yes and 185 no.

—The Mennonite Central Committee (Canada) was encouraged to proceed with the establishment of an "Ottawa presence" to serve Mennonite groups in such areas as research, governmental contacts, and news about upcoming developments on the federal scene about which the Mennonite churches should be informed. The delegates voted affirmatively on this question by a margin of 395 to 226. This matter will be on the MCC (Canada) board's agenda in January 1974.

—A budget of $488,000 was adopted for 1974. This is an increase of 36 percent over the conference's total actual income in 1972. Part of the increase is being caused by inflation, but there were also major program expansions approved for Mennonite Pioneer Mission. Some delegates doubted that they could sell their congregations on such a large jump, but the budget was given the convention's blessing by a vote of 572-98.

—The Congregational Resources Board floated a trial balloon concerning a nationwide every home plan for publications. It proposed that it would come to the 1974 convention with a plan to provide each household with the opportunity to get one conference-related periodical of its choice free, either *Der Bote, Mennonite reporter,* or *The Mennonite.* The board indicated that such a plan might cost $100,000 a year, but that a good portion of that figure was already being raised. An amendment deleted the motion's reference to a possible financial formula, leaving the board only with authorization "to promote an every family unit plan" for the three publications.

—The Mennonite Foundation of Canada, a new inter-Mennonite organization to which the conference belongs, was reaffirmed. Criticism had come from several sectors of the conference after the agreement to participate in the foundation had been reached. D. P. Neufeld, Virgil, Ontario, chairman of the foundation, carefully explained the organization's intentions. The delegates voted their approval of the foundation's direction. Later they elected ten persons to serve on its twenty-four-member board. The three other conferences which belong to the foundation elect the remaining fourteen board members.

—Two small northern churches, one in Thompson, Manitoba, and the other in Flatrock, British Columbia, were accepted into membership by the conference. It now has 148 congregations, with a total membership of 22,000 on its rolls.

—All ten of the communities in which Mennonite Pioneer Mission is working in Manitoba—eight rural and two urban locations — were represented at this year's convention. Three Indian Mennonite pastors, Spoat Owen and Jacob Owen of Pauingassi and Jeremiah Ross of

A chain, cross, and crown were symbols on the stage for the Canadian conference's worship service Sunday, July 8. Three speakers, Tina Block, Erland Waltner, and David Ewert, developed portions of the conference theme, "Freedom with purpose," in their morning presentations. At the afternoon session, several choirs sang and a group of players from Edmonton presented a reading drama of "The Vietnam call of Samuel U. Reimer," a chapter from Rudy Wiebe's novel, The blue mountains of China. *Dr. David Ewert, who is a faculty member at Eastern Mennonite College, Virginia, also presented two lectures on the Holy Spirit at Saturday's ministers' and deacons' conference.*

Cross Lake, were present. Through the appropriation of extra funds for both the 1973 and 1974 budgets, the conference approved MPM's move into the new undertakings. It will join with the North Battleford (Saskatchewan) Mennonite Church in appointing the congregation's new pastor, Dave Neufeld, to a part-time ministry among the native people in the North Battleford area. MPM has also appointed one of its veteran workers, Henry Neufeld of Winnipeg, formerly of Pauingassi, to an itinerant ministry among Indian communities.

—Special recognition was given to half a dozen persons at the convention. Mr. and Mrs. J. J. Thiessen of Saskatoon were honored for their years of inspirational leadership in the conference and their faithful participation. P. R. Harder, who is retiring from the CMBC staff after having served for fourteen years as business manager, and John R. Dyck, who has resigned as manager of Mennonite Foundation, were acknowledged for their service. In the memorial service led by Jacob Letkemann of Winnipeg, three women who died during the past year were cited in a special way for their dedication, integrity, and devotion. He lauded the outstanding example which women such as the late Elizabeth and Katherine Peters of Winnipeg and Mrs. David Schultz of Altona, Manitoba, provide for the church, often with inadequate recognition.

The convention was not entirely without major disappointments, however. Mennonite Pioneer Mission leaders were keenly disappointed by the conference's failure to approve their recommendation to change the name of their board.

MPM was chided at the conference's 1969 sessions by an Indian spokesman for continuing to use the words "mission" and "pioneer" in its name. The board immediately began the process of finding a new name which would be both functional and acceptable to the native people.

At last year's convention in Waterloo, Ontario, it gave notice of motion that it would seek approval in 1973 to change its name to Native Ministries, Conference of Mennonites in Canada.

After only brief discussion at this year's conference, during which one delegate questioned the use of the word "native" and another called the suggested new name "uncreative," the matter was referred to a task force which is preparing a new conference constitution for consideration in 1975. The name change will thus be delayed at least two more years.

In an interview after the meeting, Menno Wiebe, MPM's executive secretary, expressed dismay at the delegates' reluctance to consider the name change, which he said was urgently needed.

Mr. Wiebe said the quick rejection of the proposal could be interpreted as another illustration of white people's inability to abandon their notion of the "frontier hypothesis." When white people use the word "pioneering," he explained, they think of it as a virtue. But when Indians hear white people use this term, they think of the displacement of their people which usually came as a consequence of the white man's so-called pioneering. There is also a mystique about "missions," he said, which people seem reluctant to give up in favor of a brotherhood approach to witnessing to people of other cultures.

In floor and other small group discussions, MPM was asked when churches which it had helped bring into existence would be invited to full-fledged membership in the conference. The suggestion was also made that room should be made on the MPM board for Indian representation. No action was taken on these suggestions.

The conference reelected its executive for another year. Jake Tilitzky, Abbotsford, British Columbia, is chairman; Peter Retzlaff, Coaldale, Alberta, vice-chairman; and Menno Epp, Calgary, secretary.

The conference's three boards reorganized at Edmonton. Two of them chose new chairmen. Jake Harms, Winnipeg, is the new chairman of the Congregational Resources Board; and Fred Unruh, Regina, was named chairman of Mennonite Pioneer Mission. They succeed Walter Franz, Swift Current, and Ike Froese, Winnipeg, respectively. John Neufeld, Winnipeg, was chosen to continue as chairman of the Bible college board. *Larry Kehler*

Screen 'Superstar' stirs controversy

Even before its release, controversy over alleged anti-Semitic elements in the movie version of "Jesus Christ superstar" has broken out. A group of nine major Jewish organizations castigated the film—scheduled to open in New York this month—for alleged fostering anti-Semitic stereotypes and said that its portrayal of Judas as a black man who was "the dupe of wily Jewish priests" could damage black-Jewish relations. However, in an analysis published in the ecumenical weekly, Christian century, *editor James Wall declared that the movie is "in no way anti-Semitic." Mr. Wall, a United Methodist clergyman, further stated that "any charges of anti-Semitism leveled against this film be based not on 'Superstar' itself, but on feelings generated by earlier portrayals of Jews as 'Christ-killers.'" Above, Judas, who is played by Carl Anderson, touches Jesus. Directed by Norman Jewison and released by Universal Pictures, the production was filmed in Israel.*

Politics of small steps—will trust come?

Peter J. Dyck

Soviet leader Leonid I. Brezhnev whispers in President Nixon's ear following a ceremony at the White House.

In his television address to the American people on June 24, Soviet leader Leonid I. Brezhnev emphasized that the new era of peace and goodwill between the Soviet Union and the United States has begun. The week of intense discussion and negotiations between the leaders of the two superpowers ended with the signing of four major agreements in the fields of transportation, oceanography, agriculture, and culture.

Conspicuously absent from the discussions between Mr. Brezhnev and Mr. Nixon was any reference to religion. If the two leaders did talk about religion, the public was not told about it.

"The main purport of all that we discussed and agreed upon with President Nixon," said Brezhnev, the general secretary of the Soviet Communist Party, "is the firm determination of both sides to make good relations between the USSR and the USA a permanent factor of international peace."

Simon Winchester of the *Manchester guardian* suggests that the meetings of the two leaders of state, which "positively dripped with affability and good cheer," were in reality "pure Hollywood."

Hollywood or not, most Americans were not amused. Perhaps they regarded the speeches as mere political rhetoric. Perhaps they do not trust that the agreements will stick. Perhaps they are more interested in the application of basic human rights within the Soviet Union.

Paul Lindstrom, executive director of the Christian Defense League, shouted, "Free Soviet Christians!" as Mr. Brezhnev's limousine passed from the helicopter landing to the White House.

Thousands of American Jews attempted to deliver an age-old message to Mr. Brezhnev on Sunday, June 17, the day of his arrival in America. It was the ancient biblical cry, "Let my people go!" first heard by Pharaoh in Egypt. The demonstrators marched peacefully through the streets of Washington, halting for speeches in the center of the Capitol. In their speeches they demanded a "standardization of emigration procedures" for Russian Jews and an end to alleged secret police harassment and imprisonment.

These and similar voices in the West either cannot comprehend or will not admit that international agreements in the fields of arms control, trade, and culture can be negotiated without touching on the domestic affairs of either of the participating nations. Buying wheat is one thing, liberalizing emigration laws is another.

The people of the West who want to block trade and other agreements until Russia gives its people greater personal freedom are, of course, engaging in politics. It seems right for America to use wheat and chemical fertilizers, and even reduction of the arms race, as a lever to obtain greater freedoms, including freedom of worship and emigration, for Russian Christians and Jews, writers and artists. For Americans the church and the state are in effect the same thing.

This is the kind of language that the Soviets themselves speak and should therefore be able to understand. Although Article 124 of the Soviet Constitution says that "in order to ensure the citizen freedom of conscience, the church in the USSR is separated from the state and the school from the church," in actual fact, the Soviet state is continually interfering in the affairs of the church. And not merely interfering, but deliberately trying to destroy it. It is common knowledge that atheism is a fundamental tenet of Communist ideology. Suppression of religious beliefs of all kinds whether Christian, Hebrew, or Islamic, is an explicit policy of the Communist Party. The fact that there are open and crowded churches, mosques, and synagogues in Russia in no way changes this basic negative government policy.

Why that is so and how it all happened is beyond the scope of this brief article. But greater acquaintance with the facts of history would lead Christians in the West to a better understanding and possibly to changed attitudes. To accept, for example, the definition that Communism is judgment can totally change one's feelings about Russia. Had the church in Russia through the centuries been faithful to Jesus Christ, the Communist revolution of 1917 would probably never have taken place.

Long before Communism, with its slogan that religion is an opiate for the people, came with its deliberate attempt to "free" people from the superstitions of religion, Leo Tolstoy lamented the deplorable condition of the church in his native Russia. In *The kingdom of God is within you,* he says Christians are obliged to believe in "savage superstitions, and any attempt to free them from these savage superstitions is zealously guarded against." For example, the church demanded that parents baptize their child "under the threat of punishment for nonfulfillment—that is, that it must be dipped three times in water by the priest, while certain words are read that nobody understands, and certain still more incomprehensible actions are performed: the smearing of various parts of the body with oil, and a shearing of the hair while the godparents blow and spit on an imaginary devil. All this is to purify the child and make him a Christian."

When similar scandalous conditions existed in the Catholic Church in western Europe in the sixteenth century, the Reformation swept through the land bringing in new life. But no such Reformation came to the vast Orthodox Church of Russia. It continued in its idolatry until 1917, when Communism came along and declared the church obsolete and dangerous.

Tolstoy had exposed the decay of the church in Russia long before, but nobody listened to him. "Before my eyes," he said, "Christ's teaching and his own words about nonresistance were made the subject of ridicule and jests for many years, and the churchmen not only raised no opposition, they even encouraged that scoffing at sacred things. . . . What is taught is simply an idolatrous external cult."

When Mr. Brezhnev came to Washington to negotiate agreements, it was a foregone conclusion that these would not touch on the church or on the treatment of believers in the Soviet Union. For certain persons in the West to have expected otherwise may have been naive. The four agreements that were signed cover five years of cooperation in transportation, agriculture, and oceanography, and 6½ years of cooperation in a cultural and educational program. In the meantime, the church continues to be a thorn in the flesh for the government of the USSR.

Nevertheless these agreements, and others that are to follow, could be the beginning of new relationships between capitalist America and communist Russia. It could signal the end of the cold war and the beginning of a new era, if not of mutual trust and friendship, at least of cooperation and dialog. In his television speech Mr. Brezhnev said: "Mankind has outgrown the rigid 'cold war' armor which it was formed to wear. It wants to breathe freely and peacefully."

Though these agreements are no great bold steps forward, they are clear in their intent. They are saying that it is better for the two giants to cooperate than to fight each other. For that we must be thankful. That it will take many years, yes decades, to clear the poison out of the atmosphere, to build mutual trust and goodwill is self-evident. The beginning is made on the only basis possible, the sharing and trading of goods and services to the mutual advantage of both partners. That this will ultimately lead to the narrowing of the gulf between the people of the USSR and the USA is the great hope of people on both sides of the Atlantic.

And when that happens, other things can happen also. James Reston, writing in the *New York times,* says, "Even personal freedom, which seems to terrify the Communists more than atomic weapons, is making a little slow progress as a result of these talks." He was, of course, referring to the fact that Jews in greater number were permitted to leave the Soviet Union because of pressure from the West.

The Brezhnev visit and the agreements made must be seen against the backdrop of other alternatives. Isolation is always one alternative. Just turn the back, as was done on China for many years, and pretend the problem is gone. Another alternative is to continue the cold war. A third alternative, and one too ghastly to imagine, is to let the two superpowers fight it out with all the arsenal at their disposal.

There is yet another way, that of the politics of small steps. However small the steps may be, they are at least in the direction of cooperation and perhaps one day also mutual trust. What we are witnessing is not the ideal situation but perhaps it is the only sensible course at this time. Says James Reston, "After all, an isolated and frustrated Soviet Union with enough atomic weapons to blow up the world is not a very happy prospect."

What can I do? It may seem like a strange question to ask what one ordinary person can do in a world situation that baffles and frightens millions of people. But there are some things that we can do. Consider, for example, the following:

—Be informed. There is no premium on ignorance. Too often people are down on something they are not up on. Many Christians in North America are as ignorant of the church in Russia today as the pious peasant in Russia in czarist days was ignorant of the gospel and the true nature of the church. Ignorance ultimately leads to destruction.

—Seek person-to-person contact. The new cultural agreements include increased tourism. Why not take advantage of travel and combine the pleasant with the useful? In person-to-person encounters misunderstandings can be cleared up, prejudices overcome, and new bridges of confidence built.

—Find legitimate, tangible, and concrete ways of expressing concerns without engaging in politics. The fact that some people, not only in Russia, view everything through political glasses does not change the fact that as members of the body of Christ we dare demonstrate a stance and life-style that transcends all political, economic, and racial boundaries. We have not been as creative in this area as we should have been.

—Pray. Christians in the West are not concerned enough about Christians in socialist countries. Our basic unity in Christ is too often ignored. We have forgotten about our brother and our sister struggling to be faithful to Christ and the Church in a Communist society.

TEACHERS NEEDED FOR INDIAN SCHOOLS

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Fifth and sixth grade teacher—VS or missionary support basis
Contact Personnel Office, Box 347, Newton, Kans. 67114
(316) 283-5100

Busby School, Busby, Montana
This former Bureau of Indian Affairs school is now operated by the Northern Cheyenne tribe. Ted Risingsun, chairman of the school board, says there are openings for the following teachers:
Elementary—fifth grade and seventh grade
Elementary and high school music
High school principal
High school
Math
Business and commercial
Shop
Guidance counselor
Contact superintendent of Busby School (406) 592-3646, Busby, Montana.

City church combines colors, denominations

The atmosphere is one of a country church, said one member; but the congregation's members' heterogeneity and involvements in city problems reflect the urban setting of the Trinity United Church (Mennonite-Presbyterian) in Oklahoma City.

Asking people, "What do you like best about Trinity Church?" most often brought responses about the fellowship, the warmth and friendliness—and the diversity.

Much of the diversity in Trinity Church has come from two mergers in the last thirteen years. The first, in 1960—the one church members still refer to as "the merger"—was the combining of two Presbyterian congregations in Oklahoma City, one black and in the inner city, the other white and in an area that had recently become black.

The second merger was the Mennonite-Presbyterian union in January 1971. The congregation is a member of both the Washita Presbytery and the Western District (Mennonite) Conference and has two pastors, one Mennonite and one Presbyterian.

For several years before the union, the Western District had tried without success to establish a separate congregation. A voluntary service unit was active.

Annette McGlon: ". . . understanding came with dialog."

Most people in the congregation were not uneasy about the cross-denominational merger, since only a minority grew up as Presbyterians or Mennonites. Most are former Baptists or Catholics or Disciples or Methodists or Lutherans.

Some longtime members of the Trinity Church do notice a few changes since the union.

"The Mennonites brought us a clearer definition of community service," said Charles McGlon.

Doctrinal differences have not been a major point of difficulty.

"One Sunday we baptized the Mennonite young people and confirmed the Presbyterian young people," said James DeFriend, pastor. "We spend more time on building relationships than on doctrine. We try to accept each other the way we are."

James DeFriend: ". . . accept each other the way we are."

Stan Smucker, associate pastor, agreed, "The issue is people relating to people."

"On a couple of occasions we have faced the peace issue squarely, but it was not a bitter thing," Mr. DeFriend said.

Also, the addition of "Mennonite" to the church's name has attracted a number of young couples of Mennonite background.

Mr. DeFriend said last year was the best year for growth in membership in the congregation's history—a net gain of twenty-nine. Total membership is about 250.

Stan Smucker: "The issue is people relating to people."

"Somehow about a year ago, six or eight young families found out about our church," he said.

Most of the new members are young; about half are white, a fact for which members are glad.

"When the churches merged (in 1960), our friends said, 'Just give them a few years and the church will be all black,' " reported Rachel Durham. "We were on the road to becoming all black. Now it's changed to the other way around almost. Some Sunday mornings it looks as if we're in the minority."

No one actually counts the congregation in terms of black and white anymore.

"We've quit establishing quotas for committees," said Mr. McGlon.

But there are some estimates about the number of blacks and whites. While the congregation was 80 percent black-20 percent white a few years ago, estimates on the black-white ratio now range from 70-30 to 60-40.

Although members of the congregation may be diverse in some ways, they are remarkably homogenous in other ways. Almost all members are professionals—public school teachers, university professors, physicians, social workers. Almost all live in the predominantly black northeast quadrant of Oklahoma City (where the church building is located) or in the middle-class-upper-middle-class northwest quadrant.

Edna Clay: "Everybody is so warm and friendly. Even kids like it."

Many of them see the congregation as a body of concerned people who can help them in their daily work.

On a recent Sunday morning in July, some members working with urban renewal asked the adult Sunday school class to help conduct a survey on where residents of the urban renewal area wanted shopping areas to be located.

Other members work with minority business assistance, alcoholism, ex-offenders, a telephone listening service, Bible school in a public housing project, and a biracial committee to monitor the integration of Oklahoma City schools. Our Wonder House, the preschool started with the help of Mennonite volunteers, is still operating with support from the congregation.

Ralph Ediger: "This is one way of keeping the Anabaptist heritage without a large outlay of capital."

For several years after the black-white merger, the congregation conducted black-white dialog sessions with the white church in Oklahoma City.

"A lot of understanding came out of that," said Annette McGlon. "It helped to ease school integration problems for people involved in the dialog groups."

"People come because we are involved outside the church," said Alice Ediger, "not because our services are ultramodern."

Although worship services are fairly traditional, some innovation is taking place.

Last Christmas Mr. DeFriend's son-in-law, a Presbyterian minister in California who works extensively with drama and dance in his own congregation, introduced the idea to some interested members of the Trinity Church.

A drama-dance group was immediately formed and participated in several Sunday morning services from Lent through Easter. The seven women and two men in the group have interpreted through movement such songs as "Hosanna" and "The seven last words" from *Jesus Christ superstar* and "Aquarius" and a reading from John 1.

"We don't just pick any song and dance to it," said Gene King. "We choose a song with meaning. We've also done several short calls to worship."

The group plans to begin participating in the services again in the fall.

Another concern of the church is its building. A fire April 13 destroyed most of the fellowship wing, and a building committee has been chosen to look at the options.

The congregation has found problems with its racial and denominational diversity but "there are joys, too," said Mr. Smucker.

The positive comments abounded in interviews with members.

Ralph Ediger: "We want to keep Mennonitism going in the city."

Pam King: "I feel we've got a lot of love in our church."

Edna Clay: "You feel this is the place you really belong." *Lois Barrett Janzen*

Consultation on role of women planned

The role of women in church structures—on local and conference levels—will be explored and recommendations for action made at a consultation October 25-27 in the Elkhart, Indiana, area.

The consultation, called for by the Commission on Home Ministries last February, has been titled "The role of women in our church today." Invited to the consultation will be about fifty people—conference leaders, Women's Missionary Association officers, seminary students, and others in the General Conference Mennonite Church.

Preliminary planning calls for biblical teaching on the role of women, an exploration of the role of women in Anabaptist history and theology, and a sharing of current issues regarding women in the General Conference.

The consultation will be asked to:

—examine conference and congregational structures with regard to the participation of women.

—discover gifts and talents of women which have not been freely used in the church.

—recommend affirmative action to local church and conference structures.

—initiate follow-up for further discussion and action.

The Mennonite Central Committee Peace Section assembly in November will also discuss the role of women in the church, but on a more general level. The October consultation, designed for a smaller group, will deal more specifically with the General Conference.

Possible areas of discussion may include ordination, the relationship of the Women's Missionary Association to the conference structure, male-female stereotypes in Christian education, male-female roles in the church, and utilization of women's gifts.

Planning committee for the consultation includes Lora Oyer, Chenoa, Illinois; Martha Nickel, Saskatoon, Saskatchewan; Dorothy Nickel Friesen, Elkhart, Indiana; Lois Barrett Janzen, Wichita, Kansas; and Harold Regier, Newton, Kansas, secretary for peace and social concerns for the Commission on Home Ministries.

AFRAM seeks to bring blacks together

Black Mennonites in the United States, Jamaica, the Dominican Republic, and six countries in Africa will join November 4-11 for the African Afro-Americas Inter-Mennonite Unity Conference (AFRAM) in Limuru, Kenya.

John Powell of Elkhart, Indiana, executive secretary of AFRAM, said the idea for the conference originated among black Mennonites at the Ninth Mennonite World Conference in Curitiba, Brazil, last year.

"Africans and Afro-Americans in the Mennonite church feel a need to find ways in which they can be mutually beneficial to each other," he said. "There are needs to find an authentic expression of black tradition in their adopted church. Likewise, there is a need to find common ways to work at strategies for black church development. It is the belief of black Mennonites that there are similarities and commonalities among them."

He said black Mennonites have had an increased awareness of Pan-Africanism, and North Americans have become more aware of their African ancestry. This has led black people in the Mennonite church to plan for bridging the gaps among them.

Resource persons will be Hubert Brown, William Pannell, John Powell, and Ed Riddick, U.S.; Samuel Walters, Jamaica; Million Belete, Asrat Gebre, and Negash Kebede, Ethiopia; Don Jacobs, Kenya; Tshilembu Kashkish Wa Kabahba and Clement Mutombo, Zaire; and Zedekiah Kisare and Daniel Mtoka, Tanzania.

Some white as well as black delegates will be present.

Agenda for the weeklong conference will include identification of cultural patterns, development of a black Christian education curriculum, development of techniques of evangelism and black world ministry, the church and economic developments, leadership training, integration of authentic cultural patterns with Mennonite tradition, the role of the church in social issues, the black Mennonite church's role in pacifism, and the role of the church in liberation.

The planning committee for the conference includes Asrat Gebre, Addis Ababa, Ethiopia; Isaac Sackey, Accra, Ghana; P. M. Khumalo, Bulawaya, Rhodesia; and Hubert Brown, Elkhart, Indiana.

North American Mennonite denominations are being asked to appoint delegates to AFRAM.

RECORD

Calendar

Aug. 16-17 — Mennonite-Brethren in Christ Indian gathering, Bloomfield, N.M.

Aug. 16-17—General Board midyear meeting, Wichita, Kans.

Aug. 18-28—Graduate summer seminar, Youth Village, White Pigeon, Mich.

Northern

Sept. 8-9 — Women's retreat, Swan Lake Christian Camp, S.D.

Pacific

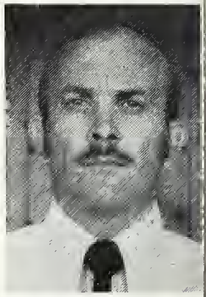
Sept. 22-23—Seventy-fifth anniversary, First Church, Paso Robles, Calif.

Workers

Stuart Boehr, Newton, Kans., has been appointed instructor in instrumental music, piano, and organ at Freeman Junior College, Freeman, S.D. A native of Henderson, Neb., Mr. Boehr is a graduate of Bethel College, North Newton, Kans., and is presently a graduate student at Wichita State University, Wichita, Kans.

Peter and Gladys Buller, Deep Run Church, Bedminster, Pa., will return to Zaire under Africa Inter-Mennonite Mission as teachers at the Theological Institute of Kinshasa. Peter has received degrees at Goshen College and the Biblical Seminary of New York. He has also attended Mennonite Biblical Seminary and Princeton Theological Seminary. Gladys received degrees at Bethel College, Grace Bible Institute, and the Biblical Seminary of New York and has attended Kletzing College. They will leave for Zaire on August 11.

Virgil Claassen, Newton, Kans., has been named business manager of the Associated Mennonite Biblical Seminaries, beginning Aug. 15. He succeeds *Marlyn Fast,* who has accepted a responsibility in business accounting and management at Oaklawn Center in Elkhart. Mr. Claassen, now director of the Mennonite Central Committee regional office at North Newton, Kans., has served with MCC since 1965 as director of the MCC agricultural program in Crete and director for Jordan. He is a 1965 graduate of Bethel College, North Newton, Kans., with a major in business administration.



Claassen

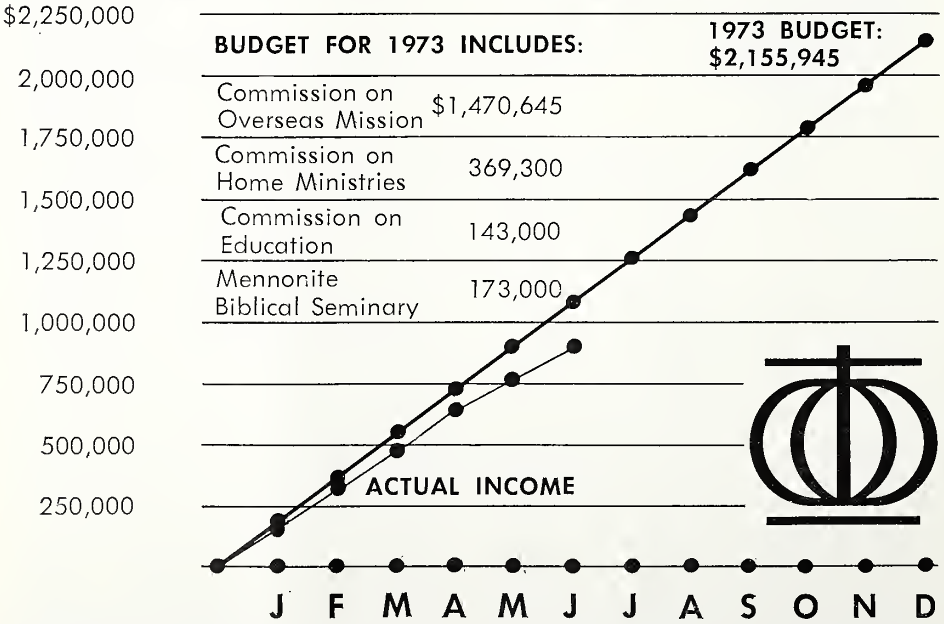
Dev and Doris Lin Devadoss of Calcutta, India, are volunteers in Vietnam Christian Service. Mr. Devadoss, a laboratory technician, has previously served at the MCC hospital in Nha Trang. Ms. Devadoss was an MCC trainee in the U.S. in 1969-70.

Roland Fisch, an anthropologist on the faculty of Eastern Mennonite College, Harrisonburg, Va., will become pastor of an Indian community in Manitoba starting this summer. He is going to Hole River, a 300-member village, under the auspices of Mennonite Pioneer Mission, the Indian ministries arm of the Conference of Mennonites in Canada.

Bonita Joy Janzen, Newton, Kans., became a member of the Philadelphia, Pa., voluntary service unit in June. She will spend one year as a volunteer under the General Conference Mennonite Church, tutoring at the Crossroads Community Center this summer and, in the fall, working in Children's Hospital and assisting in the Crossroads club programs. Ms. Janzen, the daughter of Edwin H. and Mary Jane Janzen, Route 3, Newton, is a member of Zion Church, Elbing, Kans. She is a graduate of Remington High School, Whitewater, Kans., and has attended Tabor College, Hillsboro, Kans.

Walter and Elizabeth Shelly, West Swamp Church, Quakertown, Pa., will return for a second term under Africa Inter-Mennonite Mission as medical doctors at Evangelical Medical Institute of Kimpese, Zaire. Both received bachelor's degrees at Bluffton College, Bluffton, Ohio. Walter received his MD degree from Jefferson Medical College, Philadelphia, Pa., and Elizabeth received her MD from the University of Pennsylvania.

Conference budget



BUDGET FOR 1973 INCLUDES:	
Commission on Overseas Mission	$1,470,645
Commission on Home Ministries	369,300
Commission on Education	143,000
Mennonite Biblical Seminary	173,000

June receipts as well as those for May were a bit disappointing. The relatively large increase experienced during the first four months has not held in May and June. In terms of budget percentage, we are about 1 percent behind the same period in 1972. This is not serious now but may become serious for programs abroad in light of the dollar devaluation. *Wm. L. Friesen, conference treasurer*

REVIEW

People lovers and house churches

People lovers, *by William S. Taegel (Word Books, Waco, Texas, 1972, 144 pp., $3.95) and* Barefoot in the church, *by Donald R. Allen (John Knox Press, Richmond, Virginia, 1972, 188 pp., $5.95) are reviewed by James Fairfield, director of Creative Counselors, Singers Glen, Virginia.*

Suspicion and doubt. Not the best attitudes to begin reading a book. So many books on the Christian life and how-to-live-it are written that I hold *People lovers* warily if not wearily, eager to drop it at the first sign of pendantry and preciousness and get on with my own survival. But since this little book has some connections with the house-church movement, I am curious as well as cautious. Has he got things organized into disorganization yet?

No, house-church structure is but a vehicle for another movement Mr. Taegel wishes us to explore with him. And here is the value of *People lovers*. In it Mr. Taegel helps us to see in action some new (old?) concepts of ethics, beyond legal or philosophical or situational, that he terms *relational morality*. Mr. Taegel is director of the Institute of Church Renewal in Houston. He is working on a doctorate in family therapy and mental health. Part of his ministry is achieved through the Lay Academy in Houston which holds as one of its central purposes the "redeeming of vocations." It helps the Christian grapple with the often opposite pulls upon him of Christian commitment and vocational demands. Relational morality provides some clues. People loving.

A people lover, according to William Taegel, is someone who knows God's ove to the extent that he can love himself enough to love others a little. He ncludes all three loves, eros and philia as well as agape. "Christian love encompasses all of these loves, including he erotic." The balance of these, workng in the Christian who will let himself become a people lover, makes possible moral decisions in an immoral society.

Mr. Taegel's book is valuable then, not as another "start a house church, t's the only way to go" guidebook, as expected. *People lovers* is an advertisement for and a means to achieve Christian appreciation of some learned skills in interpersonal relationships.

There are faults. Mr. Taegel attempts to write as an observer of a movement, yet in several places his objective distance turns into subjective presence, and he reveals himself as one of the people he is writing about. Don Allen in his book, *Barefoot in the church*, is more honest about his own involvement.

In North America's urbanized future, the hope of a renewed work of kingdom building may rest with small congregations in some variation of the New Testament house church. Increased land values, higher construction costs, and community service taxes may well make church buildings too impractical for metropolitan Christianity.

Don Allen is pastor of Trinity Presbyterian Church in Harrisonburg, Virginia. Trinity owns a building, an 1825 home set among trees and other houses in a residential area. A sign out front announces Sunday morning services. But the reality of Trinity Presbyterian is the cluster of house churches in which most of its Sunday worshipers are involved during the week.

One house church operates The Marketplace, a downtown coffeehouse open Friday and Saturday nights as a ministry to young people, including students from the area's four colleges.

The Clothes Closet house church helps clothe indigent families. Another house church provides a day camp for mentally retarded children. There are others with variations of community service and mission, but all share the distinctions of mutual decision making, fellowship, and breaking of bread.

How Trinity members have adjusted to each other, how they have faced their problems and grown together in Jesus Christ is part of *Barefoot in the church.* Mr. Allen expands on Trinity's experience with reports from a number of experimental house churches he visited personally in North America and several in other areas of Christendom he contacted by correspondence. The Church of the Savior, Washington, D.C., the Iona Community in Scotland, Reba Place in Evanston, Illinois, Emmaus House in New York are recognizable identities among those he describes. His index of Christian communities lists eighteen house churches on which he reports in some detail.

Mr. Allen is a good workman. Many religious books are collections of lectures, sermons, or papers. *Barefoot in the church* is not one of these. Don Allen set out to share with us the vigorous institution-changing activity which is happening in the maturing house-church movement. His research is substantial and he writes clearly with the easy authority of experience. Thus his book will be necessary reading for anyone who is now thinking of the future of the church in North America.

MINDY

Dorothy Hamilton

After Mindy Porter's parents divorced, Mindy dreamed almost daily of a real home again with parents. She couldn't understand the separation of her mother and father, yet she surprised herself with the good sense she showed in not letting relationships get worse.
112 pages. Softcover. 0-8361-1692-5: $1.95

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LETTERS

Misses wedding news

DEAR EDITOR: I've noticed that you have discontinued the publication of wedding announcements. I merely want to inform you that in so doing you have cut off my lifeline. No longer can I scan through this section to find out in one easy glance which of the young Mennonite ladies I won't be able to marry when I get back. *Dan Froese, Kikwit Pax, Kikwit, Zaire.* July 2

Editor's note. We acknowledge the major inconvenience we have caused you. Would it help if we asked young women to write to you if they want to reassure you that they are still single? . . . That wasn't exactly what you had in mind? . . .

Uplifting and informative

DEAR EDITOR: Thank you for the recent uplifting, informative, and challenging articles in *The Mennonite*. A few that were especially meaningful were:

"A Christian college: vision for peacemaking," by Harold Schultz (April 24 issue); "Jesus is coming back," by Waldo Harder (May 29 issue); "Four planks from Ephesians 4," by Mel Schmidt (June 5 issue); and "If I were to start my family again," by John Drescher (June 12 issue).

These are the types of articles a Christian paper should publish more often. *Mrs. Ethelena Smith, Box 144, Pawnee Rock, Kans. 67567.* June 12

Bricks and mortar

DEAR LARRY: I read with interest your editorial, "Laying up more bricks and mortar" (June 5 issue). You are raising some of the same questions I have often raised in relation to stewardship: How can we justify spending so much money for buildings when the emphasis of the gospel is on helping people? We need facilities, but the question is: how much of our money should be put into physical structures?

You prompted me to do a little research to find out how much of our total giving (includes all causes) local churches were putting into buildings. Here are the percentages:

1957	26.1 percent
1962	18.8 percent
1967	17.7 percent
1972	11.4 percent

Fifteen years ago more than one dollar out of four went for buildings; now it is only about one out of nine.

I am sure each of the three institutions you refer to in your editorial has good reasons for building at this time. I do not have enough information to speak for the other two institutions, but since I will be involved in raising funds for the library expansion at the seminary, I am fairly knowledgeable about considerations that went into the decisions there.

First, the seminary is not building a *new* library, technically speaking—it is a library *expansion*. A one-level, below-ground building will be constructed just north of and parallel to the present library for additional stack space and individual study areas. An above-ground level will be built in the future when

MEDITATION

Your call did not go through

I HAD JUST STARTED TO PRAY the Lord's Prayer the other night and had just said, "Our Father, who art in heaven," when a voice like that of a telephone operator cut in.

"I'm sorry . . . your call did not go through. . . ."

"My what?"

"If you need assistance, dial 411 for information. . . ."

"Look," I said, "I was trying to pray. . . ."

"I'm sorry," the voice said, "but you will have to wait until March first."

"March first! What for?"

"You've heard of the World Day of Prayer. . . ."

"Yes. . . ."

"The next World Day of Prayer comes on March 1, 1974. You'll have to wait till that time to place your call."

"You mean I can't pray now?"

"That is correct."

"I'll have to wait till March first?"

"That is right."

"Are you trying to tell me that I can only pray one day a year from now on?"

"That is correct."

"That's ridiculous! A person's always been able to pray any day he wanted! Any day of the year!"

"That's the problem. So few availed themselves of the opportunity that it was not feasible to keep the lines open 365 days a year. Our studies have shown that all essential calls can easily go through in one day per annum."

"But how can I get along praying only one day a year?"

"I'm sorry . . . I do not have that information."

As I was puzzling over the strange turn of events, I decided I might as well try praying again—perhaps it had been some sort of mix-up. This time I got to "Thy kingdom come" before a different voice cut in—

"I'm sorry," the voice said, "the number you have called is not a working number—"

I got up from my knees and climbed into bed.

Barbara Jurgensen

Our help and shield

ONE EVENING I was standing with other people in the passenger area at the North Broad St. station in Philadelphia. A number of commuter trains stopped and loaded passengers but my train had not yet arrived. When one of the trains pulled out, I was the only one left. Before I knew it a big friendly policeman was at my side. He said he would stay with me until my train came because usually when there is only one person left on the platform there is a holdup. I was glad for his presence. Then I thought of the presence of God. The psalmist says, "For the Lord is our help and our shield."

Ward W. Shelly

library growth requires further expansion. The reading room and some stack space in the present library will continue to be used. The idea of a completely new library was set aside precisely because of the concerns you raised in your editorial.

Second, members of the General Conference and Mennonite Church will share equally in the costs. The total cost will be $400,000, but each group will provide $200,000 over a two-year period. Our share is only $100,000 per year, a modest amount in a booming economy.

Third, we do not plan to go to churches for this $200,000, but rather we anticipate contacting individuals who have special interest in the seminary. Many of our members have accumulated financial resources, and we believe they will share generously with the seminary for this special project.

I continue to appreciate your raising the questions which need to be raised, Larry. The purpose of this letter is not to take issue with you, but simply to clarify the plans for library expansion at Mennonite Biblical Seminary. *Lester E. Janzen, Library Fund Specialist, Box 347, Newton, Kans. 67114.* July 5

PURPOSE

COM is a channel for General Conference Mennonite churches to fulfill corporately, in other nations, the biblical missionary mandate of reconciliation and love for man in his total need, proclaiming to all peoples by word and deed, in a servanthood stance, that Jesus Christ is the only Savior and Lord, and seeking the formation of caring communities of believers (churches) which in turn have a mission outreach. COM is ready to serve with the churches of the world as a channel for joint mission and for cultivating fellowship across national boundaries.

COM

Commission on Overseas Mission
Box 347, Newton, Kansas 67114

Contents

August winds 457
Evangelical dilemma 458
Tante Fleming's search for identity 460
The man on the mountain 460
News 461
Record 468
People lovers and house churches 469
Letters 470
Your call did not go through 470
Our help and shield 470
A cup of water is only the beginning 472

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A cup of water is only the beginning

Roger Wiebe

HIS NAME IS JOE. In Brazil he is known as José.

My story isn't new. In fact, it is painfully old.

One of the first things a new voluntary service worker must learn is how to develop a tough hide. Help the people but don't let them get to you. You're no good if you crack up. A soft heart is nice but it may get you into a mental hospital.

We are engaged in community development. (We call it CD for short.) What a beautiful ring those words have. The trick, they told us, is to get the people to help themselves. Money, material aid, and handouts are stopgap measures acceptable only in emergency situations. But yesterday I cheated, and today I'm suffering for it.

It all started when I went into town to buy some eggs. I had plenty of money but I couldn't find anyone with eggs. We really needed them, too, because it was already after 1 P.M. and it's always my job to make the dressing to go with the fried chicken and mashed potatoes for our MCC unit supper.

"Hello, Joe. How are you? What is that you've got there?" (After four years of CD work, I have learned to act friendly towards almost everyone.) Joe was selling small packages of peanuts from a cardboard box hung around his neck—about a penny for ten roasted peanuts wrapped in old newspaper. "Thank you, but I don't want any," I said.

It was hot walking and I needed those eggs. I had already tried seven places. Joe noticed the empty egg carton in my hand and the exasperated look on my face.

Joe offered to find me some eggs. He is only a ten-year-old boy, small for his age. I knew I'd have to give him the money for the eggs in advance. Sixty cents is a lot to just hand over. Men work all day in the cane fields to earn seventy-five cents. Furthermore, I didn't have change and so would have to give him an even larger bill. Well, I had to have the eggs, so I gave him a bill worth about eighty cents. I instructed him on the price of eggs and told him how much I should get back. He might steal it, but at least I wasn't going to have him say he paid 80 cents for the eggs and then just pocket the money. (A veteran CD worker soon learns about handling situations like that.) Joe thought I might have to pay more for the eggs and I wondered silently. He headed in the direction of his slum home to get the eggs. It was only then that I figured the eggs might turn out to be rotten. I walked home.

Twenty minutes later he was at the door with a dozen eggs. The first thing I wondered about was the extra money. He only had a paper bill worth fifteen cents in his left hand. He handed it to me with the eggs.

"I got them," Joe smiled. Inside the folded bill I found the rest of the change. Not bad, I thought, and wondered what I should tip him. A fifteen-cent bill is a lot for a tip. The five-cent coin would be better. I gave him the fifteen-cent bill.

My wife, Coletta, and Dale, a Paxman there for supper, smiled at my generosity. I guess they were a little surprised that a veteran CD worker would do a thing like that. Dale suggested I buy some peanuts also. I picked up two packs of nuts and gave him the rest of the change. He offered me more nuts but I declined.

Joe left. I doubted if he could make that much money selling peanuts all week. Maybe two weeks. The eggs were good, the dressing better than usual.

Sunday Dale and I were having coffee. Joe came to the house. We invited him into the kitchen. I offered him an orange. He declined, saying he couldn't eat while he was hot. I asked Joe where he went to school. He started to smile. "I don't go to school," he said, "but I am going to start tomorrow." He told us that he had bought a pencil and notebook with the money I'd given him yesterday.

Where did his dad work? He died two years ago.

We offered him some bread. He didn't want any. With some jelly on it? No thanks. Dale ate some jelly bread, hoping Joe would join him.

Joe had also bought a used shirt for fifteen cents. He was happy because he could now go to a nearby Sunday school.

This noon Coletta suggested maybe we should look up Joe's home. I agreed, but would it really make a difference? I have to keep a certain distance. Regardless of what his home is like, we just can't operate a handout service. It would not be the best for the whole community.

This morning I gave someone a glass of water. Just now three boys came for water. Didn't I tell you? And water is only the beginning.

Following our summer biweekly schedule, our next issue will be dated August 21.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:30 AUGUST 21, 1973

Red Brodie

David T. Steen

Red Brodie is a strong-willed man, a union member for twenty of his thirty-eight years, a man who after apprenticeship and sweat, jobless winters and endless summer overtime hours has been banished—that's right, banished just like in the Middle Ages. None of us dares talk to him because Neil Lyons, the union agent, says that Brodie's copped out, trying to rip apart the work force 'cause suddenly for some reason Brodie has told the union that he wants no more of it. Red will pay his union dues to the Red Cross.

Anyway, Lyons said it this way to us the other afternoon,

"Brodie has been warned. If he don't shape up he's out, and he'll never get a decent job again. Now you guys shut up. No talking to Brodie. Any more like him, and management will kill us at contract time."

Neil Lyons is an old hand himself. Drives a big Ford Galaxie that he parks well away from the dirty job site, and spends most of his time at the hall or Wilmot's Lounge with the boys. Time was, Lyons was shivering in the cold like the rest of us, but now the International sees to it that he's got it made, driving his immaculate Galaxie about.

"Now you guys get it straight. Red Brodie's through!" Lyons said. "If you break ranks, I'll come down on you with both feet. You'll wait until 1980 before you work again."

"Sure, Lyons, sure," we all say and then leave the construction shack. The wind sweeps across Georgian Bay feeling as if it's carrying a sledgehammer. Ear muffs, thermo underwear, Korea boots—nothing helps. And up alone on the second floor of the building stands Brodie, joining two pipes where a shower will someday be.

Coffee wagon pulls into the site, and twelve of us gather around, huddling up for warmth. As the coffee flows out of the urn, a steam cloud covers the vendor.

"Got anything hot in the truck?" I ask.

"Nothing stays hot at ten above," he answers.

I buy a coffee, gulp at it to catch a film of warmth that vanishes the minute I walk away. The site is full of ice-filled ruts so I'm careful where I step.

"Noah, the coffee wagon have anything hot?" It's Brodie's voice shouting down to me from the second floor.

"Get me a cup of coffee, you owe me!" he shouts. The group at the coffee wagon plus a few others around the building look my way probably thinking whatcha going to do, Cole? Brodie's been your friend for ten years, trained you, even helps you finish off your house on weekends. Whatcha gonna do? Let the old Redhead stand there and stew—let him make a fool out of himself for this, the first time?

"What's got into you, Noah? Got wax in your ears?" Brodie shouts. I want to look up, but Lyons, the union man, is standing by the truck, his steel blue eyes riveted on me.

I walked ahead into the cover of the basement, find a dry corner where I can be alone. I imagine the laughter—quick elbows from rib to rib, a smirk on Lyons' face as he retreats to the warmth of his new Galaxie and drives to the bar thinking he has done a good day's work at my expense. "Yeah," I think. "I covered myself. Next layoff, I'll call Lyons and he'll say, 'You're way up on the list, brother. Got something good opening up down in Windsor—six months of work maybe more.' "

And then I figure on saying, "That's great, Lyons. Sure can use the job."

"Oh, I know that. By the way, you showed real spirit with your old pal Red Brodie that day in Owen Sound. Whatever happened to Brodie?"

To which I'll say, "Brodie, who's Brodie?" And Lyons will laugh in grunts, the way he always does.

The imagined conversation between Lyons and me opens up a wound—a skin burn brought on by a bad fall. I've known Red Brodie, his wife Rose, and his son David for over ten years. Red and my brother ran around together, played hockey as amateurs, and when my brother was killed in a car accident Red took to watching me.

By then I was just making it through school, and Red would come over to the house, take me to games, out hunting, or try to get me to his church.

"Noah, you're some kind of fool wasting your time. Learn a trade, but don't just sit around school making eyes at the girls," Red would say.

"Lay off, Red. I got a lot of living to do," I'd shout when Red would hit a tender spot.

"Your brother had a lot of living to do, and look where it got him. Six feet of dirt."

Those words slowly sunk in, and I took Red's advice.

The wind stops blowing through the basement. Time to go to work.

I worked over on the far end of the second floor. The plans say it is a kitchen. Red works alone at the other end, three work crews between us. Hammering, the harsh roar of the crane on the other side of the site, helps keep my mind on my job. But sounds from the outside world do not deaden my feelings of embarrassment for Red, or fear for my own survival. I can't let Red get in the way of my family because plumbing is all I know. He might have fancy ideas, but I got to work. No high-handed notions. If I don't keep my mouth shut, I'll starve. Lyons will see to that!

It's Saturday morning and there has been a snowfall that started early last night. My head aches from too much beer at Wilmot's last night. For once, Lyons bought more than his share, telling about how he sent a registered letter to Red Brodie telling him to appear before the council for violating the union oath. Twenty years on the way down the drain. Oh sure, there would be hearings, but Brodie was done.

After Lyons strolled out of Wilmot's in a form of triumph, I sat around with a few of the boys. They didn't say a word about Red—sports, Ken Dryden, a hardware store where they discount tools, new stereo tape decks for their cars—but nothing about Red.

"How about it?" I finally asked. "Is that right about Brodie, or ain't it?"

"Your buddy is an old hand," Ed Leger said. "Plenty wise. He knows not to make waves."

"But Red's a good plumber . . ."

"Red was a good plumber," Leger said, his eyes squinting as if he had something in them. I gave up the subject, drank in silence, listening to the music make less and less sense, and felt the fog roll across my mind first in puffs, then in one large cloud.

"No chance for the Leafs until they get some defensemen," Leger was saying loudly. "They can have the best goal tending money can buy but . . . hey, look who's here!" he said, dropping his voice down an octave.

Red sauntered into the lounge, his coat pulled up around his ears. Steam had formed on his glasses. He waited for them to clear, saw the group of us at the booth, and strolled over.

"Here's where I leave," Leger said. The others nodded, picked up their drinks, and walked away. Leger bumped into Red without excusing himself.

"You coming, Noah?" Leger asked.

"No," I said.

"We'll see about that," Leger sneered and sat down near the shuffleboard in the far corner watching us closely. Red sat down, ordered, and pulled off his coat.

"Three days now and you ain't said

a word," he said, wiping his glasses. His face was flushed, and his eyes were watery from the cold. Still his eyes were hard.

"I know what's going on. Nobody's saying nothing to me. Can't get help on the job, and last night somebody threw a brick through my car window. Is that what you believe in, Noah? After all these years?" Red asked.

"Lay off, Red. It ain't me."

"Then who is it? Leger? Lyons? Who?" Red's hand clenched into a fist, and the knuckles went white with pressure.

"The silent treatment wasn't my idea, Red. You brought it on yourself."

"Come on," he said. "All of you, Leger, you—all those jokers across the room who kept complaining about Lyons and the International. Fat cats you called them. Leeches who made all of us compromise ourselves to get decent work. Every time there was a layoff and we went to the hall, all of us complained. We said, this is no way! One guy controls our right to work. Five years of complaints, so I finally did something."

Red's order arrives.

"Red, I know I complained, but you know who is holding all the cards," I said softly. "Lyons and the International. You do it their way, or you don't work."

"You're wrong." Red came back. "For once, I'm holding the cards, whether you know it or not. I don't care what they do. If they're rats, I'll find a way around them."

"You're crazy," I said.

"No, you're nuts, not to have more guts."

And so, I sit over my coffee now, stirring it and thinking about Red. When I left Wilmot's, Leger came over, and I told him that Red and I had a talk. I told Red he was a louse, breaking ranks with us, and he could kiss our friendship good-bye. Leger patted me on the back, called me brother, and bought me a drink to help me wash down my lie.

A WEEK WENT BY and the cold weather vanished into a mid-January thaw. The job site turned muddy, but work began to progress as walls were bricked in.

Red continued to work alone. At coffee breaks he sat in a corner reading, occasionally waving to me. When I was sure no one was looking, I'd give him the high sign. Since Red had no help, the contractor was watching him more and more, and I could hear complaints about how slow he was going. Lyons showed up regularly, checking up on us, and once he even came up on the floors. He still parked his fancy car a block from the mud.

What bothered me was the double life Red forced me to lead. He would come by my house nights and help me finish off my basement with old barn wood. He would act like old times, even though he knew I would be silent the next day on the job.

"Why are you doing all this?" I asked him on one of those evenings, and Red just stared at me, his eyes full of amazement.

"You mean I didn't get through to you last Friday night?"

"Well, yeah," I answered.

"If something is wrong, and you know it, then you had better quit complaining and make it right," he said.

"You make it sound simple," I said, getting ready to cut off a piece of board.

"It is simple. Remember your dead brother. He lived reckless—drove like a maniac—everything he did was reckless, and," Red added, "he got killed. If he wasn't so crazy he might still be alive. Brutal but simple. Same goes for me. If something with the union is wrong, then it has got to change—be made right."

"But that isn't simple," I said.

"Yes, it is. Guts. Example! Stand up to them, regardless. If enough people did, they would help working people rather than chaining them down with threats, hiring halls, kickbacks, and the rest."

Red didn't say another word after that. He went to work on the downstairs washroom and started installing the sink.

EARLY THE NEXT WEEK, Red was notified that he had been granted a date for a hearing before the labor relations board. Word sailed around the job, and Lyons called us together for another meeting. He said the whole fabric of the union movement was being threatened because dues paid to charity were really management's way of gaining control. Even if Red was a religious nut, there wouldn't be room for him, because he was a troublemaker disrupting the morale of the crew, a poor worker, and unable to listen to anyone in authority. Lyons told us that the contractor had been informed, and Red was being closely watched.

We were jammed into a shed, and no one interrupted Lyons' speech. His greyish face was hard as concrete as he spoke. I hated him for pulling down all that power on one man. And there we stood, grown men, wedged in together, wordlessly accepting Lyons' words because it was the easy way out. We could work, and soon Red couldn't. We could suddenly be the backbone of the local because we stood up against Red, who, like ourselves, was fed up. And soon, I thought, when Red left, Lyons would go back to his desk, manipulating his list while we bought him drinks after work at Wilmot's, and nothing would change.

The big boys would win, but who would lose? Not Red because he'd be out. Me! Leger! A hundred suckers who allowed agents to pull strings—puppet strings—so we could dance at their party.

Lyons was finishing up his speech.

"Remember," he said. "Give Red Brodie enough rope, and he will hang himself. No talk. No cooperation. Got it?" he asked.

"Lyons," I said, "I got a question."

"Yeah, Noah, what is it?"

"You got that nice, new clean Galaxie, right?"

"Yeah. With a good contact with Braun Engineering, maybe you can have one too," he joked. It was a lousy time for a joke.

"Lyons, how come you always park it down the street, and don't drive it on the site?" I asked.

" 'Cause it's clean," he said.

"Afraid to get it a little dirty, Lyon?" I yelled.

"What are you, Cole, a wise guy?"

"No, just finding out whose side you are really on."

I push through the crowd that is full of murmurs and out the door. Up on the second floor Red is struggling with a length of pipe that needs cutting.

"Red," I shout, "don't break your back. Hang on, I'll be up there to help you!"

And Red gives a wave, clenches his fist, and smiles.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: In U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Here's your Sunday dinner

Rebecca Harder

Come Lord Jesus, be our guest,
Let this food to us be blest.
Amen.

I NEEDED TO EARN some money because I was moving to California soon. Instead of working in Chicago, where I was living, I decided to work on my parents' farm in Minnesota, but the harvest had not started so I decided to try the local chicken-processing plant. I would have the opportunity to practice the Spanish I had learned on Goshen's SST program because Mexicans worked at the plant. They had been brought in by a government contract about three years ago.

The ad in the paper said $2.39 an hour.

"That's a month from now. It's $1.90 to start," the secretary informed me at the office. The first day of work I got up at 5:30 A.M. Still dark. My farmer father drove me to work. At the factory door he said, "You still have three seconds to change your mind." I didn't.

Gray walls, gray greasy floor, moving aluminum line, silver steel hangers, silver aluminum gut troughs, white shirts, white ceiling, white plastic rows of aprons. Endless moving line of chickens.

I am afraid I will slip on the greasy chicken-fat floor and break my neck. Being young I suppose it wouldn't be nearly as bad as if I was sixty like some of these people.

The eviscerating line. Pull the gizzard out of the chicken. Squish the gizzard out of the fat. Cut the guts off, drop them in the flowing stinking water leaving as much fat attached to the chicken as possible for more weight. The other workers tell me I have "la mas facil" (the easiest) job in the place. At noon lunch break I practice my Spanish with the Mexicans, particularly the woman who works across from me. She informs me, "That woman behind you just gave you a bad look because you are sitting with the Mexicans." Another day I see one of those looks for myself: contempt.

Near the end of my first day the supervisor, who had a big stomach under his white coat and wore a blue hard hat, walked slowly down the line to my station: "Will you cut my hair after work?" (Yes, I will cut it all off and your nose, too. And for payment I will take your blue hard hat.)

The woman next to me is very talkative on certain subjects: "Those Mexicans. You *give* them something and they don't take care of it. Give them a mattress, they throw it out the window. See the way they dress up for work. We had one girl here, she married one of those Mexicans. Sometimes by Wednesday they didn't have any food in the house. He drank it all up. Those Mexicans just don't know how to spend their money. And he used to *beat* her. Then she found out he was married to someone in Mexico and he had never even gotten a *divorce* from her. Then she got smart and left him. I don't see why those Mexicans come here anyway."

The tall blond boy flings a red chicken comb at the big Mexican woman with the resigned big face. It whacks her forehead. He grins. She pitches a few lungs at him smacking his ear, running down fat. A gut-throwing fight until the floor woman comes by. Some people smile, some don't.

The woman next to me limps to the sink of soapy water and washes blood, fat, and green bile off of her rubber gloves and white plastic apron. "I started working here in 1938 when the plant first opened. Things were a lot different then. I have a bad knee. It hurts me a lot when I stand a long time. Especially when we work nine-, ten-hour shifts. I dropped a turkey on it once. That was when we still did turkeys. A *frozen* turkey.

"Did you see Billy Graham on TV last night? He was *so* wonderful, I just *love* to hear him talk. He was saying how the country and the young people are going down the drain." (When I saw him in Chicago he said, "I was at Tricia Nixon's wedding today and I brought home a piece of wedding cake. I have it right here in my hand," holding it high. "And you know what I'm going to do with this piece of cake? I'm going to do what every one of you in this audience would do, I'm going to take it home and *shellac* it.")

I am trying to translate a conversation. The young local says nasty sounding things to the Mexican women in English which they can't understand. One of the women replies in Spanish and I try to translate to him; something about him and the local women on the end of his line. He tells me the Mexicans aren't good enough to have children by their husbands.

Unable to think of an adequate reply, I fume, "Where did you get that idea?"

"Why do you want to go back to Mexico? Why don't you stay here?"

"Por los costumbres." (Because of the customs.)

"I think it would be real interesting to learn Spanish"—an old woman who drives to work with me and watches me communicate in Spanish every day.

"I am going to work here until I get enough money saved to go back to Mexico and buy a house. I worked as a secretary in Mexico for the mayor of our town for five years. I made six dollars a day. No, food is just as expensive in Mexico.

"Do you have any English books? Just one easy one; I will read it over the weekend. There are no English classes for adults here, only for children.

"Que hora es?" It's 2:30.

"Quantos mas?"

"Dos mil." (Two thousand more chickens.)

My neighbor who would like to learn Spanish—"I've worked here for thirty years. I get $2.24 an hour. It was terrible before the union came. Sometimes in the winter when it was real icy, they'd tell us to come to work at seven and then we'd get there and the trucks couldn't make it to bring the birds, so they'd just send us home again. And all without getting any pay. Then when the union come and they had to pay us from the time we got there, they always managed to get the birds there on time."

"Don't tell them you're leaving," advised one of the younger workers. "They never give *you* a warning before they fire *you*. They never give *you* a reason."

"Why don't you take one of those beak rings when you leave for a souvenir?" The three women near me in the line all agree as one of them cuts off a ringed beak and hands it to me.

Squish the gizzard out of the fat. The others tell me I have the easiest job in the place. It only makes your hand ache a little. I never believed the story of torture, that a person would go crazy from a constant small drip of water on her/his head. Anyway I never thought I would. Squish gizzard, snip, snip. Drip, drip. A pipe above me started to drip water on me. My hands were too gutty to scratch it. Each drop ran trickling slowly through the hair net, slowly through the hair. Now I understand.

Gray walls, gray greasy floor, moving aluminum line, silver steel hangers, silver aluminum gut troughs, white shirts, white ceiling, white plastic rows of aprons. I am growing bigger, the silver and white and rows of stinking chickens, and rows of hands are shrinking, getting far away and smaller. Squish gizzard, snip, snip. Drip, drip. . . .

Come Lord Jesus, be our guest,
Let this food to us be blest.
Amen.

NEWS

MCC self-study to hold workshop conference

Seventy to eighty MCC members and delegates will meet in Chicago October 31 to November 2 to study and discuss the future direction of MCC.

This special meeting of the MCC, based on action of the 1973 annual meeting, is an invitational meeting involving the thirty-four MCC members, an equal number of conference and MCC (Canada) selected participants, and some MCC staff and resource persons.

During the past year the fifty-three-year-old MCC has been engaged in a self-study under the direction of the executive committee with Robert Kreider as study director. At the January 20 annual meeting in Leamington, Ontario, plans were approved for a two-day meeting "to review the findings from and the issues identified in the self-study." The annual meeting listed as topics for study: mission, functions, resources, role, authorizations, organizational structure, representation, goals, and priorities.

The special meeting has been asked to prepare recommendations on MCC's future for consideration at the next annual meeting, January 18 and 19, 1974, at Hillsboro, Kansas.

In a May 22 planning session, attended by the MCC executive committee and six additional conference representatives, "critical issues" were selected for study at this fall's meeting. The following were selected from a series of issues identified by MCC members and some ninety others in response to a questionnaire sent out in February:

1. Mission, service, and evangelism—interrelationships.
2. Structures for decision-making: organizational alternatives, multinational patterns, and regional patterns.
3. Resources: How shall the financial and material aid support for MCC be encouraged and controlled? How shall personnel be selected, placed, and received back?
4. The continuing evaluation process.
5. Continuing tasks: What are unfinished administrative tasks? What are unfinished policy tasks?

Preparatory papers are being written on seven topics related to these issues. Each paper is to outline the range of issues, alternatives, pros and cons. Six persons will be asked to respond to each paper.

At the May 22 session a planning committee of five for the special fall meeting was named. Committee members H. Ernest Bennett, Roy V. Sider, Paul N. Kraybill, Heinz Janzen, and Newton Gingrich, with Robert S. Kreider as staff resource person, have scheduled a meeting for September 5 in Chicago.

Church group joins UFW pickets

Delegates from the Ninth General Synod of the United Church of Christ, meeting in St. Louis, joined the United Farm Workers picket line in Coachella, California, after flying by chartered jet for a twenty-four-hour pilgrimage on the picket line. The farm workers' union, led by Cesar Chavez, is locked in a confrontation with the Teamsters over who will represent grape pickers. Violence on the part of the Teamsters led Mr. Chavez to call for national church support and the United Church of Christ was one of the first to respond.

Inter-Mennonite offender seminar set on West Coast

A regional inter-Mennonite seminar on offender ministries is planned October 12-13 at the Mennonite Brethren Church offices in Fresno, California.

The seminar will discuss existing conditions, problems, and programs relating to offenders; the extent of congregations' responsibility to serve offenders; and concrete suggestions on how congregations might become involved in serving offenders.

The program will include visits to institutions and programs working with offenders, a biblical-theological discussion on the church's mission to offenders, resource persons who will share what others are doing to help, and joint consideration of what churches and individuals might do in the future.

Among the sponsoring groups for the seminar are Mennonite Central Committee (West Coast Region); Pacific District Conference, Mennonite Brethren Church; Pacific District Conference, General Conference Mennonite Church; Pacific Coast Conference, Mennonite Church; Southwest Conference, Mennonite Church; Pacific Conference, Brethren in Christ Church; Pacific College, and Mennonite Brethren Biblical Seminary, Fresno, California; Kings View Hospital, Reedley, California; and Mennonite Mental Health Services.

The milk feeding center, Mirpur Colony, Bangladesh, provides milk for malnourished children. Records are kept of the amount of milk given to each person.

A happy gift for Nurul

For children in Europe and North America, milk is in the refrigerator, milk is on the table, milk is always in one's glass when wanted.

But for Nurul and his sister, Jahanara, milk isn't. Also on the isn't list for them are other good foods—meat, eggs, and vegetables, for example.

Nurul and Jahanara live in Mirpur, an overcrowded residential area on the edge of Dacca in Bangladesh. A check of the ratio of height to the circumference of the upper arm put them on a list of a thousand children in their community who are moderately or severely malnourished.

That's why Nurul and his sister received a pink card issued by the Mennonite Central Committee and the International Committee of the Red Cross. This entitles each of them to a daily pint of milk from a distribution center that has been operating since June.

Thirty thousand Biharis live in Section 10 of Mirpur, an area of less than one square mile. It's crowded. The turning of the political tables in 1971 changed East Pakistan into Bangladesh and changed the Biharis from the ins to the outs.

They had been in sympathy and in league with the Pakistan military government that used murder to try to stem the rise of Bengali nationalism. But the Bengalis won.

Out of favor with the new Bengali ruling party, the Biharis were also out of work, losing good jobs to Bengali workers who felt the jobs belonged to them. Then, too, the Biharis ran out of security. Their neighbors remember that some Biharis willingly or unwillingly aided the Pakistani carnage. So, for safety and the chance to get a bit of relief, Biharis have clustered in some former Bihari communities increasing the population manifold and giving residential areas the appearance of refugee camps.

Food is in short supply everywhere in Bangladesh and more so for those who have the status of refugees in a country where they once felt close to the seat of power. These people who need to depend on government charity and aid from relief agencies don't get rations every day of the month.

The Mennonite Central Committee wants to provide a supplement for the hungriest children. Most of ten tons of powdered milk received from the Mennonites of Switzerland and the Swiss Government has been designated for milk-feeding programs in Mirpur or in other hard-pressed Bihari centers including Khulna and Saidpur.

Two thousand malnourished children and pregnant women benefit from the milk distribution program in Mirpur. Volunteers from the Bihari community assist in the distribution program that is supervised by Yvette Steinemann, the Dutch wife of a Swiss Red Cross officer, who has volunteered her services for this project.

Ms. Steinemann used the QUAC stick measure to determine which children were most seriously malnourished. This ratio of arm circumference to height developed by a Quaker service agency (QU for Quaker and AC for arm circumference) has proved to be a reliable indicator.

For 2,000 boys and girls in Mirpur Section 10, milk is one pint, six days a week. It is a happy gift. *Maynard Shelly*

First Zairewide Mennonite pastors' conference held

"Whatever word shows joy which surpasses all joy . . . this is what we have felt."

"Since independence wars uprooted, divided, and scattered us thirteen years ago, this is the first time we have sat down to eat at the Lord's table together."

These words typify the response of 104 delegates who attended the first Zairewide Mennonite Pastors' Conference July 7-13 at the Nyanga Church Center.

The eighty pastors, six missionaries, and eighteen lay workers present represented all Mennonite groups working in Zaire: the Mennonite Brethren Community (Africa Mennonite Brethren Mission) from Kikwit area; the Mennonite Community of Zaire (Africa Inter-Mennonite Mission) from Tshikapa area; and the Evangelical Mennonite Community from Mbuji-Mayi area.

The conference theme was "Wake up! The hour has come!" (Rom. 13:11), and conference programmers planned maximum output to arouse delegates to action. Delegates were in session 12½ hours daily and returned after supper for a question-answer period or for movies.

The main Bible teacher was William Baerg, recently retired Mennonite Brethren missionary with wide experience in the pastoral conference ministry. He was called from Canada primarily for this occasion and taught seventeen periods on the Book of Revelation.

Peter Falk, professor of the Evangelical Theological School of Kinshasa and AIMM missionary, presented a series of messages on the pastoral life. Other subjects included Mennonite history and doctrine, means of developing a church which is authentically African, church administration, evangelism, and personal spiritual edification.

The conference was made possible by a grant from the Schowalter Foundation for travel expenses. *Levi Keidel*

Bernie Wiebe chosen as Freeman president

Bernie Wiebe, a native of Altona, Manitoba, and a PhD candidate at the University of North Dakota, has been named president of Freeman Junior College and Academy, Freeman, South Dakota.

He plans to move to Freeman August 26 to begin his duties at the school, which has been without a president for a year.

Mr. Wiebe has spent the last two years at the University of North Dakota at Grand Forks studying in the field of guidance and counseling. He was on leave of absence as director of Faith and Life Radio and Television for the General Conference Mennonite Church. He is presently chairman of the Mennonite Council on Mass Communications.

From 1965 to 1971 he served as conference minister of the Conference of Mennonites in Manitoba. He is an ordained minister and has held pastorates in Middlebury, Indiana; Green Center, Indiana; and North Dakota. He has had teaching experience as an elementary teacher in Manitoba and Ontario and has taught at Mennonite Collegiate Institute, Gretna, Manitoba, where he received his high school education.

Bernie Wiebe

Mr. Wiebe holds a BA in psychology from Goshen College, Goshen, Indiana; a BD from Mennonite Biblical Seminary, Elkhart, Indiana; and an MA in guidance and counseling from the University of North Dakota. The topic of his PhD dissertation is adolescent-parent communication and relationships.

Mr. Wiebe said his philosophy of education was "to help people discover themselves and to help them realize some of the potential with which they have been created. Since one's own identity and potential are so closely related to God, the Christian context for education seems the closest to an ideal situation in which this process can take place."

Mr. Wiebe, who was tenth in a family of twelve children, was born and raised on a farm. In 1956 he married Marge Letkeman, who is an elementary school teacher. They have four children.

Research scholar on Communism appointed

A new venture for MCC with the Center for the Study of Religion and Communism (CSRC) in London, England, will begin this fall. Walter Sawatsky, Winnipeg, Manitoba, has accepted an MCC assignment as research scholar for the center.

The center was founded in 1970 to fill a gap in supplying much needed, reliable information on religion and the church in communist countries.

CSRC is not a mission in the same sense as certain organizations whose purposes range from smuggling Bibles into communist countries to fighting Communism. The purpose of the center is to engage in serious research and to provide information to churches, universities, and legitimate organizations. The center will do this through books, journals, press releases, lectures, and broadcasts. A library and comprehensive documentation is being built up at the center. The planners hope this activity will advance human rights and religious freedom.

CSRC publishes its own bimonthly paper called *Religion in Communist lands.* The first issue of 9,000 copies came off the press in February.

Michael Bourdeaux, who has spent one year in the Soviet Union, is director of the center. He is also on the research staff of the Royal Institute of International Affairs in London.

In correspondence about the possibility of MCC cooperating with the CSRC Mr. Bourdeaux wrote, "The CSRC would require people of PhD caliber . . . who would be seconded by their sponsors to the center for not less than three years. Such a person would probably have an academic project of his own in hand related to religion and Communism and would pursue it at the center. In addition, part of his time would be spent helping the center to expand the range of its own work. . . ."

Margaret and Walter Sawatsky and daughter Natasha.

When looking for a suitable candidate, MCC kept in mind the center's requirements and added one of its own, notably that he would have to have both feet in the church.

Walter Sawatsky, who handles the Russian and German languages and reads French, is a PhD candidate in Russian history at the University of Minnesota, with special emphasis on nineteenth-century religious history. Mr. Sawatsky said, "I have long had an interest in the state of religion in Russia. I feel strongly that in the same way that we must look at Czarist Russia to give depth to our understanding of Soviet Russia, so we must look at religion on Czarist Russia to understand current problems.

When asked about his relationship to the church, Mr. Sawatsky replied, "I assure you that I am an Anabaptist-Mennonite 'with both feet in the church.' " He and his wife, Margaret, are members of the Evangelical Mennonite Mission Conference of Canada and belong to the Gospel Mennonite Church in Winnipeg. During their stay in Minneapolis from 1968 to April 1973, they were associate members of the Faith Mennonite Church there.

In April and May of this year, Walter and Margaret Sawatsky visited the Soviet Union in connection with his PhD research project. They also visited churches in Leningrad, Moscow, Novosibirsk, Tashkent, and Alma Ata. Their assignment at the CSRC in London will begin in September. *Peter J. Dyck*

Seminar hails intergenerational education

Forty-one persons from four provinces met in Winnipeg July 15-26 to take a thorough new look at Christian education.

Held on the Canadian Mennonite Bible College campus and sponsored by the Conference of Mennonites in Canada's Board of Congregational Resources, the seminar attracted young people, pastors, housewives, public, private, and Bible school teachers, and church administrators. Nine of the participants were under twenty-five years of age.

Henry H. Epp, the Congregational Resources Board's executive secretary and one of the architects of the plans for the seminar, said that his goal for the study process was to test the presuppositions under which the churches are conducting their educational programs. He said that it was his belief that the church's approach to education has become so secularized that many young people wonder why they should attend church at all.

Mr. Epp's wish for the seminar was that it might come up with some new methods, particularly for the churches' education endeavors with junior highs and older young people. He said that it seems important to him that congregations should take a holistic approach to education, taking into account the scientific, philosophical, and other input which young people are getting during the rest of the week. "It doesn't make sense," he said, "to study Acts with them and to ignore what they're taking in school."

Helmut Harder, a CMBC faculty member, directed the seminar. He used the process approach in trying to get the participants to grapple with the problems of Christian education.

Several lectures were scheduled during the twelve days to fill people in on what is being said biblically, historically, and in society about the educational process, but basically the people at the seminar had to come to an understanding of the problem through discussions in small work groups, readings, and informal dialog.

Among the specific educational techniques explored at the seminar were drama and serendipity exercises.

Although he acknowledged that the people at the seminar were a select group, Mr. Harder said he was pleased at their willingness to look at new concepts of education and worship.

The group concurred on a number of points at the conclusion of their twelve days of work. First, they agreed that the teaching of young people needs to be intergenerational and that it should take place in more than just the Sunday school classroom setting. "Don't work with youth apart from parents and older people," Mr. Harder summarized. The graded method of teaching came in for some criticism.

"Youth education often falls between the boards," he said. "Congregations have one committee in charge of adult education and another in charge of the children's program, but none for the group in between."

The people at the seminar also agreed that relationships are highly important. "We are almost in danger sometimes of setting up relationships in opposition to the learning of facts," Mr. Harder said. "But faith is not contentless. The end of education should be more than a hug. Education includes discipline."

Among the specific problems concerning young people which were highlighted by the seminar was the churches' frequent failure to affirm young people who make a commitment to Christ at an early age, but who then have to wait until their baptism when they are eighteen or nineteen years old to really become part of the church. Pastors also voiced some dissatisfaction with the General Conference catechism materials because they are geared for U.S. church membership classes, where the people are generally younger than their counterparts in Canada.

Another point on which the people at the seminar concurred, said Henry Epp, was that congregations need a more focused adult education program. They need to get at the essence of the church's continuing story so that they can share it with their families.

"Unless the family and the church unite to offer alternatives to the secular approach to education," Mr. Epp said, "we will lose many of our young people."

The seminar is seen as the first stage in a process to hammer out a new educational philosophy. The Congregational Resources Board will decide on further steps when it has had the opportunity to evaluate this summer's experience. *Larry Kehler*

RECORD

Ministers

Lee Boleyn began work July 1 as interim pastor of the Good Shepherd Church, Sioux Falls, S.D. He is a senior at North American Baptist Seminary.

Elmer Ensz has resigned as pastor of the Bethel Lustre Church, Frazer, Mont., and the Bethel Church, Wolf Point, Mont., to become pastor of a Mennonite Brethren church in Weatherford, Okla.

Albert Leppky, a former student at Grace Bible Institute, Omaha, Neb., begins work this summer as pastor of the Salem Church, Munich, N.D.

Bob Schmidt has been installed as assistant pastor at the Olivet Church, Clearbrook, B.C. He is on extended leave from an assignment in radio broadcasting and printing in Zaire under Africa Inter-Mennonite Mission.

Roger Siebert, pastor of the Deep Run Church West, Bedminster, Pa., has resigned to become pastor of the Grace Church, Pandora, Ohio, on Sept. 1. He holds degrees from Bethel College, North Newton, Kans., and Mennonite Biblical Seminary, Elkhart, Ind.

Paul Zosche, formerly a student at Grace Bible Institute, Omaha, Neb., has become pastor of the Woodland Church, Warroad, Minn.

Workers

John Buller has begun a two-year term of service with MCC in Switzerland. He is working in maintenance at the Bienenberg Bible School. John received a BA in physical education from Tabor College, Hillsboro, Kans. He is the son of Alvin and Hilda Buller, Lehigh, Kans., and a member of Alexanderwohl Church, Goessel, Kans.

George Dyck, psychiatrist at Prairie View Mental Health Center, Newton, Kans., has been named professor and chairman of the Department of Psychiatry at the Wichita State University branch of the University of Kansas School of Medicine. He will continue as needed at Prairie View until a replacement is found. The Wichita branch of the KU School of Medicine will receive its first students in January 1974.

Walter Friesen, dean of University College, Wichita State University, will serve three months as consultant and coordinator on campus community building and the freshman year at Bethel College, North Newton, Kans.

Arnold and Grace Harder, First Church, Mountain Lake, Minn., will return to the area of Tshikapa, Zaire, to work with SEDA, an agricultural development service. Arnold has attended Freeman Junior College, Freeman, S.D., and holds bachelor's and master's degrees from the University of Minnesota. Grace has attended Grace Bible Institute, Omaha, Neb.

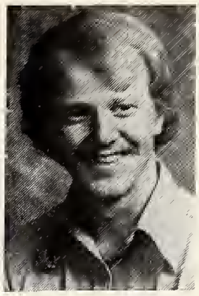
Eloise Harder, Hesston, Kans., has been appointed teacher and principal of the school for missionary children in Hwalien, Taiwan. Her assignment is under the Commission on Overseas Mission. The school, which includes grades one through eight, serves children of General Conference missionaries as well as missionaries of other denominations in Hwalien. Ms. Harder, a member of the Garden Mennonite Church near Moundridge, Kans., has been teacher and counselor in the Hesston school system for six years. She holds a BA from Biola College, LaMirada, Calif., and an MS from Kansas State Teachers College, Pittsburg.

Shizuko Katakabe, a member of the Sekiguchi Daimachi Mennonite Fellowship in Tokyo, Japan, has begun training in London for service in the MCC Teachers Abroad Program. She will probably teach in Kenya.

Eleanor Peters, Gretna, Man., will serve one year as teacher in the Quinta Lupita school in Cuauhtemoc, Mexico. Daughter of Mexico missionaries Dan and Elna Peters, Eleanor grew up in Mexico. She was a student last year at Canadian Mennonite Bible College, Winnipeg, and will continue her education after the year in Mexico. She will teach in both German and Spanish. Ms. Peters is a member of the Mennonite Church at Steinreich, Mexico. She serves under the Commission on Overseas Mission.

E. Roth

R. Roth


Schellenberg

Earl and Ruth Roth, Grace Church, Albany, Ore., will return as high school teachers in Nyanga, Zaire, under Africa Inter-Mennonite Mission. They first began work in Zaire in 1954. Earl holds a BS from Lewis and Clark College, Portland, Ore., and an MBS from Oregon College of Education, Monmouth. Ruth has a BA from Portland State.

Ed Schellenberg, West Abbotsford Church, Abbotsford, B.C., has begun a two-year term of service with MCC in Poland. He is working at the Zoological Research Station. Ed is the son of Jacob and Mary Schellenberg, Abbotsford.

Leona May Schrag, worker under Africa Inter-Mennonite Mission, will return to Zaire in August after a year's furlough. In Zaire she will work with Christian literature, writing, adapting, and translating material for daily vacation Bible schools, Sunday schools, and other groups. She will also work with young people of the Mukedi area. Ms. Schrag, a member of First Church, Pretty Prairie, Kans., has received degrees from Grace Bible Institute, Omaha, Neb.; Hutchinson (Kans.) Junior College; and Bethel College, North Newton, Kans. Sponsoring bodies of Africa Inter-Mennonite Mission are the General Conference Mennonite Church, Evangelical Mennonite Church, and Evangelical Mennonite Brethren Church.

Virginia (Gigi) Spangler, Wichita, Kans., will enter voluntary service under the General Conference Mennonite Church on Sept. 1. She will spend one year in Hamilton, Ont., working in the Inasmuch House, a hostel for women, and in the programs of the Welcome Inn, a community center operated by the Hamilton voluntary service unit. Ms. Spangler, a member of the Faith Presbyterian Church, Wichita, has attended Wichita State University, majoring in music education.

Donovan and Naomi Unruh, First Church, Beatrice, Neb., will return to Zaire as teachers at the Mukedi High School. Donovan will also be a pastor and work in evangelism. Both received bachelor's degrees at Bethel College, North Newton, Kans. Donovan holds a master's degree from Scarritt College for Christian Workers, Nashville, Tenn.

Lynne Waltner, Marion, S.D., began a term of voluntary service with the General Conference Mennonite Church on July 7. She is a member of the Hutchinson, Kans., voluntary service unit and will serve six months to a year as secretary to the chaplain and to the school at Kansas State Industrial Reformatory in Hutchinson. Ms. Waltner, the daughter of Mr. and Mrs. Ray Waltner of Marion, is a member of the Salem-Zion Church, Freeman, S.D. She has a BS degree in elementary education from Sioux Falls College, Sioux Falls, S.D.

Calendar

Sept. 18-19—Church planting consultation, Chicago.

Sept. 22-23—General Conference program committee, St. Catharines, Ont.

Oct. 19-21—Western District Conference annual sessions, Clinton, Okla.

Aug. 3-9, 1974—General Conference triennial sessions, Brock University, St. Catharines, Ont.

Correction

The June 5 article concerning the ordination of Emma Richards at the Lombard (Illinois) Mennonite Church reported that the Illinois Mennonite Conference had approved her ordination with only three dissenting votes. According to subsequent information, this count of dissenting votes was unofficial. The vote which approved her ordination was a voice vote, with yes votes in a clear majority.

Ivan Kauffmann, editor of the Illinois Conference periodical, stated, "Illinois Conference recognized this action as approval for Emma's ordination and is looking to the Mennonite Church General Assembly for further direction regarding the role of women in the church."

Ms. Richards was ordained June 17. She and her husband, Joe, are co-pastors of the Lombard congregation.

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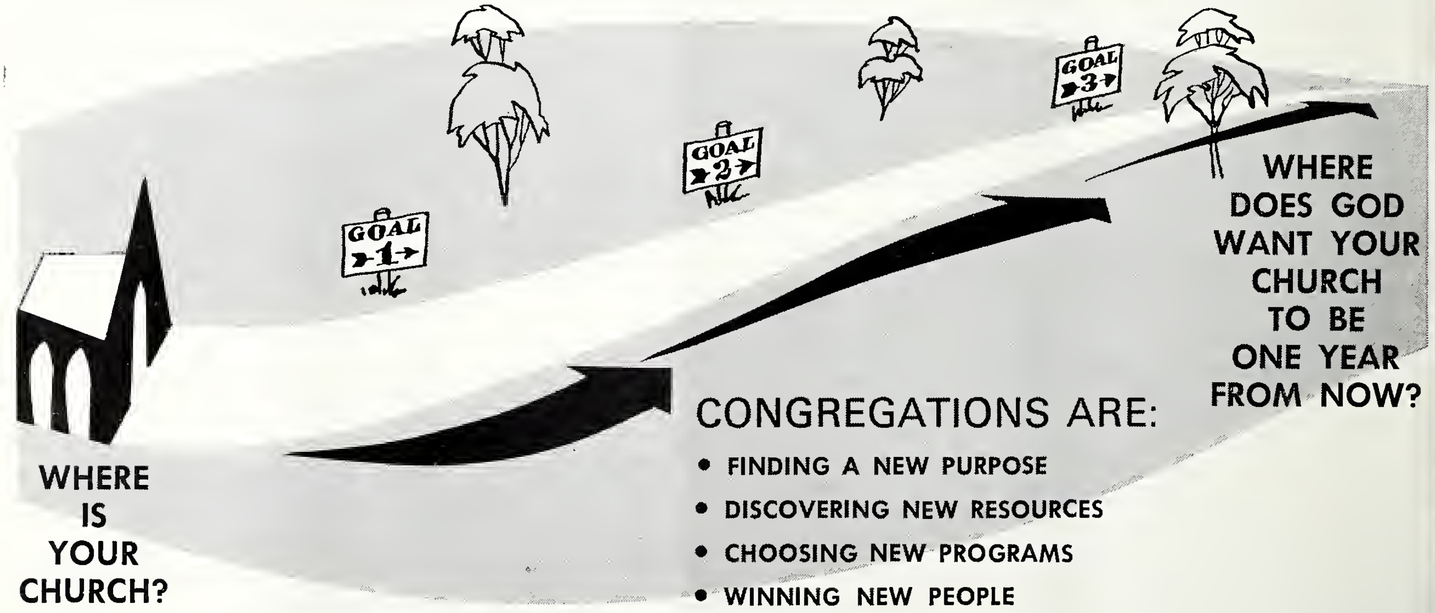

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Christ in common—Key 73

Jane Herstine Friesen

For over two years my husband and I were part of a discussion group with Catholic and Protestant couples in Vincennes, Indiana. The more I listened and observed, the more excited I became about what can be done when people from various church backgrounds, constrained by the love of Christ, band together to tackle problems of those in dire circumstances. Some from this group helped organize the Christian Life Council as a clearinghouse for a variety of community problems and concerns—from the open sewer to Project Commitment. And Project Commitment paved the way for Key 73.

Supported by eighteen churches and organizations, Project Commitment studied the six main problems of Vincennes on six consecutive Monday nights in September and October of 1972. Presentations dealt with poverty, race relations, drug abuse, mental health, mental retardation, and leisure. People became concerned for the victims of deeply ingrained social ills, and new friendships were formed among clergy and laymen as they sat around tables for discussion of each topic.

Because I was firmly convinced that man's deepest spiritual need is to know Jesus Christ personally and also believed that Key 73 was a movement of the Spirit of God among Christians who were attempting to be obedient to the Great Commission, I was concerned that our community participate in Key 73. Since there would be table displays by various organizations at the last meeting of Project Commitment, I got permission to do a display on Key 73 for the Key 73 Bible study I had begun to teach for Church Women United.

I was delighted to find that one woman in our Bible study had the *Key 73 congregational resource manual,* which I borrowed. As I read it, I saw how broad was the vision of the planners, how dedicated and compassionate their concern, and how thorough the groundwork they had laid, by God's grace. I felt certain God would bless this evangelistic endeavor if his people were faithful.

But I didn't see much happening in Vincennes. I was part of a women's prayer group at the Presbyterian church. I had informed this group of Key 73 and several times asked them to pray for Key 73. One day a friend from this group gave me an article from the Indianapolis paper on Key 73 plans there, which gave me some ideas. I called the president of the ministerial association to see what I could learn. A Presbyterian and very congenial, he said he'd heard of Key 73 but had no material on it as yet. He invited me to bring what I had to their executive committee luncheon, and from there he took the information to their association meeting, where Key 73 was endorsed.

Two billboards were donated in town for "Pray at noon for Key 73" reminders; radio spots also called people to prayer. As media representative, I was responsible to get articles to the papers. Some editors called pastors and did articles on their own. Several front-page articles on Key 73 showed a reversal of the daily paper's policy to keep "all church news on the church page" and brought the remark from one pastor, "Someone's been praying!" The society editor agreed to do a Sunday society page on local Bible study groups.

While Catholics had worked with Protestants in Christian Life Council and Project Commitment, they declined to give their support to Key 73. Then in January joint worship services were planned to celebrate Christian Unity Week. While Catholics helped in the planning, the priest declined to speak because, as I heard from his associate, he felt he was too prejudiced toward Protestants. But many were praying for Key 73, and God was answering. The priest received a letter from the bishop of his diocese urging Catholics to cooperate in Key 73 in whatever way they could. He reversed his decision and agreed to speak.

One service was held on Wednesday evening in a Catholic church with a Protestant minister speaking and one on Sunday afternoon in a Methodist church with the priest as speaker. I attended the Wednesday evening meeting and was awed by the spirit of unity and love that pervaded the service and the excellent message by the president of the ministerial association. The bulletin used for both services set the tone for worship with the theme "Christ in common" in bold red letters on the cover.

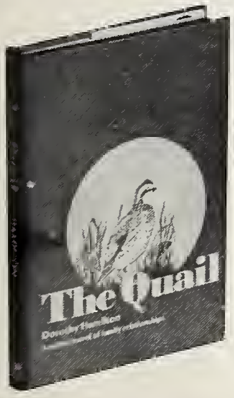
I was very much aware of the great rift formed some 400 years earlier between Catholic, Lutheran, Mennonite, and other groups, dividing the body of Christ. Knowing, too, of the thousands of Anabaptist martyrs who died at the hands of others who claimed to follow Christ, this service had great historical significance for me and was cause for rejoicing and praise to God.

As we talked informally around tables after the service, I mentioned being Mennonite. A small, shy woman sitting beside me said very little, but after I rose to leave, she also stood, edged toward me slowly, put her arm around me, and said, "So you're a Mennonite?"

"Yes," I said, "do you know Mennonites?"

"No," was her reply. "But my daughter in Arizona has a friend who is Men-

Material for this page provided by Women's Missionary Association.



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nonite; she writes me all about them, and I just can't hear enough about them!"

I was deeply touched. How glad I was for this warm fellowship in the Lord, glad to be a Mennonite—a twentieth-century Mennonite who could worship freely with Catholics, Lutherans, and others because of Jesus Christ whom we all have in common and whose Spirit is teaching us to love one another.

While I did not attend the other unity service, I did get a copy of the priest's message and, as I read it, was overcome with an awareness of how the Holy Spirit is at work in the Catholic church much more than I had realized.

Relying heavily on New Testament Scriptures throughout, as well as quoting from the Decree on Ecumenism from the 1964 Second Vatican Council, he stressed Christ's prayer for unity in John 17. He pointed out that Christ prayed this prayer the night before he died, pleading with the Father for his disciples of ages to come. He said, "We might say it was a part of Christ's last will and testament," to be carried out by the promised Holy Spirit as executor of his will, as it were.

Later in January at the first county-wide planning meeting for Key 73, twenty-six groups were represented. As one pastor put it, more pastors and churches were cooperating for this than for any previous purpose—a miracle of God's grace. Two concerns stressed at this meeting were that Christ be exalted and made known and that we not neglect the poor sections of town, as happened in the past.

In order for Key 73 to be successful in reaching every unchurched person on our continent with the good news of Jesus, we must join hands across denominational lines. Mennonites have so much to share in their communities if they will do it. This calls for love—the extraordinary love of Jesus which breaks down walls and barriers as we recognize we all have Christ in common.

MEDITATION

Reprimand

I say! Lord God, this current job is great.
I've never felt so useful in my life.
The work I do is needed, I can state
for once without a doubt. The strife
inside me from just doing busy work
is gone—the waiting for that chance to prove
I too can tackle something big, not shirk
one second from a chance to show my love
for you. God sighed. He took a breath and said,
Slow down. I don't need proof. The reason for
our covenant is you in me. Inbred
in you is sonship—and I have more in store!
Don't perpetrate your version of the story.
It only leads to burns in inventory!

Muriel Stackley

What do you think of yourself?

When you look in the mirror, do you like what you see? When you are forced to be alone for a few hours, do you grow restless and impatient? What I'm trying to say is, "What do you think of yourself?"

Shorter hours, longer vacations, faster jets, and fatter pay checks make it posssible for some people to travel further and stay longer. But eventually, everyone must come home again. He must face himself. He must live with himself.

Unfortunately, some people do not enjoy the companionship of self. They dislike themselves, even to the point of self-directed hostility. Actually, there are about four ways to handle one's self.

First, if I do not like myself, I can commit suicide. Each year, about 25,000 Americans write themselves a one-way ticket to the cemetery. Additional thousands try. Others settle for a living oblivion via drugs or alcohol.

A second way to handle myself is selfish rebellion. "If I can't get what I want, neither will you." So I make life a hell for others as I take out my resentment by robbing, killing, raping, and intimidating.

Third, I can choose self-resignation. At best, this is a passive and slavish submission to the status quo, to "what is to be will be."

Hopefully, most of us will opt for the best alternative, which is self-acceptance—not a blind submission to fate, but a willingness to fight today's battles with today's resources. This is the meaning of Reinhold Niebuhr's prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference between the two." *Robert J. Hastings*

LETTERS

Health care crisis

Dear Editor: Please send me additional information on the Mennonite Medical Association, which held a two-day session on abortion (May 29 issue) and which plans to hold another session this fall.

I am concerned about the fact that so much time is being spent on an individual moral issue when greater moral issues are at stake. Mennonite medical doctors should be concerned about the total health care crisis in this country and spend time attempting to rectify their major guilt in this dilemma. *Peter Dueck, assistant to the executive director of the Mountain Comp. Health Corp., 226 East Main, Whitesburg, Ky. 41858.*
June 15

Editor's note: The Mennonite Medical Association's executive secretary is John R. Mumaw, 1005 College Ave., Harrisonburg, Virginia 22801.

Why not move again?

Dear Editor: With all the interest in the centennial of the Russian Mennonites coming to America, I suspect we may be missing an essential point. Building a concrete or metal monument to people who moved and changed seems somehow inappropriate. Even folk festivals, choral performances, and pageants really miss the point. These are all the activities of a settled people remembering a moving people.

There is one activity which might adequately capture the spirit and vision of these hardy immigrants. Why don't we move again? Let the congregations select a few persons they deeply trust and authorize them to roam the face of the earth to select a new land and a new culture for the Mennonite communities. After all, we were not in Russia for so very much longer than we have been in the States. Surely after we have spoken so highly of our grandfathers and great-grandfathers, we are willing to follow their example and sell our few possessions to our less adventuresome neighbors, bid our aged relatives good-bye, and move on to an unknown new land. *Dale Suderman, 201 S. Main, Elkhart, Ind. 46514.* July 13

From the housetops

DEAR EDITOR: Although this response is late, I wish to commend you for publishing the meditation "My father" by Amelia Mueller (June 12 issue). It expresses what I have felt for many years but did not have the courage to say in public. Now I feel free also to declare from the housetops we need no longer try to match the New Testament plan of salvation with the ceremonial laws of the Old Testament. In fact, our Savior forbade putting new wine into old wineskins. *Louis A. Janzen, Route 3, Newton, Kans. 67114.* July 12

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Contents

Red Brodie 474
Here's your Sunday dinner 477
News 479
Record 482
Christ in common—Key 73 485
Letters 486
Reprimand 486
What do you think of yourself? 486
Looking back at a cycle of conferences 488

COVER

Farmers in many parts of Canada and the United States are harvesting record grain crops this summer.

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David T. Steen writes for The Guide, a Christian Labour Association of Canada publication, 100 Rexdale Boulevard, Rexdale, Ont.

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Muriel Thiessen Stackley lives at 139 Residence, El Dorado, Kans. 67042, and has recently returned from Botswana.

Robert J. Hastings is the editor of the Illinois Baptist, Springfield, Ill. 62708.

CREDITS

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Looking back at a cycle of conferences

THE CYCLE of annual church conventions is over for our people. In autumn the rotation will begin once more, concluding in August 1974 with the General Conference's triennial sessions in Ontario.

It is part of a church editor's joyful duty to attend a number of these conferences each year. Some religious journalists see this part of their job as one of the occupational hazards, but many others, myself included, see conventions as important indicators of where the church is going.

I attended four conferences during the past three months: two district meetings, a special session of a provincial conference, and the Canadian conference. Several observations come to mind as a result of my exposure to four different groups and settings within a fairly short period of time.

—A spirit of enthusiasm and support pervaded all four conferences. The delegates and guests were there because they believed the conferences were good media through which to express their faith. There were criticism and probing questions, to be sure, but they were usually raised with the intent of sharpening the conferences' sensitivity and effectiveness.

—Conventions seem to function best when they have a careful mix of inspiration and business. At one of the conventions the suggestion was made that the annual meetings should alternate business and inspiration every other year. The conference didn't act on the proposal, but some delegates pointed out that this type of arrangement would set up a false division between two important and interrelated components of the churches' activities. The inspiration often comes at the point where a "business" decision can be made in the spirit of Christian sister/brotherhood.

—Some of the conventions' most fruitful dialog again took place in unprogrammed settings in the hallways, on the sidewalks, in the dining areas, and other unexpected places. This process of getting acquainted and discussing issues and projects informally, person to person, sets the stage for important decisions and for breakthroughs in fellowship. Our Mennonite sense of the economy, however, seems to make it difficult for us to leave much time for this type of interaction. Coffee breaks are scheduled in the printed programs, but sometimes they are ignored in the rush of business. Mealtimes tend to be just long enough to queue up, eat, and hurry back to the meeting room.

—Most of the reporting on conference projects didn't quite do justice to the work that the committees and boards are actually doing. One of the conferences played down its committees' work by asking them to report to smaller groups. Four or five committees met simultaneously, thus allowing delegates the opportunity to become more thoroughly acquainted with only a small portion of the conference's programs.

Reports generally tended to slip into one of two ruts. Either they "unloaded the whole wagon of hay," describing much of the minutiae of the committees' work and introducing all the people who are involved, asking each one to say a few words, or they focused on one aspect of the committee's duties, leaving the many uninitiated delegates wondering how this piece fits into the total picture.

Because the delegates at a conference have varying degrees of background information and interest in a given program, there is no easy solution to the reporting dilemma. It might be a helpful step, however, if committees mapped out a two- or three-year plan of reporting so that there wouldn't be the annual recycling of the same basic report. It will take creative planning to prepare reports which tell pertinent parts of the story and state the issues with which the committee is grappling. There seems to be a temptation sometimes for boards and committees to "sell" their program to the constituents rather than to draw them into their confidence to become involved in the decision making.

—It has been said before, and it needs to be repeated: Women and young people are still distinct minority groups at our conferences. Quota systems are not appropriate devices to right this inequity, but a more deliberate effort must be made by our congregations and our nominating committees to draw more women and young people into the work of the conferences.

—A bouquet. The four churches which served as hosts for the conferences did an excellent job. The ability to provide hospitality is still alive among us. LK

Following our summer biweekly schedule, our next issue will be dated September 4.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:31 SEPTEMBER 4, 1973

Sound doctrine—the neglected ingredient

Floyd G. Bartel

We have often said that the Mennonite church is not a creedal church. We take the Scriptures as our authority in matters of faith and practice. But that doesn't mean that we have been unconcerned about sound doctrine. Any Christian fellowship soon finds that it is necessary to instruct its members and children and its converts in the beliefs by which it lives.

Our Anabaptist forebears never formulated a creed. They came together from time to time, however, to confess their faith for particular purposes, such as unifying the church, instructing believers, tightening discipline, or declaring a definite stand against false teachings.

God's people, in every period of the church's pilgrimage, have been called to contend for the faith. In the letters to Timothy and Titus, for example, there are no fewer than fifteen references to the importance of promoting sound doctrine in the church.

Our need today. I believe we have recently been going through a period when the importance of sound doctrine has been played down. There are several reasons for this.

—The emphasis in many churches has been on action. The church should get involved in the needs of the world, but in that push the interest in sound doctrine has waned.

—We have forgotten the important connection between doctrine and life. A popular assumption says, "It doesn't matter what you believe, just so you're sincere about it." But *what* you believe does matter. The Bible tells us that "as a man thinketh in his heart, so is he." What we deeply believe determines our decisions and our behavior every day.

—A third reason is the trend toward greater cooperation between different groups. Doctrinal matters are carefully put into the background for fear of offending someone and spoiling the chance of getting together. That kind of unity turns out to be neither Christian nor lasting.

I have sometimes felt that doctrine was not as important as some would make it. The important thing, I thought, was faith in Jesus Christ. Concern for sound doctrine seemed to bring contention and strife, for few seemed able to agree completely on matters of doctrine.

But even faith in Jesus Christ without sound doctrine tends to turn into mysticism or subjectivism which is finally more and more rooted in *our* personal feelings and *our* experiences rather than in *God's* revelation to us of his Son.

Why should we know clearly what we believe? When Christians don't know the truth of the Christian faith they develop their own versions of truth. I have been amazed to discover in recent years how widespread the belief in universalism is among church people. Universalism is the idea that in the end everyone will be saved, that hell is an old-fashioned idea, and that a God of love would never send anyone there, much less allow such an eternity. Such a point of view is a shallow misrepresentation of the gospel.

The "God is dead" theology of the mid-sixties is another example of bankruptcy in doctrinal matters. It is the logical outcome of a drift toward humanism in the church.

Another example is the way the theories of evolution have gradually been accepted and taught in our schools as a factual explanation of how things began, when they are actually theories.

No one is without beliefs. If we don't know the truth of the gospel, or if we choose not to accept it, we will adopt another set of beliefs or make up our own. And that happens within the church as well as elsewhere.

Another reason why we need to know what we believe is because the Christian witness to the good news of Jesus Christ is increasingly stilled when we don't know. The fact is that the vast majority of those who call themselves Christian across this land today do not know the simple truths of the gospel well enough to relate them understandably to another person. This is one reason, though not the only reason, why 95 percent of the Christians in the churches across this land never lead another person to Christ.

How, then, can we know sound doctrine? First of all, we can know because God has put it into the hearts of all men and women to seek after him. St. Augustine, in his classic statement, put it this way, "Our hearts are restless until they find their rest in thee!" Only the truth will satisfy that yearning God has put into our hearts.

We see this yearning expressed all over the world. The ascetic in India, who lies on a bed of spikes to punish his body so that his soul may be purified, is searching for God. The Hindu philosopher who spends hours in strictly disciplined meditation to arrive at what he thinks is the knowledge of "Brahmin," the soul of the universe, is searching for God. The Muslim who recites his creed and prays five times a day with his face toward Mecca is seeking God. The devout Jew who faithfully reads and seeks to obey the Law is seeking to know God.

I still remember how a lovely young woman once insisted in a Mennonite Sunday school class discussion that the search is the important thing. She said she was on a search for truth and that was what the Christian life was really all about. But I talked with a Lancaster County man recently who told me how he had searched for God all his life and had not found him.

So how can we know God and his truth?

Do we find it by searching?

The Bible says, "Seek the Lord while he may be found, call upon him while he is near." But that refers to an attitude of the heart which we need in order to receive what God has for us.

The unique thing about the Christian faith is that God is not only "knowable," but that it is God who makes himself known to us. The story of the Bible is not the story of man in search of God—but of God in search of man. In Genesis 3—right from the beginning—after Adam and Eve sinned, we are told they hid from the presence of God. It was God who asked, "Adam, where are you?" not Adam who asked, "God, where are you?"

The first point we must make in this whole matter, then, is that we are talking about God and about truth which is revealed.

Turn, for example, to Isaiah 40. Does the prophet say, "This is how you will find your God—start searching for him"? No. He says simply "Behold your God!" He calls us to open our eyes and see. In Isaiah 40:21 he asks, "Have you not known? Have you not heard?" Open your ears and hear! And then in the closing verses of that beautiful chapter reminds his people that "they that wait upon the Lord shall renew their strength, . . (v. 31). Open your hearts and trust.

We can know Christian truth because God has chosen to make himself and his truth known to us.

God has called us to be his servants and his witnesses. I believe the ministries of our churches will be strengthened when we also give attention to our doctrinal roots.

Getting the show on the road

I put my faith in the acrobatics
of the universe,
so that, when the sun, the moon, and stars
reached the rightness of that balanced moment,
I could believe.
Now, the time is over;
belief is gone.
I am on the road again,
pursuing an eternal circus,
hoping for a replay of the act
and that moment of belief.
But Time, the never-resting jester,
returns only to bruise my heel
with memories,
and evening finds me lost
in an unfamiliar city.

David Waltner-Toews

Authenticity–Zairian and Christian

Elmer Neufeld

"In the days past, one could see John Makanda, resident of Leopoldville, living on Avenue Prince Baudouin (Belgian Monarch), wearing his western suit, walking to his office on a Saturday morning. Today, citizen Makanda-Elonga, resident of Kinshasa, living on Avenue Kasa-Vubu, wearing his national costume, machete in his hand, goes to his field on a Saturday morning to do his part of the manual work."

In such words did a young Zairian characterize the changes that are taking place in Zaire today. Though difficult to understand fully for those of us conditioned by western culture, it is important that we see the significance of these changes. And it is also especially important that Christians seek to discern the significance of these changes for the life and ministry of the church.

Social and political happenings. A series of recent developments in Zaire, reported at best piecemeal in the western religious and secular presses, has left many persons thoroughly bewildered about what is happening.

In the beginning of 1972 there was the overthrow of colonial monuments. The proud statue of Leopold II on his prancing charger, guarding the entrance to the national parliament building, was unceremoniously overthrown. And the imposing giant-sized statue of Henry Morton Stanley, the famous European explorer, overlooking the capital city from his pedestal on Mount Stanley, was crashed to the ground.

A host of changes in names has been taking place, as indicated in the opening quote. Congo has become Zaire. The capital city is no longer Leopoldville, but Kinshasa. Stanleyville has become Kisangani, and Elisabethville has become Lubumbashi, etc. Provinces and city streets have also been renamed.

The changes in geographic names were followed by changes in personal names, away from so-called "Christian" or western names, back to traditional African names. In early 1972 President Mobutu dropped his western names received at baptism, Joseph Desire, and took on the African names of Sese Seko. And he instructed his fellow countrymen to do likewise. Thus the general secretary of the Mennonite Church in Zaire is no longer Kabangy Moise (Moses), but rather Kabangy Djeke Shapasa; the lagel representative is no longer Kakesa Samuel, but rather Kakesa Khakha Gasala; and the treasurer no longer Bukungu Francois, but rather Bukungu Mishumbi.

The government has also ordered a reemphasis on African languages, rather than the French language which was brought by the Belgian colonialists. The complication of colonial languages is further emphasized by the vestiges of Flemish, also brought by the Belgians, which remain to this day.

Certain styles of western clothing have been officially discouraged for the African—for example, western suits with long-sleeved shirts and ties—and there is a return to more indigenous clothing styles.

Time and *Newsweek* have at least for a while been banned in Kinshasa.

The government has sought to reemphasize the importance and dignity of manual work, designating Saturdays as special community work days.

Consideration is being given to the regrouping of villages into more strategic centers.

President Mobutu recently visited the People's Republic of China, coming back with the promise of a hundred-million-dollar interest-free loan and the assistance of Chinese technicians.

The government has placed stringent restrictions on the registration and function of religious groups.

Religious broadcasts have been suspended.

A number of periodicals—including most religious periodicals—have been suspended.

Youth movements, including religious groups, except for those of the national political party, have been disbanded.

And intertwined with all of these changes have been the incessant activities of the national political party, the MPR (Popular Revolutionary Movement).

Western interpretations. In the midst of all these changes, it is very easy for the westerner—whether missionary, businessman, or politician—to see primarily those effects touching his own immediate interests and to interpret these developments from a series of non-Zairian perspectives. Thus there have been cries that Zaire has turned anti-American, antiwestern, and antiwhite. Some have suggested that Zaire has been sold out to the Communists—that President Mobutu "sold" Zaire to Communist China for the 100 million dollars.

Western news magazines have tended to see primarily certain problems and excesses in the actions of President Mobutu and the Zairian Government. And even missionaries sometimes tend to see the Zairian developments as primarily anti-Christian. Though there may be elements of truth in all of these interpretations, it behooves us to heed the admonition of the late Tom Mboya of Kenya, not to see Africa primarily through foreign-tinted glasses—whether pro-western or pro-Communist—but to try to understand a more African point of view.

African perspectives. It is utterly impossible to understand what is happening in Zaire and other parts of Africa today without a deep realization that the last half of this millennium—from the 1400s to the present—has been an epoch of European expansionism and withdrawal across the world, and that for Africa it has been a half millennium of European exploitation and oppression.

The Euro-African encounter has, to be sure, had its positive effects, but these have been overshadowed by the economic exploitation, the chattel trade of human beings, colonial domination, and racial discrimination. It has been estimated that forty million or more persons were lost to Africa during the roughly four centuries of the Atlantic slave trade. The slave trade was followed by the colonial scramble during which the whole of the African continent—with the exceptions of Ethiopia and Liberia—was carved into colonial pieces by seven European nations.

Since World War II there has been a process of decolonization, coming to a climax in 1969, with seventeen African

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nations gaining independence that year. But the decolonization struggles appear to have reached a deadlock, with five Southern African countries and several lesser areas remaining under white domination. Not only is it the case, as the prophet realized, that we live in the midst of an unclean people, but we live in a stream of polluted history. The cup of judgment for this half millennium of exploitation and oppression is not yet full.

It is in the wake of this half millennium of European exploitation and colonial domination that President Mobutu and the Zairian Government have come to emphasize an authentic Zairian nationalism. In the words of President Mobutu, "In this continent we no longer want to be African Frenchmen, or African Belgians, or African Italians . . . but authentic Africans."

The process of authentication is the counterpart of the process of alienation which took place under European colonialism. As indicated in the opening quote, through many aspects of European influence, the African had been subtly conditioned to find his own identity and human dignity in the adoption of western cultural patterns and values. Even in the missionary enterprise, with its current sensitivity to indigenous cultural values, we do not yet fathom the depth of this alienation and its current reactions.

One Sunday morning, in the heart of Zaire, sitting next to an African church leader, a brother in the faith, we sang together in African translation, "Lord, wash me and I shall be whiter than snow," and I realized anew that the gospel has been brought in earthen vessels.

Closely related to the emphasis on African authenticity is the emphasis on nation building and national unity. Perhaps again it is impossible for those of us living on the wealthiest vantage point of human history to realize what nation building means for a relatively poor people, with a per capita income of roughly 100 dollars per year, after centuries of exploitation by the wealthier western nations—especially when current studies show that the gap between rich and poor nations is increasing rather than decreasing.

When we are inclined to criticize the African Christian's identification with the symbols of nationalism, we do well at least to remind ourselves of the legitimate emphasis on national development. And when we see government involvement in the affairs of religious groups working in Zaire—with over fifty Protestant groups in addition to the Catholic orders and the African independent churches and non-Christian religious groups—we do well to realize the significance of some cultural and political unification in a young nation which saw five years of turmoil, violence, and bloodshed following independence.

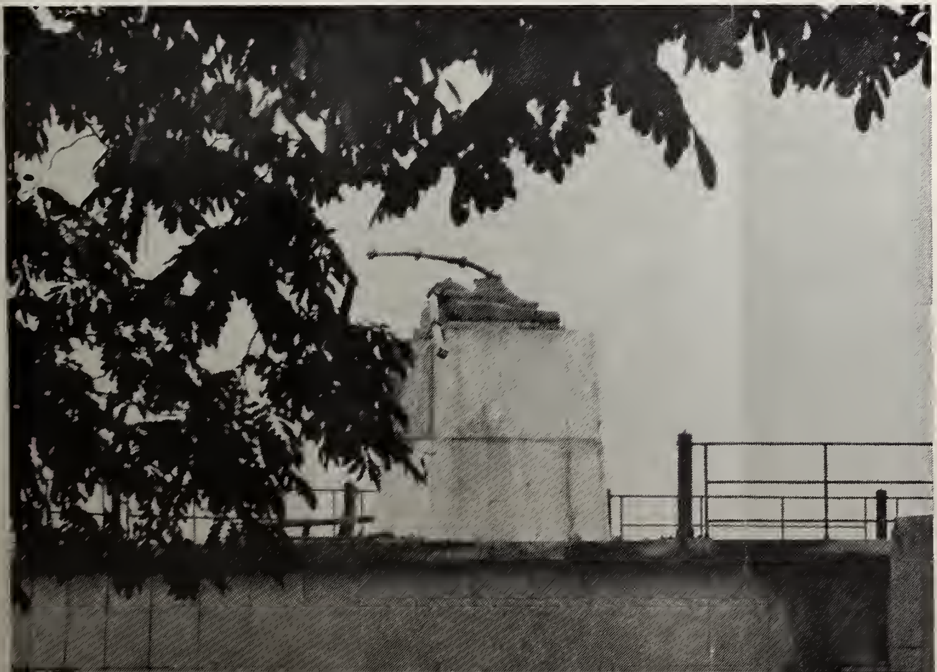
This historical background can also help us understand why the independent African nations are intensely anticolonialist and intensely antineocolonialist (colonialism through indirect rather than direct political domination, especially through economic influence). This anticolonialism is continually further provoked by the white domination in Southern Africa, which the African leaders are convinced could not continue without the complicity of western nations. Witness, for just one example, the U. S. Government defiance of the United Nations embargo against Rhodesia with the importation of chrome (just now being reconsidered by Congress).

We can then understand why African leaders, including General Mobutu, have emphasized nonalignment with either the West or the East, and have rather emphasized African identity and African development, symbolized in Pan-Africanism and the Organization of African Unity. In fact, at the recent OAU meetings, the major concern for sub-Sahara Africa was the liberation of the Southern African countries still under white domination.

Zairian nationalism and Christian authenticity. It is, of course, also the case that legitimate efforts toward cultural authenticity and national development can be misdirected, leading to excess and even idolatry. This is true whether in Africa or in the United States.

In any case, it is in this context that Christians of the young churches in Zaire are searching what it means to be authentically Zairian and authentically Christian. It is in this context that they are called on to work out their own church and state relations. In this they need our sympathetic understanding and prayerful support.

In early 1972 a number of colonial monuments in Kinshasa were overthrown. The shoes and the twisted support rods were all that remained of Henry Morton Stanley's statue on Mount Stanley. The toppling of the monuments symbolized the Zairians' efforts to clear the way for a return to African ways after 500 years of western domination.



NEWS

Conference will study Canada - U.S. relations

Canadian-U.S. relationships in the General Conference need mending, the conference's General Board was told at its mid-year meeting August 16-17 in Wichita.

The issue came up during the General Board's goal-setting process, for which a day and a half was set aside, and it came up again during the abbreviated business session Friday afternoon. The board voted to continue the discussion of Canadian-U.S. relations at its annual meeting next February and set the location of the 1974 Council of Commissions in Winnipeg.

Henry Gerbrandt, executive secretary of the Conference of Mennonites in Canada, had polled Canadian and provincial conference leaders by mail and by phone and came to the General Board meeting with a paper combining his own and others' opinions on the problem and its solutions. Also invited for the meeting was Jacob Tilitzky, Canadian Conference president.

In outlining the issues, Mr. Gerbrandt noted that Canadians give proportionately more to area and provincial conferences than U.S. Mennonites give to district conferences, and proportionately less to the General Conference than Americans. Canadian congregations are frustrated by the barrage of programs and appeals coming at them from the General Conference, Canadian Conference, provincial conferences, regional groupings, and interchurch organizations. Most Canadian Mennonite leaders see the General Conference as a U.S. conference or identify it with the Commission on Overseas Mission.

One provincial conference leader told Mr. Gerbrandt, "Much of our witness and work must become more specific to the country in which we are, that is, schools, native ministries, witness to government, pulpit ministries, etc. Other ministries ought to become more international: foreign missions, seminary, Sunday school materials, etc."

Mr. Gerbrandt commented, "It is more important for us to work on relational problems than to propose structural changes. . . . This presentation . . . is simply a probing that shall hopefully stimulate positive thinking and help towards fruitful discussion."

After a number of presentations, including Mr. Gerbrandt's, on "The kind of world we live in," "The kind of church we are," and "Our beliefs and purposes," the General Board tackled the job of setting goals for itself and the General Conference as a whole for the next five years.

All four of the small groups into which the General Board, staff, and resource people divided mentioned the need for a new awareness of the essence of the gospel.

Predictably, this category got the highest rankings when the whole group was polled, although the emphases differed. To some, the important thing was for the General Conference members to find a vital personal relationship to Jesus. At issue for others was an examination of the foundation of our faith as a General Conference and coming to common definitions of terms.

"Where do we decide matters of faith and theology now that the conference no longer has a committee on doctrine and conduct?" several people asked.

A committee later reworded the items on a renewed spirituality.

A committee on the shape of the congregation and on discipleship noted North Americans' affluence and consumption in a world of poverty; exploitation and injustice, which are at the root of this wealth; militarism, violence, and war, which grow out of our affluent way of life; and the idolatry of civil religion, which blesses this lifestyle.

The conference needs the freedom to discuss economic issues and to admonish its members, the committee said. Also mentioned were wider utilization of youth and older people, adjustments in life-style, identification with the oppressed, and a strengthening of peace education and service programs.

A third committee on the family said the church needs to:

—clarify its biblical/theological understandings in the areas of marriage, divorce, life and death, and medical ethics;

—develop biblical studies in the above areas for both pastors and lay people, helping them to minister to persons; and

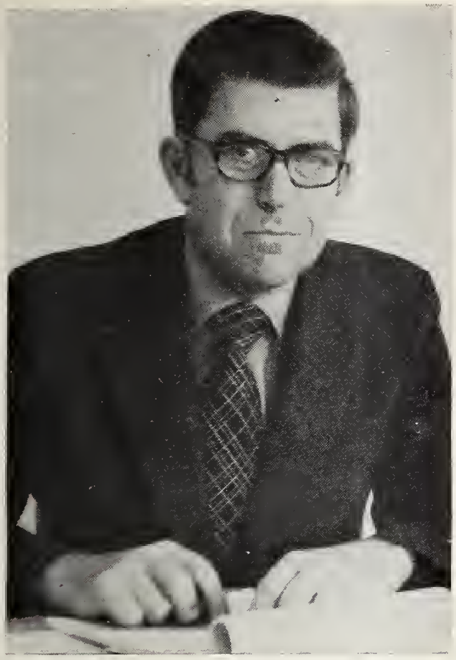
—provide training resources for pastoral and lay ministry of persons to each other, such as a premarital counseling guide, training for hospital visitation, and ministry to persons in the grief process.

Another committee dealt more specifically with the role and agenda of the General Board itself. "The role of the General Board and the general secretary is coordination, mediation, confrontation, and evaluation," it said.

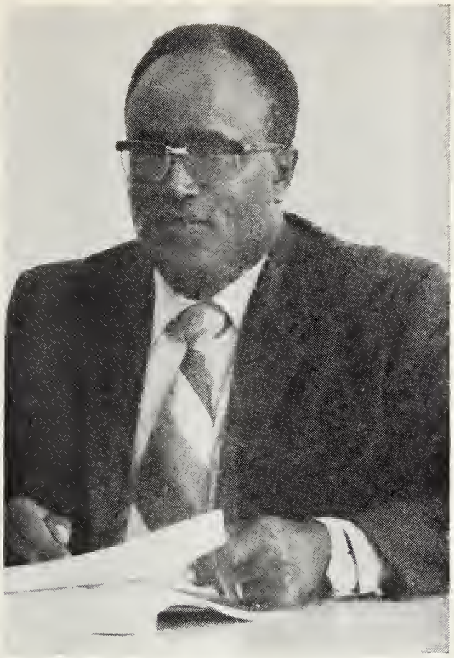
On the agenda of the General Board, the committee placed the need to include in decision making the voices of special groups such as women and Bible institute alumni, to develop a new pattern of relationships between Canadian and U.S. churches and leaders, to write guidelines on increasing and decreasing staff, to implement regionalism and decentralization, and to create a forum for theological discussion.

Few concrete proposals to carry out these goals were developed before board members left for the airport, and there were suggestions that the conference look further at the goals at the General Conference in St. Catharines, Ontario, next year, and that congregations be encouraged to react to the goals in local settings.

In its short business meeting, the General Board approved the Commission on Overseas Mission's special fund appeal in October, approved a bimonthly newssheet for pastors, postponed discussion of constitutional changes until February, named David Schroeder of Winnipeg as representative to the South American Conference in February, discussed the pros and cons of regional Mennonite Central Committee offices in the United States, and supported more stringent accounting procedures at the central offices.
Lois Barrett Janzen



Paul N. Kraybill, executive secretary



Million Belete, Ethiopia, president.

MWC elects Belete president

The presidium of the Mennonite World Conference has elected Million Belete of Ethiopia as president. He succeeds Erland Waltner, who had served since 1962. Mr. Belete, forty, is a minister and past chairman of the Miserete Christos Church. He holds a BS degree in electronics from Western Michigan University and has studied at Eastern Mennonite College. He is presently serving as executive secretary of the Bible Society of Ethiopia, with offices in Addis Ababa.

Other officers elected at the presidium's meeting in Switzerland July 18-19 were Marvin Hein, MB pastor in Hillsboro, Kansas, as first vice-president and vice-president for North America; Takashi Yamada, pastor and evangelist from Kobayashi, Japan, as vice-president for Asia; Heinold Fast, pastor and scholar from Emden, Germany, as vice-president for Europe; Henrique Ens, professor in Curitiba, Brazil, as vice-president for South America; and Elmer Neufeld, professor at Bluffton College, Bluffton, Ohio, as recording secretary.

Paul N. Kraybill, the general secretary of the Mennonite Church, was appointed executive secretary to serve on a one-fourth-time basis beginning September 1. Mr. Kraybill has served as secretary of the Council of Mission Board Secretaries since 1962 and for seventeen years carried major responsibilities with the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania.

Raymond Schlichting of Hillsboro, Kansas, an executive of the Hesston Manufacturing Co., with long experience in MCC and other church-related activities, was appointed treasurer.

In discussing the future of the world conference, the presidium recognized the need for close coordination with the work of Mennonite and Brethren in Christ mission and service agencies. Coordination with the regional conferences also seemed most important, leading the presidium to accept an invitation to meet in Indonesia in 1976 at the time of the Second Asia Mennonite Conference. There will also be some presidium participation in the regional conferences scheduled for Europe and Latin America in 1975. Because of these meetings and other modifying circumstances, the time for the meeting of the tenth world conference was set for July 1978 instead of the normal five-year cycle which would be 1977.

At the urging of the conferences in Africa and Asia the invitation from North America to hold the Tenth Mennonite World Conference in the United States was accepted with enthusiasm. The last MWC was held in the United States in 1948. The location within the United States has not been determined.

Uruguay political situation tense

Boycotting and strikes continue in Uruguay following the military takeover June 26, but, in general, power has changed hands without the shedding of blood, according to information received by the Commission on Overseas Mission of the General Conference Mennonite Church.

The president, Juan Maria Bordaberry, has dissolved both houses of Parliament and taken over together with the military. Immediately after the takeover, workers in Montevideo struck and occupied industries, businesses, centers of transportation, and the oil refinery. Radio and television stations were taken over by the government. The army cleared the factories and businesses one by one, the radios declaring that only a small group of Communists was manipulating the workers. The top union board was dissolved, its property confiscated and the men imprisoned. When the production workers at the refinery did not cooperate even after it was encircled by the army, the workers were declared inducted into the army. Meat has recently been banned for three months.

There has been no official word on the situation of the Mennonite seminary in Montevideo.

Prior to the military takeover, Katie Brun, imprisoned since May 1972, was released by the Uruguay Government under "provisional freedom." Her husband Miguel, a professor at the seminary, had been released earlier.

Indians poorest minority, census report shows

By almost every social and economic test, Indians are worse off than other Americans, including other minorities, according to a report released here by the U.S. Bureau of Census.

The document of more than 200 pages is based on data gathered in the 1970 census. It shows, in summary, that American Indians lag behind the rest of the nation in everything except percentage of persons attending school.

Over the past decade, the study reports, Indians have made impressive advances in education. Ninety-five percent of all Indian children between the ages of seven and thirteen were in school in 1970.

The Census Bureau study, entitled "American Indians," is the most comprehensive ever done on Indians by the federal agency.

New advising system set up

Seventeen students and seventeen faculty members at Bluffton College will combine this fall in a new academic and residence hall advising system.

The purpose of the joint venture by the academic and personnel deans is to improve the environment for learning in the residence halls, to assist students seeking information and quality academic advising, and to provide programs which add to a student's classroom experience.

The first feature of the project is a change in physical arrangement of men and women students, according to Don Schweingruber, dean of students.

In the past, Little Riley Creek has separated the men's and women's housing units. Although housed on the same ends of the campus, men and women will be in separate buildings. Staff members from student affairs feel the new arrangement will provide a more natural environment and provide better relationships among students.

Students employed in the residence halls will be called resident advisors, a change from the counselor title in past years.

The resident advisors will serve with the assigned faculty member as academic advisors for students who have not declared a major. They will be resource persons for others concerning the heritage, philosophy, procedures, and policies of the college.

In addition to academic advising, the resident advisor will initiate and promote programs of both academic and nonacademic nature in the living units. They also will assist prospective students.

South American Conference plans February sessions

The executive committee of the South American Mennonite Conference has set its next triennial conference sessions February 7-10, 1974, at Delta, Uruguay. The conference will be preceded by a pastors' course February 5-7 at the seminary in Montevideo.

Under discussion at the pastors' course will be the use of commentaries in preaching, goal-conscious education in the church, mixed marriages, and "Choosing a pastor: work of the Holy Spirit or democracy?"

The South American executive committee, which met July 11 in Asuncion, Paraguay, also agreed to offer the General Conference 600 guarani (about $4.50) for one-year subscriptions to *Der Bote* if it is sent airmail to Asuncion, or 300 guarani if it is sent by surface mail. *Der Bote* is the German-language publication of the General Conference Mennonite Church, published in Saskatoon, Saskatchewan. It is presently being sent by surface mail to about 1,500 subscribers in lower South America, who pay a nominal subscription fee into a fund for South American missions.

The South American executive committee said that if *Der Bote* accepted the airmail offer, it would have a large readership in South America.

A request by representatives from Uruguay that congregations exchange pastors was referred to the February conference.

Churches in Uruguay were asked to continue to work on a revision of Sunday school materials and to share copies of the revision with the Sunday school committee members for their examination.

The South American Conference includes churches in Uruguay, Paraguay, and Brazil.

Celebration at Rosthern commemorates migration

On July 21, 1923, a thirteen-car train rolled into Rosthern, Saskatchewan, bringing the first group of a new wave of Russian Mennonite émigrés to Canada. Members of that first group and their friends and descendants came back to Rosthern for two days this summer, July 21-22, to commemorate the fiftieth anniversary of that event.

The guest speakers at the banquet and public rally were Frank H. Epp, Waterloo, Ontario; Gerhard Lohrenz, Winnipeg; and John B. Toews, Calgary. All are historians. They recalled the circumstances which had necessitated the Mennonites' move to Canada, the barriers that stood in the way, and the courageous leaders who made the migration possible.

A cairn will be erected near the Rosthern Mennonite Church as a memorial to David Toews and B. B. Janz, who were both instrumental in making the move possible.

The 600 guests at the Saturday evening banquet were served a typical Russian Mennonite meal. They ate 60 gallons of *pluma moos*, 300 pounds of ham, and 72 loaves of bread.

Regional inter-Mennonite evangelism seminars planned

The Home Ministries Council is setting the gears in motion for up to one hundred local or area "care-share seminars" the last weekend in 1973 or the first weekend in 1974.

The seminars will not be officially sponsored by the Home Ministries Council, an inter-Mennonite coordinating group for North American programs. However, the council, through Mennonite and Brethren in Christ evangelism administrators, is encouraging conference ministers to get together across denominational lines to appoint conveners of the care-share seminars in each area.

The idea for the seminars grew out of the council's May meeting, in which it saw "value in developing local or regional forums for the exchange of experiences and for learning from our current evangelistic witness."

The seminars would combine the celebration and study of Probe 72, an inter-Mennonite evangelism consultation, but would focus more on the "genius" of Mennonite communication.

The form of each seminar would be flexible and planned locally. Participants could be entire congregations or representatives from each congregation in the area. The Home Ministries Council has drawn up a program model for a one-day seminar which could include celebration, testimonies, fellowship, input, discussion, and commitment.

"Reconciliation is a key message of the church," said the letter to district conference ministers, "but lack of fellowship among Christians and among Christian churches is probably the greatest hindrance to evangelism."

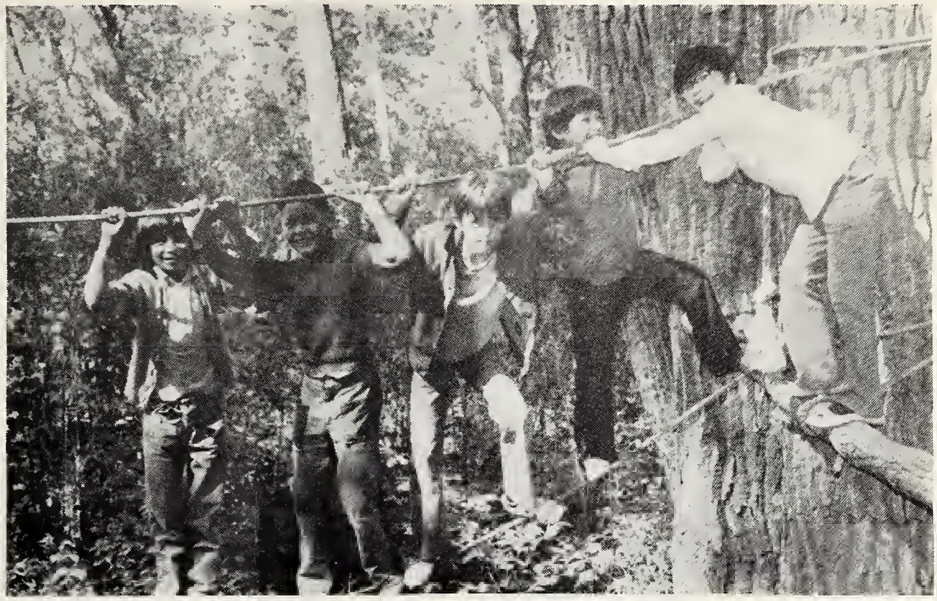
Audiovisuals acquired

Two new films are available through the General Conference's Audiovisual Library, Box 347, Newton, Kansas.

Leo Beuerman is the story of a handicapped man, unable to hear or speak, who builds his own tractor-cart, sells pencils, repairs watches, reads the Book of Job, and lives with Job-like steadfastness and integrity. The thirteen-minute color film may be rented for $12.

The young, bold believers tells about Union Biblical Seminary, Yeotmal, India, in which the General Conference Mennonite mission cooperates. The thirty-eight-minute film is available for no charge, although a freewill offering will be accepted.

MPM sponsors week-long native family camp



Five Indian boys at the Mennonite Pioneer Mission's native family camp line up on a rope bridge to cross a ravine, which is part of an obstacle course at Camp Assiniboia. Families came to the camp from eleven different Manitoba communities.

One hundred and twenty native people from eleven Manitoba communities attended the Mennonite Pioneer Mission's annual native family camp this year.

Held at Camp Assiniboia near Winnipeg, the week-long camp, which began July 29, brought together people from such isolated northern communities as Pauingassi and Bloodvein River reserve as well as from urban areas such as Selkirk and Winnipeg. Menno Wiebe, MPM's executive secretary, said that one of the objectives of the camp is to help the native people from these various communities to become better acquainted with each other. He said this was a necessary first step before the native people are invited to integrated camps.

All the communities in which MPM has workers were represented at the camp. Most of MPM's personnel participated in the camp as advisors to the counselors and as regular staff members. Henry Neufeld, a veteran MPM missionary, led a daily Bible study group for adults in the Saulteaux language, and John Funk, who has been promoting the production and sale of craft items, gave the campers the opportunity to do soapstone carving.

Of the 120 native people who came to the camp, twelve were parents and grandparents and fifteen were teenagers, a group that is often difficult to reach.

Mennonite Pioneer Mission covered the cost of bringing the people to the camp, and it also provided a partial subsidy for the camping fees. The campers, however, paid most of the camp fees themselves. Some of the children had saved for this event for many weeks prior to the event.

MPM's share of the expenses, which amounted to over $2,000 this year, was raised through special Sunday school offerings in Canadian conference churches. It was one of the monthly projects suggested on the Congregational Resource Board's project calendar.

Mr. Wiebe said that the annual camp will need to be reevaluated by MPM in light of its substantial cost. Some have suggested that the government be asked for a subsidy, but that idea has not yet been tested by the MPM board.

Taiwan churches take on added responsibility

The Fellowship of Mennonite Churches in Taiwan (FOMCIT) has shouldered new responsibility for its pastors, seminary students, and the hospital at its annual meeting earlier this summer. A few weeks later, missionaries in Taiwan voted to replace their own constitution and turn over major responsibilities for mission work to the church conference.

The constitution of the General Conference Mennonite Mission in Taiwan is to be replaced with a set of "governing policies" which would restrict the business of the mission conference to such items as education of missionary children, language study, and review of the policies of the Mennonite Christian Hospital Board.

Verney Unruh, Asia secretary for the Commission on Overseas Mission, said this action was a step toward the mission's being absorbed into the church conference. The action of the missionaries must still be ratified by the church conference.

Although the hospital will not be under the church conference, the two organizations are establishing closer ties.

The church conference adopted the ten-year plan proposed by the hospital's board of directors. In addition, the church conference asked each member to give NT $10 to the hospital and invited the hospital to arrange summer service jobs for Mennonite youth.

Missionaries and the church conference will begin conversations concerning joint mission-FOMCIT control of the hospital board of trustees by 1976, and national staff are to be trained "for early appointment to key positions of responsibility in the hospital."

Shirley Hildebrand, General Conference missionary, reported that the church conference has established its first social concerns committee on a trial basis.

Financially independent churches agreed to help with medical expenses for their pastors and families and to assume additional responsibility for the ministers' retirement fund.

Ms. Hildebrand reported a good spirit among the delegates, marred only by the absence of any representatives from the Nan-tun Church, whose leaders have stated they wish to disassociate themselves from the church conference.

The conference passed a motion to continue to show concern and love to this church and to send them conference materials as well as send a special delegation to them to discuss their problems and grievances further.

MDS family vacation provides many benefits

"We just read in the *Mennonite weekly review* that MDS needs volunteers in Wilkes-Barre, Pennsylvania. A thousand families are still homeless a year after last spring's flood. How would you like to spend a few weeks of summer vacation with us doing MDS work?"

Until this letter from my husband's mother arrived, we had never considered MDS as a vacation option and knew nothing about the city of Wilkes-Barre. Soon we four—parents Harvey and Martha Friesen, Henderson, Nebraska, and children Ivan and Rachel Friesen, Elkhart, Indiana—decided to work together for two weeks in June.

The MDS executive coordinator put us in touch with Wilkes-Barre MDS liaison officer Paul Wittrig, who made all the arrangements for our lodging, meals, and work assignments. Only a few months later, we were on our way east.

We quickly learned that the passage of a year's time does not entirely erase the scars of a disaster such as the sixteen-foot flood which hit the Wilkes-Barre area on June 23, 1972. Devastated buildings waited to be repaired, and vivid memories of the disaster still clung fresh in the victims' minds.

Flood talk was the major topic of conversation with local residents during those two weeks. "Fourteen trillion gallons of water" was not a very helpful statistic, we found, but when people described the deluge as "a sea of water five miles wide and twenty-five miles long," we had a more striking picture.

"We never imagined it would rise to the second floor of our house," a woman told us. But in many homes and businesses, this is just what happened. Basements, first and second floors all needed major repair. In the worst cases, damage was so extensive that buildings had to be razed.

The four of us were assigned to work with an older couple in repairing the interior of their home. Staying at one job was valuable, both for our relationship with this couple and for the sense of satisfaction in seeing daily progress in the work. Jobs varied from nailing plasterboard and hanging wallpaper to scraping paint, sanding, and painting water-blistered woodwork.

As one room was completed, we moved on to the next. Slowly a newly decorated house took shape around our efforts. Lots of laughter, teasing, and joking, wondering "what's the best way to do this," Pepsi breaks, and long talks over lunch helped lighten the task.

Fellowship with the other Mennonite volunteers was an unexpected extra, as was our acquaintance with a family from the Jewish community center. Another fringe benefit was the time spent together as a family. An MDS vacation turned out to be a good way to see a new part of the country, contribute needed service, deepen family relationships, and just have a lot of fun! *Rachel Friesen*

Shailesh makes the adjustment

Shailesh M. is a fifth grader at Summit Valley Elementary School in Lancaster, Pennsylvania, (see also the cover photo). He is a representative of some 5,900 Asians who had to leave Uganda at short notice in November 1972 to settle in scores of new countries. Shailesh has made the adjustment well. Both as a student and an athlete he has won the respect and friendship of his new schoolmates. This spring was his first baseball season but he adapted his cricket style quickly and more than held his own on the ball field. His father, after beginning work at a poultry-processing plant, has found work as a bank auditor, the type of job he held in Uganda.

Words & deeds

The right of an employer not to withhold taxes from its employees who have scruples against supporting war has been claimed by the American Friends Service Committee, one of its employees, and a former employee, who went to court July 30 against the United States of America. The complaint before the U.S. District Court in Philadelphia alleges that 51.6 percent of the taxes withheld from employees was devoted to war purposes in violation of their religious training and belief. At issue is whether the government has the right to compel the AFSC as an employer to withhold this 51.6 percent of its employees' taxes. By so doing, the complaint alleges, AFSC is in the position of violating the freedom of conscience and religion guaranteed its employees under the First Amendment of the U.S. Constitution.

Missionary Levi Keidel was trying to sleep in a hostel in Kananga, Zaire, but at a bar about a block away, woofer speakers were blaring Zairian jazz. Suddenly over the speakers came the voice of Kaleta Muana, son of an African pastor, singing, "Death, the unexpected one." Then came "Hallelujah! Hosanna! Jesus triumphed over death!" Both songs were played twice, then the speakers fell silent. The bar was closing—3:15 A.M. The songs were two of the many written by Zairian Christians and recorded by STUDIPROKA, a Christian broadcasting and literature organization in Zaire. Mr. Keidel said that if there were a list of top ten recordings in Zaire, "Death, the unexpected one" could well be among them.

RECORD

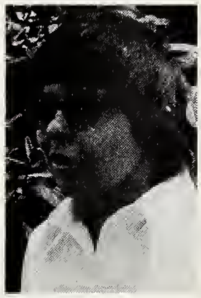
Workers

Irvin Busenitz, Downey, Calif., has been appointed primary consultant to California and Arizona churches for the In-Depth Evangelism goal-setting program being promoted by the Commission on Home Ministries. *Elmer Wall,* co-pastor of the Carlock and North Danvers (Ill.) churches, has been appointed primary consultant for Illinois.

Chen Tui-Chu, a recent graduate of Taiwan Theological College in Christian education, has joined the chaplaincy staff at Mennonite Christian Hospital, Hwalien, Taiwan, as an evangelist. Ms. Chen is a Presbyterian.

Beth Krehbiel, Inman (Kans.) Church, has been appointed teacher at the school for missionary children in Hwalien, Taiwan. She will teach grades one through four. Ms. Krehbiel is a 1973 graduate of Kansas State Teachers College, Emporia, and has also attended Hutchinson (Kans.) Junior College. She serves under the Commission on Overseas Mission.

Emma LaRoque, a Metis Cree originally from Alberta, is spending the summer in a journalistic assignment with Mennonite and Brethren in Christ conferences. The assignment is coordinated by Mennonite Central Committee. Through her articles, Emma will try to reflect the spirit of contemporary Indians and present their mood and needs to a predominantly white Mennonite church. Part of her task will be to suggest ways that the Mennonites can best carry out their responsibilities to Indians and other oppressed peoples.


LaRoque

Neufeld

Joyce Neufeld, Bethel Church, Inman, Kans., has begun a one-year term of service with MCC at its Akron, Pa.,

PRIORITY 2 LEADERSHIP TRAINING

Assist the Mennonite churches related to COM to extend and improve national leadership training, giving particular attention to lay leaders.

COM

Commission on Overseas Mission
Box 347, Newton, Kansas 67114

Silver Lake Mennonite Camp needs a person to act as Camp Administrator. The position is full-time, with a negotiable salary.
The position needs to be filled as soon as possible.
The successful applicant should have a keen interest in camping, especially in the work of the church. An educational experience involving church-related institutions is desirable although not compulsory. Interested individuals should send their inquiries along with their personal inventories to:

Peter Dyck
559 Vine Street North
St. Catharines, Ontario
Canada L2M 3V2
ph. (416) 935-6907

headquarters. She is serving as secretary for personnel services. Joyce received an AA in secretarial studies from Bethel College, North Newton, Kans. She is the daughter of Herbert and Lilly Neufeld, Inman.

Columbia Bible Institute, Clearbrook, B.C. has added two new faculty members. *Peter Nickel* comes to CBI after two years as coordinator of B.C. Mennonite Conference Ministries. He is a graduate of Canadian Mennonite Bible College in Winnipeg and Bethel College in North Newton, Kans. He taught at Bethel Bible Institute in Clearbrook from 1968 to 1970. *Don Krause* is the institute's new librarian. He has had eleven years of teaching experience in elementary and junior secondary schools. For the past five years he has been a junior secondary school librarian in Kamloops, B.C.

Rebecca Ann Quiring, Dallas, Ore., will serve for one year with the General Conference voluntary service unit in Philadelphia. She will be secretary for the Crossroads Community Center. Becky, a member of the Grace Church in Dallas, is a 1970 graduate of Dallas Senior High School and has attended Salem Business College, Salem, Ore. Her parents are Melvin and Elizabeth Quiring of Dallas.

Teresa Stucky, McPherson, Kans., began work Aug. 13 as secretary in the voluntary service office of the General Conference, Newton, Kans. Ms. Stucky, a member of the Eden Church, Moundridge, Kans., has served since June 1971 as secretary in the office of the MCC Peace Section, Akron, Pa.

Quiring

Vercler

Martha Vercler, First Church, Bluffton, Ohio, has begun a one-year term of service as secretary for the MCC Peace Section at Akron, Pa. Martha received an associate degree in applied business from Bowling Green State University, Bowling Green, Ohio. She is the daughter of J. Norman and Mary Louise Vercler, Bluffton.

Robert K. Wert, Washington, D.C., has been appointed assistant professor of social work at Bethel College, North Newton, Kans. The social work program is being expanded under a four-year federal grant. A graduate of Eastern Mennonite College, Mr. Wert obtained a master of social work degree from Howard University, Washington, D.C. For the past two years, he has been field instructor for graduate social work students at the Catholic University of Washington, D.C. In addition to his duties in the social work program at Bethel, Mr. Wert will counsel freshman students and direct the Urban Semester program in Wichita.

Kirsten Zerger, 1973 Bethel College graduate from Farmer City, Ill., and daughter of Mr. and Mrs. Homer Zerger of Salina, has won the first place award in the National Oratorical Contest of the Intercollegiate Peace Speech Association.

Ministers

Walter H. Regier, Peoria, Illinois, began serving as pastor of the Faith Church, Geneva, Neb., Sept. 1. Mr. Regier has been in Peoria the past five years, completing the merger of the United Mennonite Church in 1972. This past year he has been chaplain at the Washington Nursing Center and also interim pastor of the Evangelical Mennonite Church at Groveland, Ill.

Calendar

Oct. 19-21—Western District Conference annual sessions, Clinton, Okla.

August 3-9, 1974—General Conference triennial sessions, Brock University, St. Catharines, Ont.

Central

Sept. 14-16—Women's retreat, Camp Friedenswald, Mich.; theme, "The woman's role in today's society."

Eastern

Sept. 13-16—Training sessions for Christian youth leader skills, Camp Hebron, Pa.

Northern

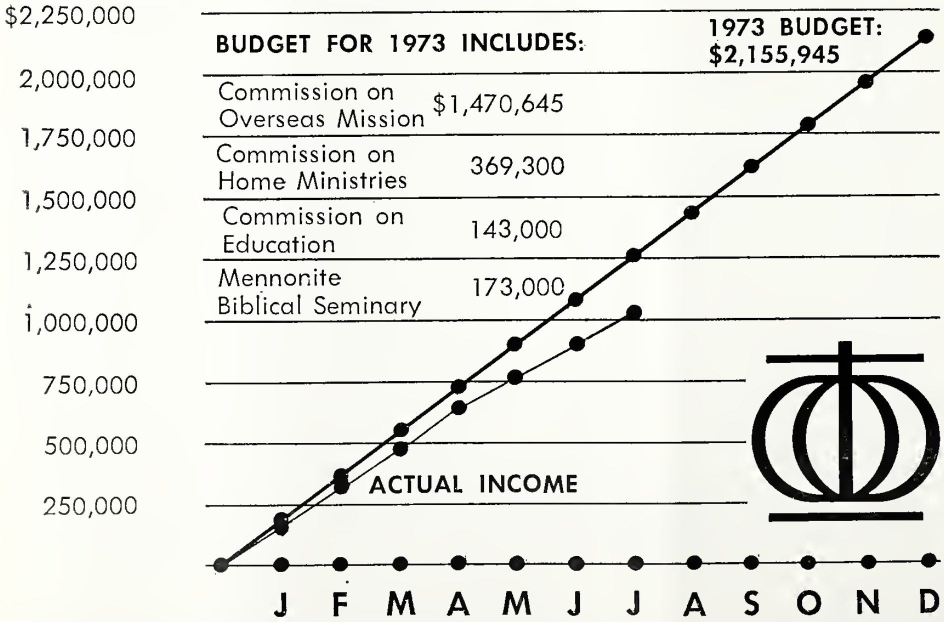
Sept. 8-9 — Women's retreat, Swan Lake Christian Camp, Viborg, S.D.

Western

Sept. 8-9—Women's retreat, Camp Mennoscah, Murdock, Kans.

Sept. 14-16—Oklahoma convention, Inola.

Conference budget



BUDGET FOR 1973 INCLUDES:

Commission on Overseas Mission	$1,470,645
Commission on Home Ministries	369,300
Commission on Education	143,000
Mennonite Biblical Seminary	173,000

July receipts were up. We earlier reported a slump in May and June. For the year we have received 50 percent of the budget, whereas in 1972 we had received 49.8 percent at the end of July.

I am very happy to announce also the receipt of a quarter section of land in western Kansas worth about $20,000. The donors are Mr. and Mrs. Albert Neufeld, who now live in Newton and attend the Faith Mennonite Church, but are still members of the Hanston (Kans.) Mennonite Church. *Wm. L. Friesen, conference treasurer*

One Potato
Two Potato
Three Potato...

For the people of Noakhali District of Bangladesh, potatoes are not fun and games.

Potatoes mean life in a year when famine is spreading across Asia and Africa. North American Mennonite and Brethren in Christ churches have assured that thousands of these returned Bangladesh refugees will not go hungry this season.

Perhaps you have helped make this ministry possible as an expression of your concern and compassion in the name of Christ.

Because of you, seed has fallen on good ground and is bearing fruit.

Mennonite Central Committee
21 South 12th St.
Akron
Pennsylvania 17501

Mennonite Central Committee (Canada)
201-1483 Pembina Highway
Winnipeg
Manitoba R3T 2C8

LETTERS

Pleased with Omnibus series

Dear Editor: Herald Press has just published an excellent set of materials: the new Omnibus series. This material was used in a five-day DVBS program this summer in our church. Our positive experience with the material prompts me to write and share this with others.

The title of the series, *Exploring the Jesus life*, serves to remind students and teachers that Jesus is the way of life. The material is quite flexible and can be used in various settings: retreats, camps, and DVBS are a few. It can be condensed into five 2½-hour periods, or it can be adapted to ten or fifteen shorter lessons. The material challenges children to obey Jesus' teachings and to respond to Jesus in their own way and on their own level.

Teachers with no previous teaching experience said the material was adequate and gave them confidence in teaching the class. In fact, there are so many suggestions and ideas that no teacher could cover all the material in the lesson. This allowed them to choose parts that were most relevant for their class.

Another good item was the way the lessons were integrated with the crafts. The play activities which were suggested, from making collages to using playdough, were relevant to the Bible themes. I felt this helped the student to experience the spiritual and recreational as part of a whole, and not as two separate activities in life. . . .

The material helped the teachers to teach creatively and interestingly. The children were excited about the lessons and were eager to come back and bring more friends. Our enrollment increased daily. Parents commented on the enthusiasm of their children. One member who had worked with several different DVBS materials, including the old Herald Press material, said, "We shouldn't even entertain the thought of looking at other material for next year. It was superb."

Two negative criticisms were expressed by the teachers. They claimed it was too U.S. oriented, dealing with problems of the United States at the expense of issues Canadians face. The draft and the Negro situation were two such topics mentioned. The material also assumed that the teacher could sing and teach children new songs. This was an unfair assumption. Despite these criticisms, they still maintained that the material was excellent and highly recommended it for use. *Abe Bergen, DVBS coordinator, Bethel Mennonite Church, 870 Carter Ave., Winnipeg, Man. R3M 2E2.* Aug. 9

The sins of our fathers

Dear Editor: A television documentary, entitled "The sins of our fathers," depicted the misery and the suffering endured by the Vietnamese mothers and their children, soldier-fathered, who were left behind after the Americans had returned to their homeland to receive their medals for valor, and the welcoming arms of their relatives and dearest friends. After all this fuss, those valorous heroes are now being accused of leaving their suffering and dying children with uncared-for mothers in South Vietnam to suffer and perish. No wonder men such as Captain Alan Brudno commit suicide.

Those young men are no more to blame for what happened in Vietnam than the proverbial man in the moon. . . . First of all, the boys were drafted by lot and told that it was their patriotic duty to serve and defend their nation. These adventurous young men were trained to kill other young men whom they had never seen before and against whom they had no personal enmity, thereby eliminating the cream of the North Vietnamese future leaders and quite a few of our own in the process. And on being far from the folks at home, our own young, inexperienced soldiers became desperately lonely for the hometown fireplace, consequently ofttimes becoming infatuated with the native female population, as youthful romanticists are sure to do. So now, after having been drafted and sailing 7,000 miles to fulfill their patriotic obligations, they are accused of being responsible for committing a moral malefaction in "The sins of our fathers."

This system, operational by authority for condemning its own sons, is doing no more than using the arts and science of war to eliminate all opposition, both at home and abroad. Our military eliminates the opposing elements with outright mass murder and their female companions by leaving them alone as broken-

MEDITATION

The hands are different

In East Africa a group of natives, having made a long journey seeking medical care, walked right past a government hospital to reach a mission hospital. When asked why they had walked the extra distance, when the government hospital had exactly the same medicine, they replied, "The medicine may be the same, but the hands are different."

"Jesus," says Mark, "moved with compassion, put forth his hand, and touched him." In another glimpse, Mark shows the Master as he takes the children on his knee. "He took them up in his arms, put his hands upon them, and blessed them." And Mark set down this statement, "Such mighty works are wrought by his hands."

Helping hands are the most beautiful and the most effective. Each day all of us are given varied opportunities to serve God. However, we do not and cannot render this loving service for his glory because we are so generous or have such a great willingness to share with others. Rather we must say as did a certain minister, "I am not kind. I am a selfish and sinful man, but Jesus Christ has placed his hand on me; that is all."

The psalmist gave us this beautiful promise of being held in our Creator's hands: "If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and they right hand shall hold me" (Ps. 139: 9-10). And in the sixteenth Psalm the writer says confidently, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." We should draw comfort from the knowledge that we, too, are held securely in the divine hands which made us all in his own image.

We also know, as did the minister, that Christ has placed his hand on us when we committed our total being to him, receiving the loving forgiveness made possible only by his death and resurrection. Of ourselves, we are *not* wonderfully kind, but our Lord has "placed his hand on me; that is all." That makes all the difference.

Mariana L. Brierton

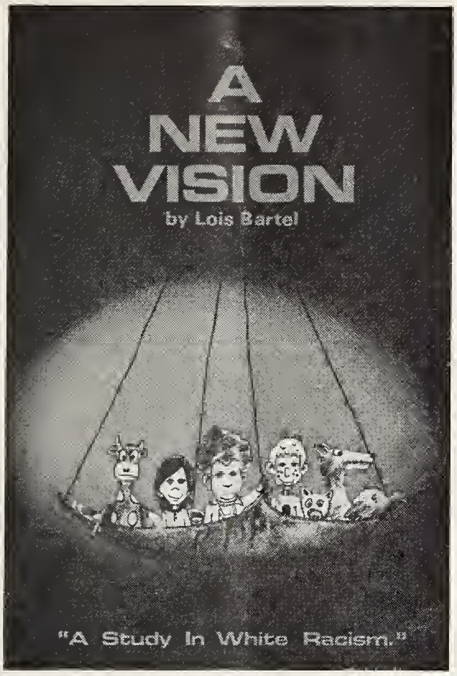
hearted mothers with fatherless children. Perhaps as Christ said when he was dying on the cross, "Forgive them, for they know not what they do." And Christ was the Son of God! Our sons are coerced into breaking both the sixth commandment, "Thou shalt not kill," and the seventh commandment, "Thou shalt not commit adultery."

Political authority is telling us to break the religious training and instruction of our youth.

This is my plea: why condemn our sons after they return from a war where they experienced a hell on earth overseas and also when they returned to the loving arms of their friends, knowing as we know that at the beginning the authoritive representative system coerced them to do what they have done under the guise of patriotic duty and the protection and love of their folks at home?

I know whereof I speak, because I had a close friend who practically died in my arms after being wounded in the action at the Bois de Belleau. Sometimes, at my age of seventy-eight years, I reflect on that vital portion of my life and it seems just like yesterday. And to emphasize this misadventure, may I mention General Smedley Darlington Butler of Chester, Pennsylvania (now deceased), who said to what remained of the Fifth Marines overseas before departure for the United States of America in August 1919, "You have endured a hell on earth, both in France and Germany in this war, now may I inform you that you must be prepared to face the same hell on earth at home if you wish to uphold the same principles of justice and right that you did over here, as signified on the Marine emblem you so proudly wear, 'Semper Fidelis' (always faithful)."

So please do not accuse our young sons of being sinful, when their fathers in authority sent them overseas as inexperienced, adventurous young men, bursting with newborn vitality, practically just loosed from their mothers' apron strings; and when they did so, saying that after training and toughening it would be no more than a matter of the survival of the fittest. All to uphold the honor and the integrity of that Betsy Ross banner. And now we face a Watergate investigation as an aftermath. Who is to blame for it all, and who is the biggest storyteller, fibber, thief, and conniver? I wonder. *Elmer C. Reichart, 4141 North 9th St., Philadelphia, Pa. 19140.* June 27



A NEW VISION $1.75
Lois Bartel
Published by Faith and Life Press

Racism. White racism. It still exists. In Mennonite churches.

Sometimes it's subtle, sometimes blatant. It's always destructive.

A New Vision is a study guide that examines white racism in a fresh and vigorous manner. Thirteen chapters make it usable as an elective course in Sunday school and in many other settings. Chapters contain biblical references and suggested learning experiences.

Order from Faith and Life Bookstores at 159 W. Main St., Berne, Indiana 46711, and 722 Main St., Newton, Kansas 67114, and Fellowship Bookcenter, 159 Henderson Highway, Winnipeg, Manitoba, Canada R2L 1L4.

Contents

Sound doctrine—the neglected ingredient 490
Getting the show on the road 491
Authenticity—Zairian and Christian 492
News 494
Record 499
Letters 502
The hands are different 502
Harvest and crisis 504

COVER

Shailesh M. goes to the Summit Valley Elementary School, Lancaster, Pa. (see picture on page 498). His family was forced to leave Uganda in November 1972.

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David Toews' address is 2806 Benham Ave., Elkhart, Ind. 46514.

Elmer Neufeld, a Bluffton College faculty member, is chairman of both the Commission on Overseas Mission and the Africa Inter-Mennonite Mission. He served as MCC's director in Zaire for a term in the 1960s.

Mariana L. Brierton, whose Meditations have appeared in The Mennonite before, resides on Route 3, Dixon, Ill. 61021.

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The Mennonite

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Harvest and crisis

Alvin Beachy

1. The year was 1973.
The spring rains fell in
unsurpassed abundance.
The hard winter wheat,
brought from Russia in
the great migrations of 1874,
grew tall and luxuriant.
The rains ended. The wheat
ripened, and turned the
Kansas prairie into an
ocean of golden, life-giving,
life-sustaining grain.

2. Sun and rain and the
farmer's toil, under the
bountiful providence of God,
had produced the most plentiful
wheat harvest in the memory
of those who had turned
the prairies into a breadbasket.

3. The harvest would last
a full forty-five days
and more, beginning in
Texas in mid-May and
ending in North Dakota in
mid-September. And then
the great combines would
disappear as mysteriously as
they had come. And the fields
would fall silent once more,
waiting for the blessings of
sunshine and rain, and the
farmer's toil, under the
providence of God, to work
another miracle of life.

4. In 1973 the combines fell
silent too soon. Though
the harvest was plentiful
beyond belief, the fuel
to reap the miracle of life
was not in sufficient supply
to keep the combines moving.
Steps were taken to conserve
the precious fuel. States
were urged to reduce their
speed limits for automobiles.
The people were told to avoid
unnecessary pleasure trips.
Commercial planes were requested
by the President of the United
States to fly at less than
their maximum speed of 600 miles
per hour so that the harvest
might go forward.

5. This dilemma of scarcity in
the midst of plenty was termed
an "energy crisis." It was but
symptomatic of a deeper crisis,
a crisis of values, of morality,
of a preference for death
instead of life. For while
the ripe wheat waited for the
combines that came hesitantly,
late, or not at all, all the way
from Texas to North Dakota, the
fuel that might have been used to
enable those machines to reap
a harvest of life at the
most desirable time was being
consumed by United States planes
to sow a harvest of death over
Laos and Cambodia.

6. One B52 bombing run, from
Guam to Cambodia and back,
consumes enough fuel
to operate ? combines for
? days. Yet, while
the harvest of life
in the United States waits
for the combines that will
come late, or not at all,
we have decided that the
harvest of death in Cambodia
shall continue for another
full forty-five days.
The crisis, O God, is not
in our sources of energy,
but in ourselves. Forgive,
O Lord, this foolish pride
and wanton greed which lead
us to choose death instead of life,
to neglect the harvest of life,
because we find it more
profitable to sow the means
of death for others
than to reap the means
of life for all.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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The Spirit and his charisms

Reversing the curse of Babel

The baptizing work of the Holy Spirit

David Ewert

The first discovery that we make when we look for the texts that speak of the baptism of the Spirit (an expression not found at all in the New Testament) is that there are very few. Outside of the Gospels, where baptism with the Spirit is mentioned vis-á-vis John's water baptism, and where the reference is clearly to Pentecost, there are only three passages which speak of the baptizing work of the Spirit.

Two of these passages are in Acts and they, like the Gospel text, refer to Pentecost. "John baptized with water, but before many days you shall be baptized with the Holy Spirit" (Acts 1:5). "And I (Peter) remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit' " (Acts 11:16). Both of the Acts passages, then, have to do with the coming of the Holy Spirit.

The only other passage in the New Testament that speaks of the baptizing work of the Holy Spirit is 1 Corinthians 12:13: "For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." This passage clearly has to do with initiation into the body of Christ, and that happens when we receive the Holy Spirit or, as the second part of the verse has it: "We . . . were all made to drink of one Spirit," i.e., at conversion, repented (Acts 2), new birth, believed, etc.

Although the term "baptism with the Spirit" is used loosely to describe different kinds of experiences in the Christian life (and we are not disparaging crisis experiences, which believers have at times found to be quite transforming), it is used correctly when applied to some second stage of our salvation experience. Baptism with the Spirit has to do with incorporation into the body of Christ.

In order to get an overview of what is meant by the baptizing work of the Spirit, we must look at those passages which have to do with the giving and the receiving of the Spirit. We want to take a look at the key passages in the Book of Acts to see what they say (and what they do not say) about the baptizing work of the Holy Spirit. I chose these (instead of Paul's writings) because they are crucial in this whole matter.

The miracle of Pentecost (Act 2)

The Day of Pentecost in Jewish thought.

1. It was the fifteenth day after Passover. This marked the end of the grain harvest, and the law prescribed that two loaves of bread were to be waved before

the Lord on this day (Lev. 23:17f.). This offering of the loaves completed the Passover sheaf offering, made on Easter Day. Of course, the suggestion lies close at hand that the coming of the Spirit at Pentecost completes the first Christian Easter.

2. It was also a day of firstfruits (Num. 28:26; Lev. 23:17). The two loaves were offered as firstfruits to the Lord as samples of the harvest of grain. Whereas the firstfruits of the harvest were offered to God at Passover in the form of a sheaf, "the real feast to celebrate the firstfruits of the harvest was the Feast of Weeks" (R. de Vaux, *Ancient Israel: its life and institutions*, pp. 490 f.). We may look upon the three thousand that were initiated into the church on the day of Pentecost as a kind of firstfruits of the larger harvest to be gathered from every nation under heaven.

3. It was a day of rejoicing. The law prescribed that on Pentecost, offerings were to be made for the poor, and the festal joy was to be shared by all (Deut. 16:10 f.). How appropriate then that the Spirit should be given on this day, for the Spirit is a Spirit of joy. The early Christians were known for a joy that came from the Holy Spirit (1 Thess. 1:6).

4. It had become the anniversary of the giving of the law. Not only do the noise and the tongues of fire remind us of Sinai, but in line with the rabbinic notion that all the nations were present when God offered them the law at Sinai, so at the first Christian Pentecost, representatives of all nations were present to receive God's Spirit. And as Israel was constituted "a kingdom of priests and a holy nation" (Ex. 19:6) at Sinai, so the gift of the Spirit at Pentecost creates a new people of God (1 Pet. 2:9-10).

Attendant circumstances of the coming of the Spirit.

1. A noise from heaven like that of a strong wind. In the Old Testament, God, whose dwelling is in heaven, often makes himself known in the hearing of men (e.g., Gen. 3:8 f.; 1 Sam. 3:4 ff.). Again and again in the Old Testament the divine presence manifested itself in the wind (e.g., 1 Kings 19:11; Job 38:1). When Luke says it filled the house where they were sitting, he almost certainly alludes to Isaiah 6:4, although in the case of the prophet, the temple was filled with smoke.

Pnoe, the word for wind in the Septuagint, carries with it the nuance of the creative breath of God, and so Luke uses it appropriately to describe the beginning of a "new creation," the church.

2. The appearance of tongues like flames of fire. Fire is also an Old Testament symbol for the presence of God (e.g., Ex. 3.2 ff.; 19:18)—sometimes joined with "wind" (e.g., Is. 19:6; 30:27 f.). How widely dispersed the tongues of fire were is not exactly clear. In any case, the Spirit was manifestly given to them. Their experience was not the product of their imagination. The Spirit left his recipients in no doubt that he had come.

3. They spoke in other tongues. As far as we know the phenomenon mentioned here in Acts 2:4 is different from the glossolalia in Christian worship of which Paul speaks in 1 Corinthians 14. Here it refers to the mysterious gift of communicating in another dialect. There was no great need as far as the Pentecost visitors were concerned to be addressed in their native dialects, for most of them knew either Greek or Aramaic. Rather, it seems, this miraculous gift of communicating the good news in "other tongues" was one more sign that the gift of the Spirit had been given.

H. B. Swete says, "The purpose of the miracle . . . was not to lighten the labor of the Christian missionary, but to call attention at the first outset to the advent of the Paraclete" (*The Holy Spirit in the New Testament*, p. 74). We have no evidence from the New Testament that this miracle of Pentecost was repeated. Paul had the gift of glossolalia, but apparently he was not able to speak the Lycaonian vernacular (Acts 14:8 ff.) at Lystra.

Although the ability to speak foreign languages, as on the day of Pentecost, apparently was not a permanent gift, it pointed out the church's task in history —to reverse the curse of Babel and to let God's Word be proclaimed to men of every tongue and nation.

The significance of the Pentecost event.

The promise of Jesus that the disciples would be baptized with the Spirit (Acts 1:5), that they would be equipped with power to witness (Acts 1:8), was fulfilled at Pentecost. Pentecost was a watershed in salvation history:

1. Pentecost was a sort of climax of all that had gone before. Peter in his Pentecost sermon insists that the outpouring of the Spirit was not only anticipated by David and the prophets, but was the capstone of the death, resurrection, and ascension of Jesus (2:29-33).

2. Pentecost signified the inauguration of the new age. The prophets had connected the dawn of the messianic age with the outpouring of God's Spirit; that age was now here. The ascension brought to an end the story of Jesus (Luke's first volume tells that story, and his Gospel concludes with the ascension). Luke's second volume begins with the ascension, followed by the outpouring of the Spirit, the sign that the new age had begun. The Spirit was the Spirit of promise (Acts 1:4; 2:33); the gift of the Spirit is "the blessing of Abraham" (Gal. 3: 14), through whom all the nations of the earth were to be blessed. Ezekiel (36:27) and Jeremiah (31:33) had spoken of the new covenant as one in which God's law would be written into the hearts of men. This happened at Pentecost, as Paul cogently argues in 2 Corinthians 3. The Spirit is the essence of the new covenant.

3. Pentecost inaugurated the age of the church, the age in which the gospel is proclaimed to the world. The church is basically a missionary body. Interestingly, we hear of no attempt on the part of the disciples before Pentecost to witness to Jesus Christ. But when the Spirit came, the world mission of the church began (Acts 1:8; 2:5).

The coming of the Spirit was incontrovertible evidence that Jesus was Lord of all (Acts 2:33). Therefore, on the day of Pentecost Peter could hold out the promise to all who heard the good news: "Whoever calls on the name of the Lord shall be saved" (Acts 2:21). The list given by Luke of nationalities that formed the audience of the apostles at Pentecost stresses the universality of the gospel. Whether Luke adapted a known "geographical catalog" of nations or whether the list was original does not change the fact that the whole world was represented when the apostles proclaimed with great power the mighty acts of God on that first Pentecost. The promise is to you and to your children and to those "far off" (*eis makran*), and that is reminiscent of Isaiah 57:19, where (as in Eph. 2) it refers to Gentiles.

The Spirit is the hallmark of the church, and so one can say that Pentecost is the birthday of the church. As such it is unique in the history of salvation and can never be repeated. This is the baptism with the Holy Spirit, which both John the Baptist and Jesus predicted.

But let us look at some other texts in Acts which are quite unique in their description of how the Spirit came to different people in that early period.

Some of these texts are problem texts. The one that we are about to mention has been used frequently to give scriptural support for separating conversion and a later so-called baptism of the Spirit.

The Samaritan believers (Acts 8)

1. As a result of Philip's preaching in Samaria, new converts had been won. When the apostles in Jerusalem heard the good news, they sent Peter and John, who, when they arrived, prayed over the Samaritan believers and they received the Holy Spirit. If we read this account in the light of Romans 8:9, we are tempted to say that they must not have been genuine believers, since those who have not Christ's Spirit do not belong to him.

J. D. G. Dunn, in *Baptism in the Holy Spirit,* argues that the Samaritans were not genuine believers until they had received the gift of the Spirit when the apostles laid hands on them. I am not convinced by his arguments, namely, that the superstitious Samaritans had misunderstood Philip's message, that they had believed Philip (v. 12), but not in Christ; that Simon Magus also believed (and, certainly, his was not a genuine conversion); that since the Holy Spirit is the hallmark of the believer, the Samaritans cannot have been genuine believers (pp. 63-67). One could also ask, then: Were the disciples genuine believers before Pentecost?

2. If the Samaritans were genuine believers, does it follow that they received the baptism of the Spirit (as Pentecostals insist)? Implied in such a view is that they had received the Spirit when they believed (something the text explicitly denies) and that they were later baptized with Spirit (something the text does not say either).

3. Another view is that the Samaritans had received the Spirit at conversion, but the charismatic manifestations were lacking. This view founders on the explicit statement that "the Spirit had not yet fallen on any of them" (v. 16), and that the Spirit was given when the apostles laid their hands on them (v. 18).

4. Still another view is that the Spirit is received only by the laying on of hands. We can see how this approach lends itself to give scriptural foundation to the practice of confirmation, but actually that view is fanciful. We do not read of any laying on of hands on the day of Pentecost. The Ethiopian eunuch was converted through Philip, baptized by him, and went on his way rejoicing. Are we to suppose that when Ananias laid his hands on Paul, he carried more ecclesiastical weight than Philip did?

5. The best approach, in my opinion, is that Samaria was a unique situation. Between the Jews and the Samaritans there was bitter hatred of long standing. F. F. Bruce points out, "In the present instance, some special evidence may have been necessary to assure these Samaritans, accustomed to being despised as outsiders by the people of Jerusalem, that they were fully incorporated into the new community of the people of God" (*Book of Acts,* p. 182). Lampe underscores the fact that before Samaria could be established as a nucleus for further expansion, the continuity with Jerusalem had to be established; otherwise the unity of the Spirit-possessed community would be impaired (*Seal of the Spirit,* pp. 70-72).

Perhaps the full flowering of the Samaritans' faith was delayed because they found it hard to believe that they were really accepted in the Christian community comprised so far only of Jews and proselytes. And so it was only natural that Peter and John, chief representatives of the Jerusalem church, should proffer them the hand of fellowship, so that they might come to the fullness of the faith.

The account is brief, and Luke offers no explanations why they did not receive the Spirit immediately. The conditions for the receipt of the Spirit which Peter laid down in Acts 2:38 evidently had been met, and yet the gift of the Spirit had not been received. We are led to the conclusion that, just as Peter had opened the door of faith to the Jews on the day of Pentecost, so he (and John) opened it now to the Samaritans (and somewhat later he opens it to the Gentiles). So we have here a kind of mini-Pentecost.

In general, it should be said that in all great spiritual movements there are phenomena that cannot be easily categorized. The experience of the Samaritans seems to be of this kind. I would hesitate to say that they were not genuine believers simply because of the special manner in which the receipt of the Spirit is described. Conversely, it is precarious to argue from silence that they did receive the Spirit at conversion and that what we have here is a second work of grace. Even more precarious is to hold this story up as normative for Christian experience. How can one say that this is the pattern of Christian experience (conversion and then baptism of the Spirit—a term which, by the way, is not used in the passage) and not the experience of Cornelius, where the Spirit is received before baptism?

The conversion of Paul (Acts 9)

Some of those who look for passages on which to base the teaching of the second work of grace (or baptism in the Spirit, if Pentecostal language is preferred) insist that Paul was converted on the Damascus road and three days later was baptized in the Spirit. Others argue that Paul was merely convicted on the Damascus road and converted when Ananias ministered to him. That Paul called Jesus "Lord" then means that *kurie* is to be understood as "sir"; that Ananias called him "brother" means that he addressed him as fellow Jew.

But why such fanciful divisions between what happened on the Damascus road and at the meeting with Ananias? In looking back on his experience, Paul made no distinction between the commissioning he received through Ananias (22:13ff.) and the call directly from Christ, received on the Damascus road (26:15ff.). The conversion-commissioning was one experience, and so was his conversion-receipt-of-the-Spirit and baptism.

A man whose loyalties to Judaism ran so deep did not have his *Weltanschauung* changed completely the moment he heard the voice from heaven. He needed a few days in which to plunge beneath the surface of all he had held dear, in order to come to an understanding of the Christian faith, of deep heart-searching and repentance—the pangs of the new *birth.* The three days of darkness remind us of the three days our Lord spent in the darkness of the grave, before the light of Easter drove the clouds away. As he called on the name of the Lord, had his sins washed away (22:16), was filled with the Spirit, and was baptized with water (22:16; 9:17-18), Paul became a new man in Christ.

There are three occasions in Acts where the laying on of hands and the receipt of the Spirit are connected (8:14; 9:10 ff.; 19:1 ff.). It does not follow, of course, that the laying on of hands had the same signifiance in each instance. Our Lord laid hands on people

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for healing (Mk. 5:23) and for blessing (Mk. 10:16). The apostles laid hands on the seven when they commissioned them for service (Acts 6:6).

Paul was told by the Lord that Ananias would come to him and lay his hands on him to restore his sight (as Jesus had done when he cured the blind, e.g., Mk. 8:25; Lk. 4:40; 5:13; 8:3-4). The purpose of the laying on of hands seems to have been the recovery of sight, since it marked the last phase of Paul's conversion from darkness to light, and that was accompanied by the receipt of the Holy Spirit.

In the two later accounts of Paul's conversion (22:6 ff.; 26:12 ff.), where he describes what happened to him in Damascus, there is no hint that the Spirit was imparted to him through the laying on of hands. That there was a close connection between laying on of hands, the restoration of sight, and the receipt of the Spirit cannot, of course, be denied. However, it seems to be truer to the text to infer that the Spirit was given to Paul by Christ directly, without the mediation of Ananias. When Paul later insisted that he had received his apostleship not through men but from God (Gal. 1:1, 11 ff.), he is not denying a place in this experience to God's appointed servant, Ananias. As Ananias laid his hands on Paul, the power of Christ enlightened his eyes.

The conversion of Cornelius (Acts 10)

While Peter preached to the guests who had gathered in the house of Cornelius, the Holy Spirit fell on all who heard the word (10:44). It surprised the Jewish believers to see that the Gentiles, too, had received the Spirit (10:45). In this case there was an outbreak of glossolalia as these Gentiles came from darkness to light (10:46). The whole event is reminiscent of what happened at Pentecost when the Spirit fell on the Jewish disciples. Had these Gentile converts not spoken in tongues, the Jewish Christians present (perhaps Peter himself) would have been loath to believe that they had received the Holy Spirit.

Whereas in Acts 2:37 ff. the gift of the Spirit is mentioned after repentance, faith, and baptism, here the reception of the Spirit comes first. Indeed, faith is not even mentioned in Cornelius' story. The Spirit is poured out and they are baptized (10:47-48). At the Jerusalem council, where Peter defended the Gentiles as bona fide members of the church, he says that they believed and had their hearts cleansed by faith (15:7-9). Be it noted, too, that the reception of the Spirit was no substitute for water baptism.

Those who try to find a gap between the conversion of Cornelius and his friends, and a later Spirit baptism are a bit hard-pressed to find one in this account, although some insist on it even here—small though the gap may be. Such interpretations should remind us that Luke is telling the story of the progress of the gospel in the early period of the church and that the Spirit does not always work in the same way. For we seem to have the reverse order in the case of Cornelius from what we have in Samaria—in the former case, the gift of the Spirit preceded baptism; in the latter, baptism took place before the outpouring of the Spirit. For this reason it is not proper to insist that every believer must experience what the Samaritans did.

Why not, rather, choose the experience of the household of Cornelius? What would be the order of Christian experience, if we threw in Paul's conversion experience for good measure? The fact is that these were all unique historical events which cannot be imitated in detail because we do not stand at the turning point of the ages, as these believers and apostles did.

The disciples at Ephesus (Acts 19)

One of the questions which engages interpreters of this passage is: Were these former disciples of the Baptist Christians when Paul encountered them? It's a question that is not answered so easily. The designation "disciples" (v. 1) is too general to give a definite answer. The *New English Bible* has translated it "converts." There must have been many people who had had some contact with John and had received his baptism and then left the area, for we have no reason to believe that all those baptized by John were joined together in clearly marked-off communities.

Paul's words to them seem to suggest that although they may have known of John's prophecy that the One coming after him would baptize with the Holy Spirit, at least they did not know of the fulfillment of that prophecy at Pentecost. They were still living, as it were, on the other side of Pentecost. The fact that they accepted water baptism a second time and received the Holy Spirit could also suggest that they were not until then genuine believers in Christ.

On the other hand, "Did you receive the Holy Spirit when you believed?" does suggest some kind of experience of the Christian gospel. Paul expressed surprise that what normally happens, namely, that a man receives the Holy Spirit when he believes, did not happen in their case. Also, the word "disciple" is the common designation for believer. But to go on from there to argue that they were baptized Christian believers who had not yet received the baptism of the Spirit is a tour de force.

They may have received their knowledge of Christ from a somewhat defective source. It seems better to accept the view that they were Christian believers whose faith was defective. In true Anabaptist fashion, when Paul explained to them that John's baptism was but anticipatory in character, they were rebaptized—the only account of a rebaptism in the New Testament. Whether those of Jesus' disciples (who had been disciples of John) were rebaptized at Pentecost cannot be determined with any certainty. Perhaps their Pentecostal endowment with the Spirit transformed the preparatory baptism of John into Christian baptism.

In any case, the Ephesian disciples were baptized in the name of Jesus, and when Paul laid hands on them they received the Holy Spirit. The laying on of hands may have been part of the baptismal rite. Others feel that it symbolized the receipt of the Spirit, still others that it was a way of commissioning them to the task of mission. Since the laying on of hands in connection with the receipt of the Spirit is mentioned only here and in Acts 8, Hull suggests that "it seems not unreasonable to conclude that reference is made to it on these two occasions only because, in Luke's view, these two cases were quite exceptional."

As in the case of the believers in Cornelius' house, the Ephesian disciples spoke in tongues. No reference is made to the proclamation of the good news in other tongues (as at Pentecost), nor does the phenomenon in these two cases seem to be what Paul describes in 1 Corinthians 14 (although that cannot be ruled out). It seems rather to refer to that strange phenomenon which at times attends the experience of those who break through from darkness to light. When men strike oil there may be fires and explosions until the new force is channeled.

To conclude in one sentence: The baptizing work of the Spirit has to do with the outpouring of the Spirit at Pentecost, the gift of the Spirit to those who believe, and their incorporation into the body of Christ.

Warmth and freedom pervade Catholic charismatic meeting

George D. Wiebe

George Wiebe is on leave of absence from the Canadian Mennonite Bible College, Winnipeg, to complete requirements for a doctoral degree in music at Indiana University. The Wiebes have been participating in charismatic renewal groups for several years, while remaining active members of their home congregation. The following article was written at The Mennonite's *request.*

OVER 22,000 PEOPLE from all fifty states and more than twenty foreign countries gathered on the campus of Notre Dame University June 1-3 to attend the seventh international conference on the Catholic charismatic renewal. My wife, Esther, and I and our two youngest sons were among the Mennonite visitors who attended.

The central theme of the conference, "The Spirit of Jesus among us," became an existential reality, not only by the content of the major addresses and seminars, but more obviously by the atmosphere of peace, warmth, and joy which prevailed. It was both amusing and refreshing to look on as people, including nuns and priests, embraced their "brothers and sisters," greeting each other with a hearty, "Praise the Lord" or "God bless you." Casual conversation constantly reflected a testimonial nature of what "the Lord" was doing back home in the prayer group, church, or diocese.

The large general sessions were permeated with a spirit of reverence and joyous praise. A universal hallmark of the charismatic renewal everywhere in the world is the discovery of a new dimension of worship which finds its most exalted expression in a kind of improvised "singing in the spirit" or glossolalic singing under the direct impulse and guidance of the Holy Spirit. This kind of singing was encouraged at all of the general sessions including the celebration of the Mass.

Whenever it occurred, an unusual sense of unity and oneness of spirit seemed to prevail. There is no other way to explain the remarkable ensemble of blended sound rising up from some 20,000 individuals seated in a football stadium. Suddenly the apocalyptic hymns of praise and worship in the Book of Revelation took on a new reality, for that which we were hearing and witnessing was like a breeze from another world.

There I was, sitting in the midst of it, only three days after completing two years of "in-depth" studies of classical choral music, witnessing an intriguing phenomenon of contemporary Christian worship, a phenomenon with which the Christians of the first two centuries no doubt were well familiar. After Palestrina, Bach, Beethoven, and Bruckner, now this. My mind went into a speculative whirl:

—Why did the singing take on a more pentatonic modal character, i.e., when most of the hymns sung at the conference were in bright major keys?

—Why was the singing harmonized in simple sustained sonorities? Catholics rarely sing in harmony otherwise.

—How could one account for the change of voice production from a strong chesty or throaty sound in the regular songs, to a more relaxed, lyrical head voice quality in the glossolalic singing?

—Why is this manner and mode of singing so similar in all charismatic groups, across the continent and other parts of the world, regardless of denomination and musical background? (No verbal or written instructions are ever given on "how to sing in the spirit.")

What a rich and fascinating field of musicological and "phenomenological" research! Then it dawned on me that no one else seemed to be reveling in musicological speculations. People weren't analyzing the phenomenon but participating in it. Maybe that is the secret of true worship. Let go of speculation, of boxing God into a traditional religious or theological concept, and simply yield our spirits to the Lord who is above and beyond our best thoughts and imaginations. Jesus wrapped it up when he reminded his disciples, "They that worship him shall worship him in spirit and in truth."

The charismatic (or neo-Pentecostal) movement continues to mushroom. Here, some of the 22,000 persons who convened at the University of Notre Dame for a charismatic conference display their fervor during a worship service.

Other aspects of the worship during the large meetings included Scripture readings and prophecies by members of a prayer group on the platform, as well as a rich fare of contemporary religious folk music by a first-rate group of musicians and singers.

The climax in the series of key addresses was a short homily by Cardinal Suenens from Belgium. In a warm, down-to-earth manner, the cardinal challenged the 22,000 listeners to speak forth what Christianity is all about: "Speak with a smile on your face to show the joy of being Christian." In saying this, the cardinal simply reflected what had been happening during the addresses all along. Everywhere in the assemblies and seminars, the conference was blessed with speakers with wit and a delightful sense of humor. Those who heard Maria von Trapp (mother of the celebrated Trapp Family Singers) describe her recent journey into the charismatic renewal seldom laughed so hard and as sincerely in all of their lives. It was obvious that the Lord approves humor and the Holy Spirit loves mirth and laughter.

Particularly encouraging to me was the wide scope of topics in the various workshops: marriage, family, social action, religious education, covenant communities, in addition to subjects dealing with the charismatic gifts and ministries. In her address on "Prayer and social action," Susan B. Anthony, a onetime alcoholic and controversial fighter for social justice, and presently deeply involved in the charismatic renewal, provided us with inspiring new insights on her theme. One sentence is worth remembering: "Motivation and direction for social action must come from the Spirit, not from the good and evil around us. Anger and human feeling about the state of society are not enough." She illustrated the point by listing a number of outstanding socially-concerned contemporaries, among them Martin Luther King and Jean Vanier (of Canada), who have spent much time in contemplation and prayer in the midst of their involvement in social justice and caring for the underprivileged.

I should add some convictions which have taken on added dimensions since the Notre Dame conference:

—The charismatic renewal is a powerful movement in the world today and is affecting every phase of Christian thought and life.

—It invites and challenges laymen, pastors, and theologians alike to observe, examine, reach out, and embrace all the gifts of the Spirit.

—The church will need all the gifts of the Spirit if it is to survive technology, institutionalism, and secularism.

—Menno's children need to rediscover that we cannot adequately recapture the Anabaptist vision without that liberating and joy-giving life which the fullness of the Spirit can bring. Have we not at times proclaimed a rather sober and joyless brand of radical discipleship? We also have the full birthright to a "radiant discipleship." Radical and radiant discipleship is inspired by the same Spirit. The New Testament is all for it and our Catholic brethren are celebrating this discovery! Are we?

NEWS

B.C. Mennonites find joy in life in the Spirit

Lois Barrett Janzen

Full of enthusiasm and freed by the Spirit, a number of Mennonites in British Columbia are identifying themselves with the charismatic renewal movement, which in the last fifteen years has affected not only Mennonites, but almost every "non-Pentecostal" denomination.

In total numbers, perhaps not too many Mennonites are charismatic, but, said Ed Goerzen, Mission City pastor, "The charismatic movement has touched almost every (General Conference Mennonite) church in British Columbia."

The term "charismatic" has to be used cautiously. Those in the charismatic movement are careful to say that the word refers to all the gifts of the Spirit mentioned in 1 Corinthians 12, not just to speaking in tongues and miraculous healings. Praying in tongues, they say, is just a minor part of life in the Spirit, although the practice seems to be universal among charismatics.

"It's not just tongues, but a whole life in the Spirit," said Hildegard Lemke.

Hildegard and her husband, Helmut, who live in Burnaby, embraced the charismatic movement about five years ago at a crusade in nearby Vancouver.

College-educated professionals, emigrants from Germany, a bit skeptical at first of things charismatic, the Lemkes don't fit the Pentecostal stereotype.

They are members of the Sherbrooke Mennonite Church, the last General Conference congregation in Vancouver to retain the German language for most of its activities. When Hildegard was asked a couple of years ago to lead a women's Bible study, the subject of the gifts of the Spirit naturally came up. Her enthusiasm about her life in the Spirit was contagious, and the group met long beyond the scheduled closing time.

Over coffee one morning Ms. Lemke and four other women in the original group shared some of their experiences.

"I went to the class because I really wanted to understand God's Word better," said Elsie Penner. "And there had never been an English class before. I wanted to know how to praise the Lord. I saw something there I wanted."

As the women in the group began to experience the Spirit, others in the congregation felt threatened.

Pastor Erwin Cornelsen said the congregation "took a stand and admonished these people to stay away from one-sided teaching." Ms. Lemke was asked to stop teaching the Bible class. Others with charismatic leanings took the admonition as a strong hint and resigned from their responsibilities in the Sunday school and other activities.

All charismatics in the congregation have continued as members, except for Elsie Penner and her husband, Eric, who had a series of visions which led them to drop their membership. Some other charismatics attend regular worship services but stay away from communion.

"We accept them as members and try not to single them out," said Mr. Cornelsen. "Our church council is trying to talk to these people. But the question has always come up: Why do we not practice all the spiritual gifts in our church as in 1 Corinthians 14? 1 Corinthians 14 is not a model for the church for all time; that would cut out the ladies."

The Bible study group has continued to meet every Thursday night, but outside the official sanction of the congregation.

Hildi Enns described their meetings: "The evenings are free and open. We talk about whatever needs come up."

"We share what the Lord has done for us during the week, what the needs are, the Scripture and the teaching on that," Elsie added.

"The discussion is very practical. For example, we talk about what it means to be subject to your husband," said Hildegard.

In the prayer group with its personal sharing, some of the women have found a new freedom in being able to overcome shyness and express themselves. They pray for the sick. They said a woman with severe kidney problems had been healed through prayer. They have shared their experiences of praying or singing in the spirit. Singing in the spirit is a phenomenon in which participants sing in tongues or repeat phrases such as "Praise Jesus" on one chord for a long period. Most received their baptism of the Holy Spirit in a group of other charismatics. Dora Becker told of receiving the gift of singing in the spirit at home by herself.

The West Abbotsford Mennonite

Church, like the Sherbrooke Church, has had tense moments over the charismatic movement. The chairman of the congregation, Henry Wiebe, is part of the movement.

"My students accept it more readily than the people in our church," said Henry, a public secondary school teacher. "The congregation has forbidden us to hand out books on the charismatic movement or to talk about visions in the sky in Sunday school class."

One Sunday school teacher showed her class a photograph, purportedly a recent picture of Jesus in the clouds near Abbotsford.

One of the biggest controversies has been over the (water) baptism of several teenage boys by Mr. Wiebe, a layman, at a non-Mennonite camp.

"Coming from Kansas, we were totally unprepared," said Dietrich Rempel, who became pastor of the West Abbotsford Church about a year ago. "There were strong pulls from different factions. A lot of tension lay at the point of ignorance for most people."

He said most of his members who were in the charismatic movement were the best-educated people in the congregation. They were disposed to a freer experience of worship. Those who wanted to maintain the status quo felt insecure. The feelings of distrust have been under the surface, have erupted, and then gone under the surface again. This summer the congregation was to act on a statement concerning the charismatic movement. A rough draft of the statement recognized many gifts of the Spirit, including tongues, but emphasized that possession of all these gifts was not necessary for each Christian. There has been no speaking in tongues in Sunday morning services.

Henry and Marge Wiebe meet regularly with a charismatic group on Tuesday night in homes.

"There have been a number of healings," Mr. Wiebe said, "but we want the Lord to manifest himself more. This happens through what people say—prophecy and tongues. We're finding that many of the prophecies were clearly of the Lord."

A more interdenominational group has begun meeting on Thursday nights in the basement of the United Church in Abbotsford, rented for the occasion. Mennonites form a strong core, but there are also Catholics, Dutch Reformed, and people of more traditional Pentecostal background.

The larger meeting of singing, prayer, and sermon is preceded by a more intimate time of sharing with a smaller group—singing from memory, telling what God has done, even how God healed a sore big toe.

> "Charismatic means having freedom under Christ and his word to give expression in the local church. . . . A whole life is at stake, not just praying in tongues."
>
> *Ed Goerzen, pastor*
> *Mission, B.C.*

The evening I attended, the larger meeting was moderately structured. A group of thirty to forty, including several there for the first time, sat in a circle. The meeting began with singing. Most of the songs were familiar to those who attended, and there were a number of requests. A guitar accompanied the songs, most of which were paraphrases of Psalms. Much of the singing was done standing up, with eyes closed and arms uplifted. During prayer and sometimes during singing, some people repeated softly such phrases as "Praise Jesus" and "Thank you, Jesus." One man spoke in tongues. His message was immediately interpreted by someone else: Jesus is pleased with our praise to him. But more is required.

Perry Guttridge, an evangelist from England, preached in fundamentalist language on the dying condition of mainline Protestant churches and the Catholic Church, excepting charismatic Catholics. After a final song, the group adjourned for coffee and cookies.

Such charismatic meetings outside regular church structures do not seem to be as necessary for those in congregations where charismatics are in the majority or where the pastor identifies with the charismatic movement.

Ed Goerzen, pastor of the United Mennonite Church in Mission City, feels he has received the baptism of the Holy Spirit and so have a number of others in the congregation. That doesn't mean people are praying in tongues on Sunday morning, but it does happen in smaller house meetings.

He credits much of the charismatic fervor in his congregation to the coming of the Jesus people two years ago.

"That June we baptized twenty-five people," he said. "Only one of that twenty-five is not an active participant today."

Barbara Rempel and three of her children got involved with the Jesus people that summer and began speaking in tongues. This summer she was one of four or five families in the congregation who started home Bible studies for the neighborhood as a part of the citywide Key 73 emphasis. The neighbors who came were the ones she already knew, she said. "That fits in with 'evangelism-that-cares,' " said Ed.

Things started happening in the congregation after several people had received the baptism of the Holy Spirit, said John Pankratz, assistant pastor.

"People who come in see a bond of unity," said Shirley Miller, a lab technician and church youth director.

The Wellington Mennonite Brethren Church in Vancouver has experienced a similar lack of hard feelings over the charismatic movement. The pastor, Herb Neufeld; a number of deacons; and others in the congregation are charismatically inclined.

"We have many home Bible studies going, with some more charismatic," said Mr. Neufeld. "But I counsel them against becoming cliquish."

He felt that in the last two years, tensions over the charismatic movement had diminished.

"There is more charity. Some people have graciously learned to tolerate it," he said. "There was a double reason for the tension: the overzealousness of charismatics in their rediscovery of the gifts of the Spirit and the reaction of those who felt threatened."

Few people have left his church over the charismatic issue.

"If you've had an experience with the Lord, you ought to be a better church member," he said.

He, like many others, is leery of the term "charismatic." "I just want to be known as a Christian brother," he said.

"A narrow definition of 'charismatic' is where the problems come in," said Ed Goerzen. "The charisms are simply the gifts of grace, listed in Romans 12, Ephesians 4, and 1 Corinthians 12 and 14.

encompass

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NEW PUBLICATION FROM COM

The Commission on Overseas Mission is happy to introduce you to its new publication, *Encompass,* to be published in September, December, March and July. *Encompass* will inform you about what is happening overseas through the General Conference world mission program.

COM has mission personnel in ten countries—Colombia, Japan, Mexico, Uruguay, India, Taiwan, Lesotho, Paraguay, Zaire, and Bolivia. *Encompass* will bring you news stories, missionary experiences, special events, and feature articles from all these countries.

Mary Rempel, formerly from British Columbia, Canada, now of Hesston, Kansas, is the editor of *Encompass.* She will receive up-to-date information from *Encompass* correspondents in Africa, Asia, and Latin America.

It is the hope of COM that *Encompass* will stimulate and motivate your continued interest in world mission outreach.

Howard Habegger,
Executive Secretary,
COM

GPS Set In Motion at Annual Assembly In Colombia

The twenty-first annual assembly of the Mennonite Church of Colombia took place July 9 and 10 at the Cachipay retreat grounds. Twenty-nine pastors, church workers, and missionaries attended. They represented the five established congregations, various current programs, and prospective areas for new work.

The opening devotional period, led by Gerald Stucky, included a time of sharing experiences by those who had attended a spiritual renewal conference the previous week at the Bogota church. A sense of brotherly love and unity experienced at this conference was highlighted by several participants as being most significant. This spirit distinctly continued to pervade the succeeding business sessions of the assembly.

Luis Lugo

In addition to presenting and discussing reports on numerous aspects of the church program, we devoted time to the evaluation of the goals, priorities, and strategy outlined by Colombian leaders, church workers, and missionaries at a special mini-GPS conference held June 4-7. Following minor changes, the previously defined priorities were accepted in the following order:

1. strengthening of existing churches
2. preparation of leaders
3. evangelism and establishment of new churches
4. communications (literature, radio, etc.)
5. social programs
6. schools.

Wherever possible steps were taken to implement approved strategy by appointing key people or special committees to carry out responsibilities.

The following officers were elected: president—Luis Lugo, pastor from Girardot; vice-president—Antonio Arevalo, pastor from Bogota; executive secretary—Jaime Caro, church leader from Bogota; secretary—Rosalba Vargas, secretary for the Bogota extension of the United Seminary; treasurer—Vernelle Yoder. A brief meditation by John Wiebe and the installation of officers concluded the sessions. *Mark Claassen*

YOUTH WORK STRENGTHENED IN LESOTHO

Lesotho (Lay-soo-too), formerly the British protectorate Basutoland in southern Africa, became independent in 1966. Its population is slightly over one million. Only 15 per cent of its land is arable and so the country is dependent on imports, mainly from the Republic of South Africa which surrounds it and with which it maintains good relations.

Africa Inter-Mennonite Mission extended its services to Lesotho in 1973, making the initial contact through the Lesotho Evangelical Church. Allen and Marabeth Busenitz from Whitewater and Hillsboro, Kansas, arrived in Morya, Lesotho, in January and are establishing themselves with Mophato, the administrative center for youth work.

The Busenitzes are studying Sesotho, the official language of the country. Several opportunities to work with students of secondary schools have opened and Allen has made some visits to the University of Roma. Through Mophato he hopes to work in the areas of training persons not only in administration but also in evangelism and in the discipling of young Christians.

Influential Living

Mr. Ong Peng-bun was a quiet, unassuming person with a strong, far-reaching influence. Everyone who knew him loved him. Even little children in the Chung-ho Mennonite Church knew him as the kind man who made sure everyone had a chair, a Bible, and a hymnbook when he came to church.

Peng-bun, born in 1911, was one of fourteen children of a Presbyterian pastor in southern Taiwan. After high school graduation he worked in a lumber business and then in the Taiwan Provincial Public Works Department where he filled a highly responsible position. A member of the newly established Chung-ho congregation, he was elected chairman of the church board and became right-hand man to all three pastors who served during this time. He was an extraordinary layman, giving more time, money, and effort than anyone else toward the building of the church.

His activities suddenly terminated when, resting after a ping-pong game one noon hour, he suffered a stroke from which he died on June 3, 1973, ten days later. Survivors include his widow and four sons, one in graduate school in the United States; one, a doctor; another, a college instructor; and the fourth, an engineer with Taipei Telecommunication Company.

As a love gift to the Ong family, the Chung-ho Church made all funeral arrangements and presented the family with monetary gifts totaling more than $1,000. Mrs. Ong donated most of this money to the church building fund. Her words of thanksgiving to God and to the church were an inspiration to the whole congregation. Wearing white as a symbol of joy instead of the traditional black, she spread words of comfort to others who were still mourning.

IMAGEƎGAMI

Toshio Ishii

As a young boy I was always rather afraid and timid. People had the impression that I was a gentle, obedient boy. Even my schoolteachers thought I was clever and warmhearted. I might say that this was my public image. The truth, however, is that I was dishonest and perverse. And so I constantly found myself living in tension—with the wish to maintain my public image on the one hand, and the knowledge that I was really another person on the other. My speech and my outward behavior were always designed to strengthen the image. I was not free to permit my true self to surface. Why not? This bothered me a great deal. The reason was, no doubt, that I was afraid of others. Should they learn to know the true me, they would quickly lose their respect for me.

This conflict continued, and finally in junior high school the situation became serious. I began to lose my friends, and my class standing fell. Even my teachers did not seem so friendly anymore. In Japan, when one does not do too well in school, one has simply lost out. One stays farther and farther behind in the race. How could I possibly regain my former position? Cheating on examinations, of course, was one open possibility, and the road from thought to practice was a short one. The result, however, was still greater conflict, for I couldn't live peacefully with my own conscience. My home is a Christian home, and my parents taught me the difference between right and wrong from early childhood. I contemplated confessing my dishonesty during exams, but how could I? What would happen to my public image? The false idol would come crashing down!

And so the clever Toshio Ishii began to create a new public image for himself. Henceforth he would be known as the school clown. He would create humor and cause people to laugh. In this way the real me would never be found out. Still, I was aware of my dishonesty, and this knowledge brought increasing discomfort. The struggle with my own conscience made it impossible for me to function as a self-respecting individual, both in my senior high school years and in the first part of my university career. I had begun university at the age of nineteen, enrolling in an institution specializing in foreign language studies.

Although I had been raised in a Christian home, I must confess that I had not had a personal experience with Christ. My attitude was rather neutral—I had no great doubts concerning what I had been taught, but neither did I have a strong personal faith. I had come to Tokyo together with my inner conflicts, together with my former public image, and without a clear understanding of who I really was.

After living for a while in Tyrannus Hall in Tokyo, someone made me aware of Paul's struggle in Romans 7. I was shocked—this was not only Paul's experience; it was mine. These verses fit my own experience perfectly! And so, at long last, I determined to give up the conflict, to let my public image go, and to permit Christ to enter my life.

This occurred last summer. Yes, I had often attended church services. I had heard about God's love a thousand times. But now it became personal. Towards the end of the summer I was baptized in my little home congregation in Miyazaki City. For the first time in my life I discovered the greatness of the love of Jesus.

AIMM MISSIONARIES RECEIVE NATIONAL CITATIONS

Six Kalonda missionaries were among several score Zairians who were awarded medals of honor by the Zaire government for years of outstanding service rendered to the country. They are, left to right, Levi and Eudene Keidel, Leona Entz, Rudy Martens, Abbie and Waldo Harder. General Lundula came to Tshikapa on May 24 specifically to award these citations. Several other Mennonite missionaries were equally eligible for the awards, reports Levi Keidel. But because of distance, travel, and other hindrances, they could not be present at the ceremony.

Duel With Death

Scene: Maternity Ward, Kalonda Church Center, Tshikapa, Zaire.
Time: *Saturday morning.* A girl, perhaps eighteen, arrives in labor; this is her first child.

Saturday afternoon. Baby too large for normal delivery. When mother learns of proposed Caeserian operation, she becomes quite apprehensive. Fears dying. There is no alternative to saving life of mother and baby. Mother's hands held while spinal anesthetic given. Even under anesthetic, patient requires being held. Dr. Hirschler operates. Baby delivered alive.

Monday, 11 a.m. Dr. Martens notices mother seems pale and jaundiced. Checks hemoglobin; finds it about normal.

Monday, 2:45 p.m. Dr. Martens calls. Mother in shock, irrational. Pulse weak. Hemoglobin has suddenly dropped seriously. Dr. Zook (visiting surgery specialist) called for consultation. No sign of internal hemorrhaging. No explanation for what has happened. Start interveinous feeding; give blood transfusion.

Monday, 4:30 p.m. No change. Problem continues a mystery. Normally the incision would be re-opened to determine nature of problem; but this possible only if her condition improves substantially.

Monday, 10 p.m. I hunt Dr. Hirschler before turning off the light generator for the night; am informed that "he is with that dying maternity case." At maternity ward, I find patient moaning heavily, a man and two women, presumably close relatives, sitting at bedside. Normal projected thinking: if patient dies, an autopsy might give us information we need to save some other mother's life.

Tuesday, 3:30 a.m. Patient expires. Normally mourning-wails awaken the sleeping. But three relatives don't mourn; they watch her die with what seems calloused silence.

Tuesday, 7:30 a.m. Doctor arrives hoping to do autopsy; finds relatives have already left with baby and corpse of mother.

Why was the young mother abnormally fearful of death? (Caeserian sections average one a week at Kalonda maternity.) What explains the sudden drop of hemoglobin? Why did her closest relatives refuse to show sign of grief at her death?

A pastor of the mother's tribe explained to me: "It is possible that a witch doctor had gained power over her by sorcery, and had used her as an intermediary to kill one of her closest kin by medicine. A woman under duress of labor, is told to confess her wrongdoings to facilitate childbirth. When relatives learned she was an ally of the witch doctor and treacherously killed one of her closest kin, they knew the departed spirits would require that she pay for her crime with her own life. While yet living, she knew her sentence was death. Hence her fear, its possible effect upon her physical resistance to disease, and the absence of mourning.

But such cases are rare. Last year 1239 live babies were born at Kalonda maternity, and two mothers died. Last Sunday we had baptismal service. Among the 25 candidates were a number of older women; frequently they find Christ during their stay at Kalonda maternity. *Levi Keidel*

Restored

They gave thanks unto the Lord,
The nation was restored.
And then Moses sang.
With songs the mountains rang:
"The Lord is our salvation;
He has saved the nation."
They sang unto the Lord with
thanksgiving.
They knew there was no other God
living.
So even we should give thanks unto
the Lord,
For it's our souls He's restored.

Jeanne Ewert, age 10

Story of a Hand...

Kilometer 81 specializes in restoring hands, feet, and spirits. Located in a forest region of Paraguay, this hospital is specially equipped to treat leprosy patients by means of plastic surgery and a physiotherapy program.

Patients are often brought to Kilometer 81 by "carreta" (oxcart). But the official taxi that brings patients the mile and a half from the main road is a two-horse "buggy."

Eleanor Mathies, from Leamington, Ontario, has been a missionary nurse to Paraguay since 1958. With Esther Funk, a Menno colony nurse, she assists the hospital's doctor, Frank Duerksen, in the delicate operation of a tendon transfer.

Following surgery, patients help each other by direct assistance, like preparing to drink yerla mate, enjoying a game of checkers, or teaching one another to use a small weaving machine.

...and a Foot

The same meticulous care is observed, whether applying bandages sent by MCC or checking the first prosthesis for a leprosy patient. Restored feet are fitted with special shoes made in the Kilometer 81 cobblershop by Chaco colonist Cornelius Wall.

Back at their house, proudly displaying home-grown grapefruit, are former leprosy patients. The lady walks by means of an artificial leg. Both she and her husband are baptized believers.

Altered Interests

Two years ago when we were preparing for furlough, Mrs. Goto asked us to take her daughter Reiko to Canada with us. Reiko wanted to live in America for a year or two and learn English well. We gave them very little hope for such an arrangement. But when we discovered that Reiko was turning elsewhere for help, we began to pray earnestly about finding a Christian home and school for her.

God answered in a marvelous way. Columbia Bible Institute in Clearbrook, British Columbia, accepted Reiko as a student, and George and Helen Harms of Sardis, British Columbia, "adopted" her into their home for her stay in Canada.

In May, 1973, after two years of Bible study, Reiko graduated and returned to her home in Oita, Japan. She was a Christian before she left. But now she is a very enthusiastic Christian, radiating joy. Her greatest desire is the salvation of her mother and grandmother.

She is also concerned about winning young people for the Lord and will be helping in the youth witness of the Oita Mennonite Church. *Mary Derksen*

STUDIPROKA Sequel

Studio Protestant du Kasai (STUDIPROKA), despite Zairian government restrictions on religious broadcasting, is still operating, perhaps more effectively than before the ban. Muamba Mukengeshai Mpopola, director, reports that Bible correspondence courses, dramas, spot announcements, and a film library are bringing very favorable responses from listeners and users.

STUDIPROKA's latest innovation is the production of phonographic and cassette tape recordings. This recorded music is penetrating all parts of the country. Zairians observe that this is one means of disseminating the gospel which cannot be cut off by a government decree.

Kaleta Muana, a pastor's son and seminary student, has composed a song entitled "Death, the Unexpected One." To guitar accompaniment he sings the plaintive simple melody. In the song he converses with a personification of Death. After scolding Death for being so cruel, heartless, universal, and unyielding, he urges the listener to trust Jesus as the only way to defeat Death. The song has universal appeal.

"If Kasai had a 'top ten' list, I think it would be among them," writes missionary Levi Keidel. "Last week I was in Kananga (pop. 150,000). I stayed in the Presbyterian hostel. Sleep came slowly because woofer speakers at a bar a block away were blaring Zaire jazz. Deep in the middle of the night, I awakened. Over the bar speakers came the voice of Kaleta Muana singing 'Death, the Unexpected One.' They played it at least twice. Then they put on another STUDIPROKA number: 'Hallelujah! Hosanna! Jesus Triumphed over Death!' by a vocal group. It was played at least twice. Then one more number, and the speakers fell silent; the bar was closing. I looked at my watch: 3:15 a.m. In my mind I saw bar customers musing in their empty beer glasses over the message of these songs, and then going home for a few hours' rest."

NEW VOICE IN ASIA

Asani (Morning Sun), the most influential newspaper in Japan, introduced a special ninety-fifth anniversary edition in May, 1973. From the front page story of Perry's black ships entering the Uraga harbor to the up-to-date coverage of twentieth century Japan, it captures the pulsations of this rapidly changing nation. Japan was traditionally an isolated country, closed to the outside until it was forcefully opened by western nations for the purpose of trade. As one follows the progress of the past ninety-five years, he is impressed by the social changes resulting from frenzied attempts to compete with the West. Eventually, her territory stretching from the Aleutian Islands to Indonesia and Burma, Japan emerged to face the major powers of the world. Her flag with its blazing red sun against a pure white background reflects the spirit of her people.

During World War II, 85 per cent of Japan's major cities were reduced to ashes, her economy was crippled, and her people shocked with the effects of two atomic bombs. Today, just twenty-five years later, Japan ranks third in gross national product. A building boom has swept across the nation and the standard of living has risen at a dizzying rate.

Among its best sellers are books such as *Japanese Society* by Chie Nakane, *The Japanese and the Jews* by Isaian Ben Dasan, and *The Pacific Rivals* by the *Asani* newspaper staff. A leading television manager, who spoke at a recent all-Mennonite conference in Tokyo, expressed keen insight into the psychological atmosphere of the country. "We Japanese are asking ourselves, 'Who am I?' Our culture has changed so rapidly before our eyes that we haven't had time to adjust ourselves to the new role in which we find ourselves."

It is interesting to note the parallel between the growth of the Christian church and the economic and social development of the nation. In 1873 there were only ten Protestant Christians in all of Japan. Today the total church membership is approximately one million (Protestant and Catholic). The first missionaries to enter Japan were Spanish priests. The Catholic faith spread rapidly until political forces purged it to near extinction. But the spirit of adaptability coupled with the power of God has renewed the Christian church in Japan. It is now ready to take a lead role in evangelism and service to all of Asia.

The General Conference Mennonite Church is filling its place in the religious developments of the nation. Seven years after World War II ended, seven of its missionaries arrived in Kobe to begin language study and evangelism. Within six years, seventeen persons had responded to the gospel and were baptized. Three men from this group are now pastoring Mennonite churches in other cities. Young as it is, the General Conference Mennonite Church is endowed with strong members and leaders. Autonomous and uniquely oriented, it is seeking to discover and act on its identity as a voice in Asia.

In 1964 the Kyushu Mennonite Christian Conference was inaugurated. It was born out of a loosely organized fellowship of six autonomous congregations and the General Conference Mennonite Mission which had existed for approximately a decade. The conference has now entered a wider fellowship of other Mennonite groups as an inaugural member of the newly organized Japan Mennonite Fellowship (JMF). Most recently the formation of an Asian Mennonite Conference Mission Board (AMCMB) has become a reality with its first involvement directed towards Bangladesh. The AMCMB was organized by national leaders in Indonesia, Vietnam, Taiwan, India, Japan, and Korea.

The slow growth of the church in Japan has often been lamented. The statement that only 1 per cent of the population is Christian is misleading and must not be allowed to overshadow one's vision for the church in this country. Rather, the fact that six strong General Conference congregations and many new groups have come into existence in the past twenty-five years and are an integral part of an Asian mission board is a powerful witness to God's leading.

Time Redeemed at Mexico Retreat

One difficulty the sixty-seven young retreaters from Mexico, British Honduras, and Canada, converging on Rancho Santa Elena encountered in their May 13-16 open air fellowship was leaving the campfire at night. It might have been that Connie Hiebert's guitar and Henry Ens's mandolin cast a spell on them, or that they so thoroughly enjoyed participating in the singing led by Neil Mathies from Columbia Bible Institute, British Columbia. Sharing problems, discussing ideas introduced earlier in class sessions taught by Helen Ens, Henry Ens, and David Friesen, or exploring the theme, "Redeem your time," could not be cut off abruptly. Perhaps a tiredness resulting from strenuous sports sessions directed by Frank Penner and Peter Neufeld or happy satiety brought on by good meals prepared by Mrs. Lora Dyck, Mrs. C. Letkeman, and Mrs. Anna Friesen, contributed to the relaxed atmosphere. The warm windless days and balmy moonlit nights had something to do with it.

Whatever the reasons, the young people agreed that the retreat had helped them gain a Christian perspective to life. Directors Peter Klassen and Gerhard Friesen concurred.

Box hockey, a favorite at intermissions.

One of the three retreat classes.

Remark by a Japanese pastor: The type of homemaking teaching that Ruby Thiessen is doing in Kobe is just what Japanese homemakers need.

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Japanese Christians Make Amends

In the past the Japanese have invaded neighboring countries militaristically, and at present they are making economic invasions. Christians cannot disregard these facts if they take the gospel message seriously. Many members of the Oyoda Christian Church, Miyazaki City, are concerned about such involvement.

In the fall of 1970 several members of this church met to discuss ways of carrying out their reconciliatory role. During the course of the discussion they learned about the MCC-sponsored Taegu Family Welfare Association's Family Assistance Program in Korea. This program was to help needy families become self-supporting by making a $100 loan available to a family for three years. With the money items such as sewing machines and bicycle-drawn carts, which would help the family earn a living, were to be purchased. The Oyoda members discovered that MCC had terminated its Korea project and that the program had been taken over by a Korean agency which was looking for sponsors in Japan. They felt led by the Spirit to help at least two families through the program. This service became quite meaningful because the Koreans were among those who had suffered most under Japanese oppression.

In the past two years the Oyoda people have found it possible to help six additional families. One of the members participating in this operation states: "I have come to appreciate the love of God in Christ in a new way since I started making up for what my fellow citizens did in the past."

It was a real blessing to me when my home church people asked intelligent questions about my work. It was an indication that they had been reading my prayer letters with enough interest to remember specifics and ask precise questions.
Missionary-on-furlough

"Sit In My Home"

A new family had been in church on several occasions and I decided to visit the people. I knew they lived in one of the railway quarters, but did not know just which house was theirs. When I came to the right street I noticed an open shack. A woman from under that roof saw me approach and with a very friendly greeting asked me to come sit in her home. This I was happy to do since I wanted to inquire about the house for which I was looking. The shelter impressed me with its simplicity. It was only a lean-to next to a larger house. Another thing that impressed me was that the lady gave no apologies for their humble abode, but was most friendly and hospitable. Fellowship seemed to be the important thing.

After a good visit I inquired about the family for whom I had been looking. The lady woke her husband who had been sleeping nearby, and he was able to give me directions. Then the woman insisted on escorting me to my destination. On the way I was able to introduce her to Christ. When we arrived at the home of the family I had actually come to see, we were able to have a time of fine fellowship and a lovely worship service together.
Mary Pauls, Champa, India

FISH AND OTHER SEEDS

Work in agricultural and community development is part of Jacob Giesbrecht's assignment in Saraipali, India. The demonstration farm which is part of this program is being developed with Poverty Fund help.

Giesbrecht reports on the latest innovations: "The most recent addition on the farm is a series of tanks for the purpose of fish breeding and culture. This is for the purpose of fish seed distribution to villages in the vicinity. All the fish seed at present is imported from Calcutta and carries a 75 per cent loss in transport.

"The rice fields were good last fall and the second crop of wheat is also fairly good. There are new seed varieties coming onto the market constantly, so we make it our aim to produce these new varieties and sell the seed. We are in the process of constructing a dam and canals about fifteen miles into the interior, using MCC funds.

"We are constantly linking the work of self-help to the ministry of the gospel and find that the two are inseparable in most cases."

John Pauls, Champa, has been appointed by the India church conference to take responsibility for the village economic uplift program in the northern area of the General Conference field in India.

'Charismatic' means having freedom under Christ and his word to give expression in the local church. It means having a hunger for God to live the resurrection life. A whole life is at stake, not just praying in tongues. Campus Crusade and the charismatic movement have 90 percent in common, but they (Campus Crusade) do not lay hold of all the tools.

"There are four very strong, pointed emphases on tongues in Scripture. But people overlook these and take the part that fits their tradition."

The Apostle Paul, Mr. Goerzen pointed out, spoke in tongues.

Revival hears charismatic priest

Father Francis McNutt, a Dominican and one of the first Roman Catholic priests to become involved in the charismatic renewal movement, explains the healing ministry to a tent revival meeting held in conjunction with a week of renewal sponsored by the Methodist and Presbyterian churches of Bergen, New York. Mr. McNutt explained that the secret of healing is "having faith in your faith" and that lack of trust is one of the reasons why some people are not cured at a prayer service.

"I don't equate 'charismatic' with 'Pentecostal,' " he said. "The charismatic movement is gentler, more spontaneous. The Catholic charismatics use the term 'Pentecostal,' but among Catholics there is more creativity than among Pentecostals, who are louder and more mechanical."

Mr. Goerzen, like other Protestants in the charismatic movement, has discovered a real bond of Christian brotherhood with Catholics in his city, particularly with two religious orders. There has also been cooperation with more traditionally Pentecostal groups in such activities as Key 73.

"In many areas of doctrine, all of us are lacking," he said. "We need each other. There is a danger for Mennonites to be sectarian."

Yet the peace position is still important to him, and neither he nor many other charismatics reject outreach or social action in favor of inward involvement.

Elsie Penner in Vancouver started a neighborhood Bible study for women. Later another group was started for the husbands at the husbands' request.

"Now all the women are bringing their friends," said Ms. Penner.

In the Abbotsford-Clearbrook area, a number of charismatics are active in the Man-to-Man program of prison visitation.

In the Eben-Ezer Mennonite Church in Abbotsford, the charismatic movement is not as big an issue.

"There are a few individuals who are using tongues as a gift and contributing to the church, but there is no real discussion. We have had one charismatic utterance in church. There was a reaction to the institutional church at the beginning. Since then, there has been a mellowing," said Jacob Tilitzky, pastor and president of the Conference of Mennonites in Canada.

"On the whole, the charismatic movement has done us a lot of good. It has caused us to look at ourselves more carefully. Even in a church like ours, a certain element has rubbed off and done us good. In churches like Ed's, where a large majority go along with it to a certain degree, it has worked out very well. In Dick Rempel's church, there is a strong anti movement. It has happened in very strong evangelical churches and churches with a high intellectual level."

The British Columbia provincial conference held a study conference on speaking in tongues in 1968, at a high point in the controversy. Now, Mr. Tilitzky felt, the number of Mennonite charismatics is stabilizing rather than growing.

"Charismatics have a good sense of body life in the congregation, but what the movement is doing to our Anabaptist heritage I can't really tell," he said.

Most of the criticism of the charismatic movement has come from people who feel the charismatics are dividing the church and saying, "Unless you have had the baptism of the Holy Spirit and have spoken in tongues, you are not a mature Christian."

Charismatics quickly deny they are responsible for dividing the church. They point out that it is the more traditional members who take away their responsibilities in the congregation.

The necessity for a baptism of the Holy Spirit, including tongues, presents a stickier problem. The charismatics cannot help but feel they have something better than they had before, and sometimes that translates into "I have something better than you do."

"It's expressed clearly, 'I'm hoping and praying that you'll get the Spirit,' " said Mr. Tilitzky. "Charismatics have to realize they don't have a monopoly on the Spirit."

But, say the charismatics, the test of the Spirit is not praying in tongues.

"It comes down to 1 Corinthians 13 as the acid test," said John Pankratz.

"Charismatic doesn't mean superholy," said Herb Neufeld. "You just let the love of Christ flow through you."

Radical reformers model for RC Pentecostals

Some segments of the Roman Catholic "charismatic renewal" movement have unconsciously modeled themselves after the more radical segments of the sixteenth-century Reformation, according to a Roman Catholic scholar who spoke at a Lutheran conference for clergymen recently in Tacoma, Washington.

J. Massyberde Ford of the University of Notre Dame said the theology and practice of some Roman Catholic Pentecostals have a theology "not dissimilar with the Radical Reformation." He indicated that some Catholic Pentecostals tend to make "believer's baptism" or the "baptism of the Spirit" the mark of a true Christian, rather than the traditional infant baptism. However, the speaker noted that Catholic Pentecostals "still adhere strongly to infant baptism."

Dr. Ford referred to the Catholic charismatic renewal as "a great evangelizing force."

India poverty project helps farmers, weavers

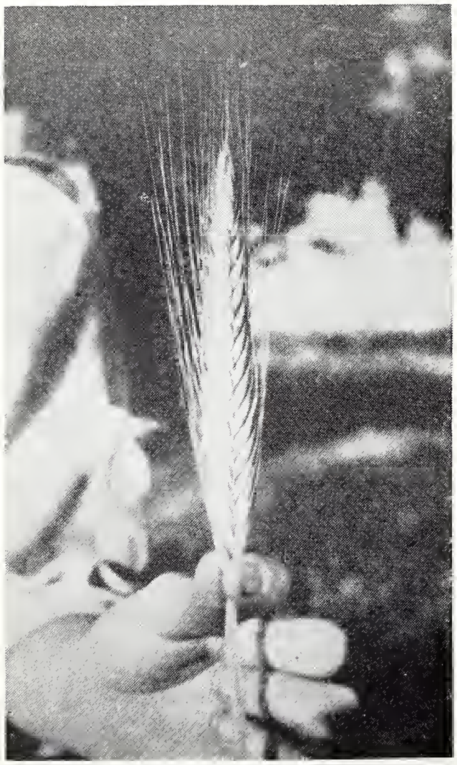
Raising wheat as a second crop, raising fish seed in rice fields, and a new weaving industry have highlighted this year for TELARC (The Economic Life And Relief Committee), a Mennonite organization for economic development in India.

Relief is actually a low priority, said Jake Giesbrecht, director. The emphasis in recent years has shifted to economic development and the operation of a demonstration farm on land near Parrapat owned by the Mennonite mission.

Village farmers in the area have been raising wheat with irrigation since early 1967, after the fall 1966 rice crop failed. Now more than 6,000 acres of wheat have been planted, as well as double crops of rice.

The demonstration farm, now nineteen acres, is under the management of Subhash Barik, a young national director, and is on a national highway.

Under the direction of the Indian Department of Fisheries, the demonstration farm has constructed several tanks for spawning and hatching fish seed. so that farmers no longer need to transport it from Calcutta.



Above is a head of triticale grown on the experimental plot near Parrapat, India. Area farmers are being encouraged to use such grains as a second crop.

"Our experiments include raising seed in the rice fields, for fish and rice both need abundant water supply," Mr. Giesbrecht said. "We are planning to send the farm manager to Japan for a year to study the Japanese rice-fish culture methods and related subjects."

Also during this year, TELARC has begun a new weaving industry. In many villages, weavers are having a difficult time competing with the factories. A committee study found that handloomed cloth of certain designs was selling better than the cloth which village weavers had been making. With a grant of some leftover relief funds, TELARC purchased new and wider looms, hired teachers, made arrangements for older weavers to learn new designs, and supplied thread on contract for production.

The pilot project employs ten weavers.

"Just now government restrictions on purchases of thread are causing difficulty to the project," Mr. Giesbrecht explained. "Individual weavers must obtain permits for thread and go over a hundred miles individually to purchase it and stay over several days to have it dyed. At present we are planning to set up our own dyeing apparatus."

He said the farm must continue to be self-supporting, but also continue to spearhead new trends in seed and agriculture. The fish and weaving projects could be expanded.

Mr. Giesbrecht said one of the most pressing needs is to set up a financial cooperative to bypass the red tape and high interest rates of the banks' "breakthrough" programs for agriculture.

"To set up such a cooperative has many problems, and our situation may not have reached the level of maturity that such a venture demands," he said.

"In our church and community structures, emergency relief programs are readily understood to be ministries of love (done by others), but development runs in the line of 'business' and has been classified by some church leaders as serving two masters. It is often very difficult to involve the church in the program of development, for at this stage it has difficulty keeping its programs going. However, this is an excellent opportunity for Christian outreach."

TELARC projects, under the supervision of the General Conference Mennonite Mission and the Bharatiya Mennonite Church, have been funded in the past by OXFAM, the Poverty Fund, and the Commission on Overseas Mission.

Keeney visa denial appealed

South Africa's major newspaper, *The Rand daily mail,* carried bold headlines: "Churches to fight visa ban on professor." Datelined Cape Town, South Africa, the article stated that the South African Council of Churches will make representation "at the highest levels" in connection with the government's refusal of a visa to William Keeney, "a world-renowned expert on peace and nonviolence."

William Keeney was to have worked with the council of churches in a research program dealing with contemporary and historical attitudes towards violence in southern Africa. (See May 31 issue, page 287, for details.)

John Rees, general secretary of SACC, was scheduled to meet with South African Minister of Interior, Connie Mulder, August 22, concerning the Keeney visa denial.

Meanwhile, the Mennonite Central Committee Peace Section is proceeding with an alternate job description for Mr. Keeney involving writing of much-needed materials on peace. The Peace Section is not predicting when the South African Government might respond, or if it does respond, what it might say. The feeling is that in light of the circumstances, there is not much hope for a reversal of the visa denial. Consequently, present plans are that Dr. Keeney will serve in a one-year assignment developing peace education resource materials as a staff member of the MCC Peace Section living in Elkhart, Indiana.

The previous Keeney assignment to South Africa was referred to as the South Africa peace missioner, since peace was at the heart of the task. The peace missioner job was two-pronged. It was to report to Christian churches of South Africa the historical experiences of Anabaptists and Mennonites in demonstrating the way of peace and reconciliation. It was also to speak out on the contemporary situation in southern Africa, where whites control the government and wealth and the black majority has no hope of equal opportunities.

Drought relief begun in Chad

As severe drought withers crops and dries up wells in six countries along the lower edge of the Sahara Desert, Mennonite Central Committee has placed relief personnel in Chad, the easternmost of the affected countries, and it is preparing emergency plans for relief and longer-term development services in that country.

Vern Preheim, MCC director for Zaire, crossed the Central African Republic in mid-July to enter Chad. Terry Stuckey, Zaire TAP volunteer who extended his term for emergency planning in Chad, accompanied Mr. Preheim on much of the two-week Chad trip. They contacted over forty missionaries, church leaders, and embassy, United Nations, and Chad Government personnel.

Faced with a disaster of this magnitude—20 million people fighting to stay alive in a 2,000-mile belt along the southern edge of the Sahara—MCC must think seriously about the most effective stewardship of the resources provided by its member churches.

Administrators felt that MCC efforts should be concentrated in Chad in cooperation with French Mennonite missionaries who have established work there.

In the Fort-Lamy area, French Mennonite missionary Gilbert Klopfenstein is buying millet at the now inflated market prices and reselling it to village people for the lower price they were accustomed to paying in normal years. Villagers come from sixty villages in a twenty-five-mile radius to buy grain.

Two tons of millet have also been shipped to Bol, near Lake Chad, where Swiss Free Evangelical Church missionary Daniel Grossenbacher has requested it to start a similar purchase-sell project to provide food for the people whose crops have failed.

For the immediate future, Vern Preheim indicates the greatest needs are for interior ground and air transportation of food being donated by international agencies and governments.

Other needs according to Mr. Preheim are vitamins, medicines, and high protein foods for distribution through the twenty dispensaries and hospitals operated by missions in Chad; continuation of the buy-sell program of millet or peanuts and transportation of these foods to isolated pockets of hunger; water development programs; and tree planting to halt the southward advance of the desert.

The Sahara Desert moves relentlessly southward each year, pushing the vegetation line back. The desert's march has been hastened by a five-year drought in the six West African countries below the Sahara. Above, using a mortar, a Mali nomad pounds the last few grains in her family's possession. The carcass of a dead cow lies in the foreground.

The present drought is having a severe impact on the economy of Chad as well as the other countries. Food prices have risen sharply. The cotton crop, the major export, is down. Rice-growing areas have had complete crop failure because the river did not flood. Fish production is suffering because spawning also depends on normal annual flood conditions. Overgrazing has resulted in a 50 percent loss of cattle.

Experts predict that Africa is in for a long-term climatic change which will push the desert farther south each year. One missionary has noted that the desert is now moving down into Chad at the rate of over twelve miles each year. One can now walk across Lake Chad. To reverse these changes will require years of tree planting, controlled grazing, and coordinated efforts.

MCC has already channeled $10,000 to relief work in Chad. But such measures are only temporary. Further consideration of the longer-term role must be weighed against needs in other famine areas where MCC is working. For the people of Chad and the rest of the dry sub-Sahara, it's the long haul that will be important. *Don Ziegler*

Seminar probes family relationships

"I think the family is the issue of the '70's, and the seminar helped focus the questions for me."

This was the remark of one participant in this summer's Christian Family Life Seminar, sponsored by the Associated Mennonite Biblical Seminaries. The two-week seminar was taught by Ross T. Bender, executive secretary of the Board of Congregational Ministries for the Mennonite Church, and Abraham Schmitt, marriage counselor and professor of social work at the University of Pennsylvania, Philadelphia.

The seventeen participants came from Manitoba, Ohio, Michigan, and Indiana. The morning lectures by Mr. Bender focused on the changing marriage patterns, the biblical view of marriage, the roles of man and woman, and the role of women in the church. Mr. Schmitt presented his theory of marriage, "Conflict and ecstasy: Model for a maturing marriage," developed over the years as he has studied psychology and counseled marriages. Group discussions followed the lectures. One class member felt that the topics could have included family relationships and not dealt so exclusively with husband-wife relationships.

In the afternoon five couples, plus Ross Bender and Abraham Schmitt as leaders, formed a marriage enrichment group designed to "make good marriages better."

Silver Lake Mennonite Camp needs a person to act as Camp Administrator. The position is full-time, with a negotiable salary.
The position needs to be filled as soon as possible.

The successful applicant should have a keen interest in camping, especially in the work of the church. An educational experience involving church-related institutions is desirable although not compulsory. Interested individuals should send their inquiries along with their personal inventories to:

Peter Dyck
559 Vine Street North
St. Catharines, Ontario
Canada L2M 3V2
ph. (416) 935-6907

Weldon Nisly will become poverty consultant for CHM

Weldon Nisly of Des Moines, Iowa, has been appointed consultant-grantsman for poverty projects by the executive committee of the Commission on Home Ministries.

He will begin work at the Newton, Kansas, conference offices September 15.

His primary task will be to assist congregations, voluntary service units, Indian ministries, and other groups to identify poverty needs, explore ways to meet those needs through Christian self-help programs, and to prepare proposals which request funding for these programs from foundations or local and federal governments.

Mr. Nisly, a native of Wellman, Iowa, holds a BBA degree from the University of Iowa, Iowa City, in industrial relations and economics. He is presently employed as planning specialist for the Iowa Office of Economic Opportunity and has previously worked as campaign staff assistant for Iowa Lieutenant Governor Art Neu, and assistant law and reading clerk for the Iowa Senate.

He graduated from high school at Iowa Mennonite School, Kalona, Iowa, and has recently been active in the Des Moines Mennonite Church.

Weldon and his wife, Margaret, have one daughter, Tamra.

Leland Harder takes church-planting assignment

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, Elkhart, Indiana, has been named a part-time consultant in church planting with the Commission on Home Ministries.

The appointment, approved by the CHM executive committee August 15, will be for one-third-time services during the fall semester.

Mr. Harder's assignment will include:

—consultation with Dave Whitermore, primary staff person in church planting, on theology and strategy of establishing new congregations.

—analysis of the church planting which the General Conference has done in the last few years and what can be learned from that.

—updating of the nonresident member survey and analysis of where Mennonites are moving.

His assignment will begin with the consultation on church planting sponsored by CHM September 18-19 in Chicago. Invited to the consultation are district ministers, district and provincial representatives (mostly from home missions committees), and other resource people.

George Lehman named "forum" editor

George Lehman, Newton, Kansas, has been named editor of *forum*, a monthly magazine for college and university students published jointly by the Student Services Committee of the Mennonite Board of Missions (Mennonite Church) and the Commission on Education (General Conference Mennonite Church).

He will begin his half-time duties with the first fall issue in October.

Mr. Lehman has served from 1969 until July of this year as voluntary service director for the General Conference Commission on Home Ministries. He is a graduate of Bluffton College, Bluffton, Ohio, and a native of Berne, Indiana.

Mr. Lehman said *forum* would be a place for college students to discuss the nature of their experience.

Life and human values conference planned

General Conference representatives have been invited by the Mennonite Medical Association to a third meeting on the issues of life and human values, specifically abortion.

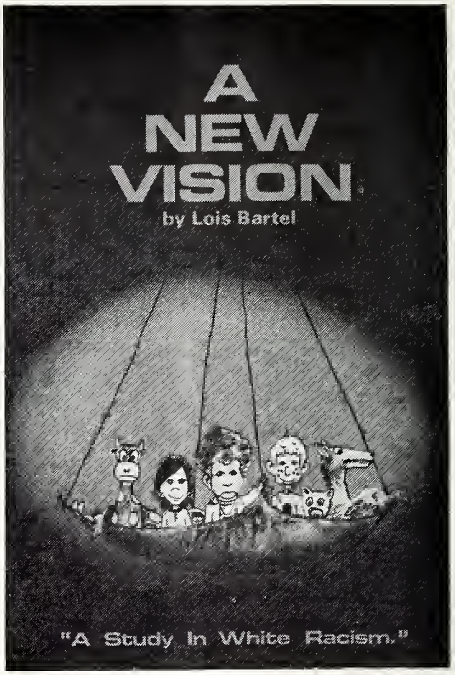
About two hundred participants are expected October 5-6 near Chicago for a discussion of topics related to abortion: ethical and social implications, religious perspectives, personal aspects, institutional responsibilities, and church involvement.

Invited will be representatives from the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Brethren in Christ Church, plus nurses, chaplains, social workers, psychologists, hospital administrators, psychiatrists, pastors, and other church leaders.

The meeting will also be open to a limited number of other Mennonites.

The Mennonite Medical Association previously discussed issues of life and death at its 1972 convention and at a seminar last May.

Registration fee is $10, and overnight lodging at reduced rates is available at the O'Hare Concord Motor Inn, Des Plaines, Illinois, the site of the meeting. Applications should be sent to the Mennonite Medical Association, 1005 College Ave., Harrisonburg, Virginia 22801.



A NEW VISION $1.75
Lois Bartel
Published by Faith and Life Press

Racism. White racism. It still exists. In Mennonite churches.

Sometimes it's subtle, sometimes blatant. It's always destructive.

A New Vision is a study guide that examines white racism in a fresh and vigorous manner. Thirteen chapters make it usable as an elective course in Sunday school and in many other settings. Chapters contain biblical references and suggested learning experiences.

Order from Faith and Life Bookstores at 159 W. Main St., Berne, Indiana 46711, and 722 Main St., Newton, Kansas 67114, and Fellowship Bookcenter, 159 Henderson Highway, Winnipeg, Manitoba, Canada R2L 1L4.

RECORD

Ministers

Richard Bucher, Columbus Grove, Ohio, began serving as pastor of the Topeka (Ind.) Church Sept. 1. He is a senior at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Peter Quiring, pastor of the Friedensberg Church, Avon, S.D., has resigned after 8½ years of service. After Sept. 1 he will become pastor of the Bethel Baptist Church, Greenfield, Iowa, and also serve as chaplain at Stangel Christian High School, Greenfield.

Ruben Siemens, formerly pastor of Zoar Church, Langham, Sask., was installed Aug. 15 as pastor of the Emmaus Church, Wymark, Sask.

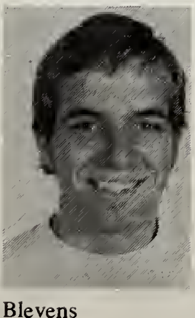
Workers

Robert W. Betzelberger, Delavan, Ill., has begun a one-year assignment with the Markham, Ill., voluntary service unit of the General Conference. He is a bus driver for the Sheltered Care Workshop, a project which gives employment to mentally retarded adults. Robert has attended Illinois State University, Normal, Ill., and is the son of H. Robert and Betty Betzelberger of Delavan.

Lynn Blevens, Long Beach, Calif., has begun a year of voluntary service with the General Conference in Gulfport, Miss. The voluntary service unit is located in a low-income black neighborhood. Lynn, a member of the United Methodist Church, is a graduate of Jordan High School in Long Beach and is the son of Isaac and Stella Blevens, Long Beach.

Carol Buller of Lehigh, Kans., has begun work as secretary for the General Conference Commission on Overseas Mission at its central offices in Newton, Kans. Ms. Buller is a member of the Alexanderwohl Church, Goessel, Kans., and is a 1973 graduate of Tabor College, Hillsboro, Kans. Her parents are Alvin and Hilda Buller, Lehigh.

Betzelberger


Blevens

Dennis Ray Donelson, Hopedale, Ill., is serving a one-year General Conference voluntary service assignment with the Mennonite congregation in Markham, Ill. He is a maintenance worker at the Community Day Nursery, located in the building of the Markham Community Church. Dennis is a member of the Boynton Church, Hopedale, Ill. He is a 1971 graduate of Hopedale High School and is the son of Roy and Carolyn Donelson, Hopedale.

Carol Eck, Peabody, Kans., has begun a one-year assignment with the General Conference in Elkhart, Ind., working with the Elkhart County Association for the Retarded. She has previously taught retarded children at the Institute of Logopedics, Wichita, Kans. Carol holds a BS degree in elementary education from Wichita State University and is a member of the Lorraine Ave. Church, Wichita. Her parents are Albert and Helen Eck, Peabody.

Kay Janzen has begun a twenty-six-months term of service with MCC in Zaire, teaching math and English at a secondary school. Kay received a BS in mathematics from the University of Nebraska. She is the daughter of Norman and Dorothy McKeag, Grand Island, Neb., and a member of the First Presbyterian Church.

Marlene Klassen, Garden City, Kans., has begun a one-year General Conference voluntary service assignment with the Upland, Calif., unit. She will be involved in community service work. Marlene, a member of the Alexanderwohl Church, Goessel, Kans., is a 1971 graduate of Goshen (Ind.) College, with a BS in home economics and secondary education. She is the daughter of Donald and Lenora Klassen, Garden City.

Eck

Klassen

Donald and Brenda MacBurney, Clearbrook, B.C., have begun two years of General Conference voluntary service in Gulfport, Miss. Don will work in housing repair and construction for low-income families. Brenda's assignment is as yet undefined. Don and Brenda are members of the Olivet Church, Clearbrook. Prior to his voluntary service assignment, Don was employed by a poultry farm. He has attended Abbotsford Senior Secondary School, Abbotsford, B.C., and Brenda has studied at Royal Columbia Hospital, New Westminster, B.C. The MacBurneys have three children.

B. MacBurney

D. MacBurney

Calendar

Sept. 18-19—Church planting consultation, Commission on Home Ministries, Chicago.

Sept. 19-21—Western District Conference, Clinton, Okla.

Western

Sept. 30-Oct. 7—Bible lectures on Book of Revelation, First Church, Pretty Prairie, Kans.

Published

Jesus Christ reconciles, the proceedings of the Ninth Mennonite World Conference, has been published. The 320-page volume contains the more than 100 addresses and reports presented at the conference, held in July 1972 in Curitiba, Brazil. The Curitiba conference was the first outside Europe or North America, although regional "world conference" gatherings have been held in Africa, Asia, and Latin America in the last five years. The book is available for $6.00 from Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind. 46514.

REVIEW

The charismatic movement in the churches

The Pentecostals: the charismatic movement in the churches, by Walter J. Hollenweger, (Augsburg Publishing House, Minneapolis, 1972, 572 pp., $10) is reviewed by Jake Thielmann, who teaches at Columbia Bible Institute, Clearbrook, British Columbia.

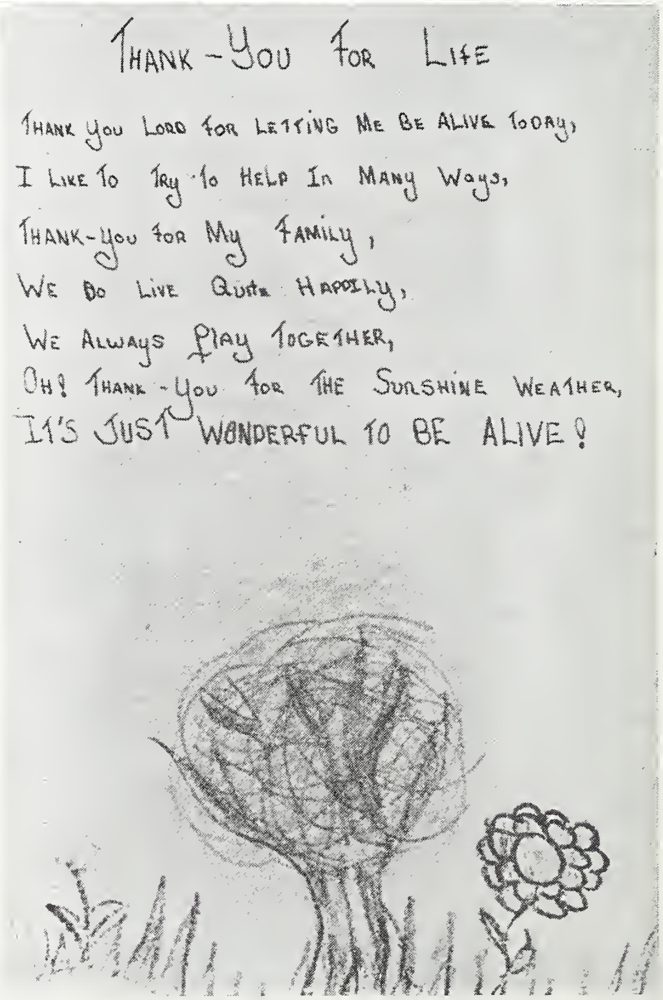
TO SPEAK OR NOT to speak in *tongues*. That is not the question for the German scholar Walter J. Hollenweger. The issue for Mr. Hollenweger is much larger than that. For him it is a question of brotherhood. How can the Pentecostal movement and the World Council of Churches be brought into a spirit of cooperation and unity? When this happens, the church will experience guidance "brought about by thanksgiving and thought, question and answer, a guidance which will not evade the problems for which both the world and the church cannot find answers" (p. 346).

To compress 572 scholarly, well-documented pages into few words is a "mission impossible." *The Pentecostals* (*the charismatic movement in the churches*) by the German scholar, is a translation by R. A. Wilson of the German edition: *Enthusiastisches Christentum: die Pfingstbewegung in Geschichte und Gegenwart.* The Augsburg Publishing House needs to be commended for making this book available to North American readers.

Dr. Hollenweger testifies that his friends and teachers in the Pentecostal movement taught him to love the Bible; however, teachers and friends in the Presbyterian Church taught him to understand it. Does the Pentecostal movement need a strengthening of their teaching of the Word? Mr. Hollenweger needs to be congratulated for trying to present an unbiased reporting and interpretation. As one of their own, he sees the Pentecostal movement in weakness and strength. Proper and improper use of tongues is shown. Factual and spurious healings are reported. The author calls for a critical examination of facts and Scripture. For him, a critical and "natural explanation" of revivals does not mean a condemnation of a movement or God's working. For him, "criticism is not shown to be spiritual by the fact that one ignores certain areas of reality."

To really understand the present-day Pentecostal-charismatic movement one needs to understand its historical roots. Part one deals with the origins of Pentecostalism in the U.S.A., Brazil, South Africa, and Europe. Pentecostals and non-Pentecostals will find much detailed and valuable information concerning the differences in doctrine and ethics as taught and practiced in individual countries and by various groups. In view of the fact that often Pentecostals do not

MEDITATION



THANK-YOU FOR LIFE

THANK YOU LORD FOR LETTING ME BE ALIVE TODAY,
I LIKE TO TRY TO HELP IN MANY WAYS,
THANK-YOU FOR MY FAMILY,
WE DO LIVE QUITE HAPPILY,
WE ALWAYS PLAY TOGETHER,
OH! THANK-YOU FOR THE SUNSHINE WEATHER,
IT'S JUST WONDERFUL TO BE ALIVE!

The poignant poem, written by nine-year-old Tami Hogan, was found the day after she died of leukemia. For two years her family and teacher kept the illness a secret from her. But her teacher in Carmichael, California, Mary Carton, said, "She knew something was wrong," adding that she was a "little girl who loved life." The poem expresses that.

bother with the past, since what matters is the present, it is remarkable that Dr. Hollenweger has been able to gather so much historical information. For many Pentecostals "it is an interesting thing to gather together all kinds of facts . . . but it is more worthwhile to undergo the experience of Pentecost for oneself" (p. 413).

Part two, belief and practice, is packed with an amazing amount of information, many valuable questions, and suggestions for action. Friends and foes will, simultaneously, put their stamp of approval and condemnation upon these pages. Anyone with the ability to read weightier matters will find the doctrinal section stimulating. The Pentecostal understanding of Scripture needs to be read by Pentecostals, fundamentalists, and other interested individuals. Mr. Hollenweger's example of "biblical criticism at the service of Scripture" (pp. 302-307) is penetrating. He states that "people cannot be bothered to acquaint themselves with the beliefs of their fellow Pentecostals or with the interpretations given by biblical criticism. They have no time for that. What others have thought and believed, matters to which they have devoted a lifetime of thought, are unimportant to them. What good can come from an unenlightened human understanding (p. 305)? The question remains unanswered. If "all claim to believe in the Bible as the inspired word of God, how then does it come about that there is no point of Pentecostal doctrine on which they are agreed?"

If the reader is not fully convinced of Walter Hollenweger's ability to interpret a movement, he will find chapters 31 and 32 most enlightening. The author's sociological and theological assessment (pp. 457-512) will need careful study and evaluation. Whether one agrees or disagrees, one must admit that the "Pentecostal movement made it possible for these underprivileged people to articulate their deprivation and so to overcome it." Enthusiasts by their very nature are not necessarily sectarians. The "ecumenical revival movement" to a great extent has failed because it has failed to integrate people, giving them a fuller humanity and helping them to reach a critical maturity. It has not always set people free from the pressures and fears and has not helped an evangelical understanding of the world and of the whole of Christianity.

One may question Mr. Hollenweger's universalism as taught in Europe, his theology of "lying 'intelligently and consistently' for the sake of Christian responsibility" (p. 409); however, one cannot question his serious attempt of bringing dialog to noncommunicating churches and denominations. Ignoring the issue of Pentecostalism will continue to keep people poles apart. Mr. Hollenweger hopes for the disappearance of fences which separate brothers. His final paragraph summarizes the book and this evaluation well: "A genuine dialog with the Pentecostal movement will lead the traditional churches not to imitate the Pentecostal movement, but to make a critical examination of their own tradition. . . . Nor should a dialog with the traditional churches lead the Pentecostal movement simply to become assimilated to them; it should lead them to look critically at the original task of the Pentecostal movement in the setting of Christianity as a whole" (p. 508).

Certainly, the reader will not agree with all theological statements or views, but the reviewer's plea would be to read the book and enter into dialog.

Audiovisuals

Who should survive? A twenty-six-minute motion picture on the case of a mongoloid infant who was allowed to die has been added to the Audiovisual Library of the General Conference Mennonite Church, Box 347, Newton, Kans. 67114. The film, available for a rental fee of $15, dramatizes an actual case at Johns Hopkins Hospital, Baltimore, Maryland, in which the parents of a mongoloid baby do not consent to an operation which would save the child's life. The hospital and the surgeon do not overrule the parents, and the baby dies. Following the dramatization a panel of experts in medicine, law, religion, sociology, and psychology discusses the ethical, legal, and scientific issues involved.

There shall be light, the new film of the American Bible Society, has been placed in the Audiovisual Library at the General Conference Mennonite Church offices, Newton, Kans., by the Commission on Overseas Mission. The color film presents, in animation, historic stills, and documentary footage, the efforts of the American Bible Society to reach people everywhere with the Scriptures, without doctrinal note or comment, in their own language or dialect. The movie may be rented for $8.00 from the Audiovisual Library, Box 347, Newton, Kans. 67114.

Contents

Reversing the curse of Babel 506
Warmth and freedom pervades Catholic charismatic meeting 510
News 511
Record 517
The charismatic movement in the churches 518
Thank you for life 518
That's the Spirit 520

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CREDITS

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That's the Spirit

The Holy Spirit, whose coming at Pentecost marked the birth of the church and who is recognized as the moving force behind all that is good and right with the church, is often also the unwilling cause of much that divides and dulls Christianity's witness and life. This decade's resurgent interest in the Spirit, some of it manifested in the charismatic renewal movement, is sharpening this dilemma once again. One can only be saddened by the strained relationships which are occurring between fellow church members in the wake of this new awareness of the Spirit.

The blame for these divisions does not rest on any one group alone. Pouting, intransigence, and a too limited view of the Spirit's gifts seem to be plaguing people on both sides of the debate.

The deepest rifts often occur in churches with a conservative theology. A student of the charismatic movement, Erling Jorstad, a history professor at St. Olaf College, a Lutheran school in Minnesota, has pointed out that the neo-Pentecostalists receive more criticism from conservative Christians than from moderates and liberals. Such a reaction, Dr. Jorstad notes, is surprising because the Pentecostal movement and the conservative churches share so much:

—"Acceptance of the inerrant, verbally inspired Bible as the sole source of knowledge of God's will for man.

—"A strong emphasis on simplicity and informality in worship services.

—"Vigorously defended local autonomy over the control of the congregation as opposed to any more centralized ecclesiastical bureaucracy.

—"A conscious effort to give the laity as much power in group matters as possible."

Dr. Jorstad postulates that the disagreement between the conservative churches and the charismatics may be caused by several factors:

—Their fear that the teaching and practice of baptism by the Holy Spirit and speaking in tongues "will seriously disrupt and most likely break apart their own theology, which rests on the belief that Christian belief can be clearly defined and understood by precisely worded doctrines."

—Their sometimes unhappy experience during past years with "itinerant faith healers, revivalist ministers, and free-lance preachers."

—Their fear that they will not be able to control the movement by means of formal denomination decree and established church programs.

In view of these suspicions about the charismatic movement in many of our congregations, churches should undertake a disciplined self-examination of their attitudes to see if they may not be deaf to a legitimate message from the Lord for our day. John Drescher, in an editorial in the *Gospel herald* earlier this summer, said, "No movement of modern times has so vitalized the life of the church in prayer, praise, and serious Bible study as this movement. . . . There is a new freedom of the Spirit not only in witness, but also in ways of worshiping, expectations, and manner of evangelism."

Some of the tensions caused by the emergence of the charismatic groups in our communities would be lessened, I believe, if both the persons participating in these groups and the congregations to which they belong would view the newly discovered charisms as gifts to the congregation as well as to the person himself. In this way they can rejoice if someone in their midst experiences this new joy and power, even though they may not have had quite as intense an experience themselves. Furthermore, the person will likely remain much more open to the congregation's counsel and teaching if he is given support rather than being forced to constantly defend his views.

Many of the new Pentecostals recognize that speaking in tongues is only one of the gifts of the Spirit. Even though they may have experienced the phenomenon of glossolalia themselves, they do not insist that every Christian must have it in order to prove the authenticity of his or her faith. This is a mature view. Some people within the movement, however, are more rigid on this point, insisting that the ability to speak in tongues is a must. It is this type of stance which frightens many church members. Charismatic groups could do more to reassure their fellow believers outside of the movement that their understanding of the Spirit is much broader than tongues and healing.

The church is not the church without the Spirit. In many ways he has been imprisoned in our congregations and in our private lives. We have kept a tight rein on acceptable manifestations of the Spirit. The charismatic renewal movement is showing us that the Spirit's gifts are much broader and deeper than we had supposed. Rejoice that the Spirit is breaking through some of our defenses and our narrowness of view. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:33 SEPTEMBER 18, 1973

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Going through life with your armor on?

How to face up to the fear of being taken advantage of

David A. Hubbard

You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you. . . .

—Matthew 5:38-42

HOCKEY SEASON IS HERE. The newspapers, magazines, and TV news clips are full of pictures of swinging sticks, sailing pucks, and flashing skates. The goalie gets special attention. Crouched in his cage, coiled to block a shot, sprawled on the ice defending the goal with his body, he is the last line of defense. On his courage and quickness the game often turns.

You can always spot the goalie. He wears the most equipment—pads, gloves, mask. And he needs protection. Skates that hurtle down the ice, sticks that slash like swords, pucks that fly like bullets, pose constant threats to life and limb. The goalie does all that he can to defend himself in a game where danger is commonplace.

Many of us are just like a goalie. Next time you see a picture of a hockey goalie lurking behind his mask, shrouded in his pads, encased in his mitts, ask yourself how well-defended you are against the hurts of life. In one way or another we seek to protect ourselves against uncertainty. One of our fears is that we will be taken advantage of.

Life seems to give us good reason for this fear. Old men abuse little girls for a few minutes of sick pleasure. Young men mug old women to buy one fix of heroin. We double-lock our doors to prevent thievery. We double-check our contracts to ward off trickery. We are afraid that people are going to take advantage of us.

Like the hockey goalie we pad ourselves with various kinds of insurance to protect us. In our large cities many women carry tear gas vials in their purses, while numbers of men carry guns in their cars. Both are forms of insurance against being taken advantage of. We carry literal insurance, too, especially liability insurance against lawsuits which can wipe out all we have with one rap of the judge's gavel.

Even people who are trying to help someone in distress have to be careful. Sometimes doctors will not volunteer to help in emergencies because if things don't go right they can be sued. Many of us are leery of helping a stranded motorist along the highway or of picking up a hitchhiker. We have read too many stories of treachery or ambush in such situations.

So we go through life with eyes wary and guard up, watchful, suspicious, afraid. We pay a high price in time and energy to defend ourselves. We shut out strangers altogether and keep even friends at a distance, so that no one can take advantage of us.

We need help. We are afraid. A few words from Jesus make the difference. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil."

These words are strong medicine, but they have to be to deal with the fears that have made us sick. Jesus is prescribing nothing less than a complete change of attitude toward those we fear will take advantage of us. Our defensiveness is so deep-seated that only a new and radical outlook on people can root it out.

Jesus gives examples in which we can discern three aspects our new outlook must have: first, an openness to be hurt rather than to hurt; second, a readiness to love people more than material goods; third, a willingness to do more for people than we need to do. In each case Jesus gives illustrations which are drawn from the culture of his day. Our task is to see the principle that lies behind the illustration.

An openness to be hurt rather than to hurt. The law of vengeance was built into the heart of clan life in Old Testament days. Any damage done to a member of your clan had to be avenged as soon as possible. The welfare and security of the clan were thought to be severely jeopardized until revenge could be taken. Pride was fierce, and blood ran hot; no one could harm a strong man or his kin and get away with it.

In that kind of society the cycle of retaliation was unending. Blow called for blow; hurt demanded further hurt; wound could be healed only by another wound. Feuding became a way of life. When tribal and clan customs gave way

Many of us are just like a hockey goalie shrouded in his pads. We've encased ourselves in protective armor to ward off the hurts of life.

to established law, vengeance was built into the process of law and was taken out of the hands of the clan. Punishment was inflicted, but only to the degree merited by the crime, and there the cycle was to stop: an eye for an eye, a tooth for a tooth. No more, no less. Exact vengeance.

But Jesus calls his people to live by a new pattern, not an endless feuding over who last hurt whom, not exact vengeance rendering cut for cut: "If anyone strikes you on the right cheek, turn to him the other also." What Jesus demands is an openness to be hurt rather than to hurt. Forget about strict bookkeeping, Jesus says. Don't keep a careful ledger of the damage done to you by others. If you do, you will become bitter and hostile. Your retaliation may turn brutal and go far beyond anything the original hurt called for.

A slap on the cheek is not the signal for fifteen rounds of boxing. Absorb and ignore the slap. Chances are the person will not slap again. Let your trust in God control your temper. Your adversary's hostility is *his* problem basically, not *yours*. Don't add your fuel to his fire. Your calmness may help to bring him to his senses. It's worth a try.

A readiness to love people more than material goods. Jesus' second illustration touches our materialism as his first one speaks to our hostility. The illustration has to do with a lawsuit: "And if any one would sue you and take your coat, let him have your cloak as well." People may try to take advantage of us not only by physical harm but by legal damage as well.

If you're going to err, err on the side of generosity. That's Jesus' point. If someone thinks he is entitled to your inner tunic, give him your outer coat as well. Show him that material goods are not as important as he thinks they are.

My wife, Ruth, and I were chatting with a young woman on an airplane several months ago. She told us an incredible story of a conversation she had with a man who had broken into her apartment the night before. She found out he was hungry and lent him money. Beyond that she went so far as to offer him the use of her apartment for a weekend while she was away. I guess I looked shocked at the thought of her lending her apartment to a man who had planned to rob her. Seeing my look, she responded, "Well, what could I lose? Only my material possessions."

Learning to sit loose to our material possessions is part of Christian discipleship. If we are afraid that people are going to take advantage of us, we may need to develop a readiness to love people more than things. Jesus comes back to this at the close of our Scripture lesson: "Give to him who begs from you, and do not refuse him who would borrow from you."

Contrast this advice with the words of old Polonius to his son Laertes in *Hamlet*: "Neither a borrower, nor a lender be; for loan oft loses both itself and friend, and borrowing dulls the edge of husbandry."

Shrewd common sense is what the old man counseled. Loving concern is what Jesus advised. And there's a difference. Be of whatever financial help you can be to those who are in need. Let love control your pocketbook.

A willingness to do more for people than we need to do. Jesus' third illustration comes from the realm of Roman law. A soldier or military official had a right to draft civilians to help carry his gear. These civilians, usually citizens of a country that the Roman army had invaded, were compelled to carry the soldier's burden a distance of one mile. Jesus asked of his disciples a readiness to do more for people than they need to: "And if anyone forces you to go one mile, go with him two miles." Or, as Kenneth Taylor has translated this verse in *The living Bible,* "If the military demand that you carry their gear for a mile, carry it two."

Think how this attitude can help liberate us from the fear of being taken advantage of. Where there is a readiness to do more than we need, we will rarely be bilked. Second-mile living puts the emphasis on what we can *do for* someone else, even an enemy as the Roman soldier was, not what he may *take from* us. A good offense is the best defense. We are less likely to be hurt when we cheerfully care for the needs of others than when we crouch in our defensive position, fearful that the world is going to run over us.

And if we do get hurt trying to do the right thing, we have the satisfaction of being in good company. Christ himself and his best followers lived this way and got great joy out of life. Love is hard to beat as a basic attitude.

For one thing, love is infectious. It absorbs hostility and encourages the other person to love in return. More than once enemies have been converted. Time and again people who thought to take advantage of us have been turned about by Christian love. Loving is what most people want to be. Aggressiveness, meanness, anger are often awkward cries for love. The perfect, mature love that casts out fear can sometimes satisfy that cry.

And even if it does not, we have high consolation. Love for our enemies, refusal to retaliate, generosity to their needs—all these link us to God's love. These attitudes line up our way of living with his: "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Mt. 5:44-45).

God's grace changed everything for us. He poured out his love into our lives when we were still sinners. He showed his goodness to us when we were dead set against him. And he calls us to live the same way.

Afraid of being taken advantage of? Learn to love. That's the answer. Shed your mask and pads, and open yourself to all that God has for you. You'll be surprised at how God will keep you from getting hurt. And you'll be pleased at how he'll stand by you and help you if you are hurt.

When the waves beat wild and the winds blow fierce, listen for the Savior's voice. He knows what it is to turn the other cheek and get slapped. He knows what it is to go the second mile, carrying a rugged cross. He knows what it is to give up not only his coat and cloak but his life in a crooked court of law. To us who are frozen by fear, he calls, "Take heart, it is I; have no fear." He knows what he's talking about. We'll do well to listen.

Prayer: Lord, we have so much to be fearful of. Well we know our inner weaknesses and our outer struggles. Help up to know your power and love even better. Show Jesus coming toward us, walking on the water. And by his voice erase our fears, for his sake. Amen.

WHAT DIFFERENCE DOES IT MAKE?

Henry Poettcker

What difference does it make in your everyday life if you are a Christian? That's a simple question. But for this writer it took on an entirely new thrust when it was asked at a Sunday evening fellowship meeting by a nonbeliever in a Buddhist/Shinto society. The questioner's contacts with Christianity had apparently been few—possibly they were restricted to meeting a Christian on a weekly basis during English language study.

What difference does it make? Would one give the standard, pat answers? I am reminded of the Canadian visitor to Japan some years ago. He was received graciously by a Japanese host, and in the course of the association, thought he detected a number of Christian virtues in that host. Then he discovered that his host did not hesitate to declare forthrightly that he was a Buddhist. The Japanese society knows kindness, generosity, a willingness to help the brother in need. (There is a new Buddhist laymen's movement which is very serious in meeting both the brother's physical and spiritual needs.) These are traits which we normally think of as Christian. But to designate them as the marks which characterize the everyday life of the Christian is not yet to have answered the above question adequately.

One may go a step further to ask whether prayer in the life of the Christian is not at least one dimension which does make the difference in the everyday experience. It could. Yet once again, the Buddhist also chants his prayers, and the Muslim faithfully says his prayers at the prescribed hours of the day. Hence, the action in itself is not the unique feature of the Christian's everyday life. Nor dare we forget that Jesus was critical of the "many word" prayers, as of the "Lord, Lord" repetitions without any obedient response.

So the question keeps nagging me: What difference does it make? To answer that query I must begin where I began when a spokesman from the recently formed Rissho-Kosakai Buddhist laymen's movement asked me how I would evaluate their movement as compared with Christianity. I said the basic difference lay in the founders of the two movements. Buddha lived, made his contributions, and then died, and that terminated his activities. Jesus Christ lived, made his contributions, and then died—but there followed the glorious sequel of the resurrection. God raised him from the dead, and today he is present with us as a *living* Lord.

The difference which the everyday life of the Christian evidences is this living in the reality of that ever-present Lord. First of all, he recreates people into "new creatures." Call this health, wholeness, the complete life, salvation. The Bible uses all of these terms. From testimony after testimony we have heard from our Japanese brethren and sisters here, the evidences of a new life, a wholeness which their former lives did not know. Some spoke of a reversion back to that former way of life, but then expressed their thankfulness at God's grace and the brethren's forgiveness in accepting them back into the Christian fellowship once again. Now they spoke of the confident assurance that Jesus Christ is with them in their daily walk.

The everyday life of the Christian is one walked with a new perspective. God's children are those whose lives have meaning and purpose. We have been humbled during these weeks to meet our Japanese pastors and to hear how they dared to give up a business, or an educational career, or financial security to work with Christ with an entirely new perspective. I still hear the statement of one person (which is indicative of what such a decision meant for all of them) ringing in my ears. "I knew that if I became a Christian, I would have to go all the way." To see what that implied in the Japanese culture, the traditional ways so hard to change, is to see clearly the new perspective.

The everyday life of the Christian is one lived in joy. Repeatedly I have been struck by the radiance which we observe here in people's countenance, and their association, as Christians meet each other. They testify to a deep abiding joy, even amid sorrowful times.

With such a perspective and such joy, the everyday life of the Christian also knows meaningful prayer, prayer that is actually communion with the eternal. An unforgettable moment for us was a visit to a grandmother in the hospital here. There was a language barrier and we needed an interpreter. But when we paused for a moment of prayer, spoken in two languages, we experienced a depth of fellowship which was inspiring. Thankfulness for a new life, thankfulness for answered prayer, thankfulness for helpful friends—these were the expressions of praise of this dear old sister.

There is something that follows from all of the above. The everyday life of the Christian is one lived with new motivation: service that is given in the name of Christ. As Mennonites we know and have come to appreciate deeply the slogan: "in the name of Christ." Thousands of people around the world have heard and *felt* what was done for them in the name of Christ. From government statesmen, to royalty, to the poor bedouin in Arabia, or the poverty-stricken outcaste in Bangladesh—many have experienced service in the name of Christ, and have wondered about the motivation for that kind of service. Today I am thrilled that especially young people have been challenged to give themselves for this kind of service. They also come from Japan, Korea, Taiwan, and Indonesia.

What difference does it make in your everyday life if you are a Christian? Supposing you answer that question, for today Christians are on trial for their "everyday living."

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NEWS

Day of concern for Vietnamese prisoners set

September 23 has been declared an International Day of Concern and Action for the thousands of civilians still imprisoned by the South Vietnamese Government.

General Conference Mennonite congregations are among the churches across North America which are being asked to observe this day of special concern. Harold Regier, General Conference secretary for peace and social concerns, said the Commission on Home Ministries was mailing a letter to all U.S. churches in the conference, encouraging pastors to bring this call for concern before the congregations and encouraging prayers for the release of political prisoners.

These prisoners are civilians who have been imprisoned for their dissenting views. Neither the U.S. nor South Vietnamese governments will release the number of such prisoners, but a study commission under the U.S. Senate's judiciary subcommittee on refugees has visited Indochina and reported that "there are thousands of civilian political prisoners in South Vietnam." The report also says that these prisoners include not only civilians detained as "Communist criminals," but many other civilians from across the political spectrum. Many are non-Communist dissenters—journalists, students, and those whose only crime may have been to exercise free speech in the interest of peace.

"Some would argue that this is an internal Vietnamese problem about which the United States Government cannot speak and for which the American people bear no responsibility," said Walton Hackman, executive secretary of the Mennonite Central Committee Peace Section. "However, on closer inspection of the facts, one would conclude that the United States bears much of the responsibility."

He said the U.S. military was responsible for developing Operation Phoenix, a clandestine project in which unsympathetic village or province leaders were assassinated and others from the area who were suspected or who had at any time and in any way spoken against the Thieu Government were arrested, often without specific charge. By official U.S. count, at least 100,000 persons were detained under this program since 1968.

The United States, he said, is also providing funds for South Vietnamese prisons and police. As of June 30, known U.S. Agency for International Development expenditures for police and prisons total $83 million. Known Defense Department expenditures total $131 million, and more is budgeted for 1974.

In addition, Mr. Hackman said, "the failure to include any provisions for the release of South Vietnamese civilian prisoners in the terms of the ceasefire agreement is a tacit approval by the United States Government of the police and prison system in South Vietnam."

Reports of the torture and violation of basic human rights of these prisoners has been documented by those who have escaped or been released, and many have died in prison or have been permanently disabled by their ill treatment in tiger cages, he said.

"Persons of conscience cannot condone such inhumane and cruel action as that being perpetrated on the South Vietnamese civilian prisoners," Mr. Hackman said. "There can be no peace in Vietnam until this account is settled. There will need to be some restitution made to these prisoners before the accounts of Vietnam can be closed."

Mr. Regier said pastors and congregational peace representatives were being encouraged to make the plight of the prisoners visible in the congregational service, provide information on further resources (included in the mailing), urge members to write letters to the editor of their local newspaper, and urge letters to Congress to reduce foreign aid to Vietnam as long as political prisoners are held. Posters and bumper stickers are available, and the British television company, Granada, has released a thirty-minute color film, called "Vietnam: A question of torture."

Another option for action is "adopting" prisoners by name. A list of 800 names and addresses of South Vietnamese prisoners is available from Indochina Program/American Friends Service Committee, 112 S. 16th St., Philadelphia, Pennsylvania 19102.

Further information on the day of concern is available in the mailing to congregations or from the MCC Peace Section, Akron, Pennsylvania.

Political prisoners look out of Chanh Hung prison in South Vietnam.

Rex Humbard: North America's TV pastor

Levi Miller

Less than two years ago, soon after Rex Humbard and the Cathedral of Tomorrow had bought the hugest building in downtown Akron for 10 million dollars, he stood up in front of the Kiwanis members of that city and reminded them that it is wrong to lie and to steal and that they should quit stealing—even pencils. And he promised them a blessing for such good behavior.

Today, Rex Humbard, North America's television pastor, is not talking to many clubs, much less passing along financial counsel to businessmen. Two civil suits are pending against him, and the huge twenty-four-story Akron Cascade Plaza Building is going back to its former owner. Mr. Humbard and the Cathedral are under court-appointed management with orders not to add any assets to the financial empire and not to communicate with the 4,000 persons who have annually been bringing two million into the Cathedral coffers by buying what are allegedly unregistered and unredeemable bonds.

A proposed 500-foot tower which was to have a revolving restaurant on top stands behind the Cathedral — unfinished and unfinanced. The idea and plan for the half-completed tower — referred to by local businessmen as Rex's phallus — were borrowed wholesale from a tower Humbard spotted when he visited Calgary, Alberta.

Another project, the Cathedral's college on bleak Mackinac Island along the shores of Lake Huron, is now closed after a year of small enrollment, about 100 by the end of June, and bitter feelings by some thirty faculty and administrators who felt deserted by the Cathedral when the financial crunch came this winter. All island properties, a three-million-dollar venture, are up for sale.

And if these setbacks were not enough, profits from Mr. Humbard's girdle factory in New York, which the Cathedral has owned since 1965, have now turned into red figures since panty hose came in a few years ago.

Yet, Rex Humbard, who preaches on over 300 television stations every week, sees all this as a crisis for God. Early in April of this year, he sent a letter to his viewers calling on them to send him $100 because "Rex needs your help. God's work needs your help. And I don't want you to leave God down. . . . This is a crisis for God."

Rex Humbard

In this same letter he asked persons who do not have the money themselves to borrow it. To add veracity to that request, Rex said that he and his wife Maude Aimee had prayed about "God's crisis" and they themselves had borrowed $100 for it.

This latter claim was euphemistically called a "misrepresentation" by Judge Paul E. Riley, the court-appointed overseer of the Cathedral. Undoubtedly, Judge Riley knows that the Cathedral gives Rex a hefty salary and that Maude Aimee has chosen to live in a $250,000, twenty-room mansion in the midst of Akron's rubber barons.

But if Rex and the Cathedral are in financial trouble, the triads of Greek columns against a red curtain background on the TV screen and the warm country gospel sounds of the Cathedral Singers would hardly indicate it. In early June at a television rally in Pittsburgh, the faithful gathered by the thousands to support their Rex, who preaches "a simple gospel." These sincere followers lustily sang "When the roll is called up yonder" and pitied Rex for having to shake so many hands and give friends warm embraces. "This makes him so tired," a woman told me. Then she went through the receiving line twice.

Mr. Humbard's followers are, after all, not Billy Graham's well-heeled civil pietists. Rex's men wear white shoes and his women chew gum vigorously. They are folk who make steel at Pittsburgh and those who came up from the South to work at Akron's rubber factories.

For them, Rex even with his private jet, fame, and vast financial holdings remains one of them. They can understand him: "It don't (sic) make sense not to go to church. I believe in a God of miracles. The Lord is the same yesterday, today, and forever. There is nothing like a god-fearing mother."

Rex learned this language from his traveling evangelist father and mother. Born fifty-four years ago, Rex was the oldest of six children who spent their childhood years lying in cradles behind the platform in the tents of the traveling evangelistic family in rural Arkansas. His basic theology, learned during those early years, has undergone few changes other than promising a little more of this earth in addition to a free reward in heaven. In reviewing the $21 million in real estate, which the Humbard Cathedral accumulated in 1971, Rex said, "The Lord will bless a work and prosper it if the principles behind it are correct."

Every week on over 300 television stations, Rex reminds his viewers that at thirteen he went up to an "old-fashioned mourners' bench and prayed through" and that he's been preaching the simple gospel of Jesus Christ ever since that time.

As Rex Humbard developed into an able guitarist, singer, and evangelistic team member, his acquaintance with a young woman in Dallas, Texas, may have been a crucial event in his career. Maude Aimee Jones, whose flashy clothes and beehive hairdos indicate that she learned well her teenage profession as a window dresser, brought to Rex an able vocal soloist who can sing "Until then" and other gospel songs with force and presence. They have been a team for thirty-one years.

Maude Aimee's strict Pentecostal mother had a vision for her daughter. She named her after Aimee Elizabeth Semple McPherson, the evangelist who built a million-dollar temple in Los Angeles in the 1930s. Not surprisingly, Rex and Maude Aimee also named their only daughter Aimee Elizabeth.

Eventually in 1955 the Humbard family came to Akron, Ohio. There, with $65 and a large following, after a five-week crusade, Rex and Maude Aimee stayed while the rest of the family moved on. Eventually Rex's sister Leona and her husband Wayne Jones stayed with them and after five years in a local theater-turned-church, Calvary Temple, the Cathedral of Tomorrow was built. Already using the TV in the mid-fifties, Rex finally finished the two-million-dollar 5,000-seat Cathedral, thanks to faithful contributions from members and a $1,200,000 loan from Jimmy Hoffa's Teamsters Union Pension Fund.

The Cathedral's design reflects Rex's mission in and of the world. Its rounded dome, the world, is supported by forty-eight pillars, representing the states of the Union in 1958. Although Canada's existence was missed at that stage of the architectural plans, today Rex recognizes it. He has concluded that the only place revival can happen is in the U.S. and Canada. That's because these two countries are the only ones in the world which have total religious liberty, he says.

The Cathedral claims to have fifty missionaries in thirty fields but the public relations director couldn't give any specifics on the program. Rex himself was unavailable, to me at least, for an interview. He tells the local newspapers that talking to the press "only complicates things."

His son, Rex, Jr., however, assured me that if it were not for the two court litigations, his father would gladly sit down and talk for an afternoon about the Cathedral's ministry.

It was from this Akron Cathedral base and what eventually became a weekly estimated fifteen million TV "congregation" on as high as 360 stations that Rex amassed the vast financial holdings mentioned earlier in this article, plus a TV studio, printing firm, senior citizens' apartment building, and a buffet restaurant. At the time the Akron Center building still belonged to the Cathedral, its total assets were estimated at $31,000,000.

Unlike the person he admires so much, TV minister Oral Roberts, who has sound business acumen, Rex does not. Paul A. Miller, an Akron Mennonite attorney, who has followed the Cathedral's adventures, says the Cathedral has made purchases which are not based on sound business judgment but apparently with the hope the contributions from the TV audience will cover all ills. Mr. Humbard, claiming that "profit is not a dirty word in religion," cites the Apostle Paul's tentmaking and Noah's wealth in building the ark. He always affirms that the business ventures were to "save souls and to do God's work. It was the work of the Lord."

Whatever the motives, after twenty securities salesmen-ministers had since 1959 reportedly sold some $12 million in unregistered bonds (an illegal activity) to four million investors in nearly every state and province of North America, the Ohio Commerce Department and the U.S. Securities and Exchange cracked down by filing separate suits early this year. The suits halted sale of Cathedral securities, froze assets, and limited spending.

Dried of these security sales and with several businesses in trouble, Rex hit the panic button in his greatest "Crisis for God." Thus the net effect of the man who set out to put God on Main Street was to put the Cathedral on the financial pages of the northern Ohio press, to put his lawyers in the courtrooms, and to spend the money of innocent followers in dubious business investments.

Thus in early May on a Wednesday evening after severe staff cutbacks and taking off some TV stations, Rex told his Cathedral congregation that he had sinned and plans to get out of secular activities, all that is not "the work of the Lord."

However at the time of this writing only the downtown Akron building has been sold. In this same announcement, Mr. Humbard also mentioned that if the tower ever is finished, it will not have a revolving restaurant on top, but a prayer room and a library for study and meditation.

This is not a time for Christians to gloat over Rex's economic woes or his troubles with the law. In fact, historically Christians have a long record of being in jail or at odds with the law. This may also be a time to affirm Rex Humbard for the constant reminder he gives to his audiences that persons are sinful and cannot save themselves and must call on Jesus Christ for help.

One's main problem with Rex Humbard is not language, but the overall effect of his operations and the implicit messages. Therefore, the legality aside, and admitting the good, one might raise several questions about the Cathedral's operations.

First, for Christians who believe that God can work through denominations, Mr. Humbard's strong antidenominationalism is rather difficult to accept. Assuming that denominations stifle his freedom to "preach the gospel according to God's Holy Word, and the dictates of my own conscience," Mr. Humbard has, in essence, cut himself off from the counsel of brothers and sisters. Thus he presents Jesus Christ as an inner reality quite removed from a local body of believers. This dichotomy leads him to speak of a "TV congregation." There are reasons why few denominational ministers attend his TV rallies even though, if they go, they'll be asked to stand and are given a free book of Rex's sermons.

Second, when does a religious institution acquire such large financial holdings which are only marginally functional to the mission of the church that they finally pervert it?

Many denominations have been asking themselves that same question, and one, the Church of the Brethren, even sold all stock that was tied to military production. But even assuming that the Cascade Building in Akron would have been a good investment, is it in the interests of the church to finance its mission with operations such as girdle factories and ski resorts? Even Mr. Humbard has decided that it isn't.

Third, to what extent is Mr. Humbard truly spreading the Word of Jesus in a prophetic sense or is he merely reflecting the popular values of society? Roger T. Smitter, a Heidelberg College (Ohio) communications professor, after careful analysis of the weekly program says that Mr. Humbard projects the four main values of American society: (1) a pragmatic and practical faith, (2) a stress on success, (3) encouragement of busyness in evangelism, and (4) the promise of heavenly reward.

In other words, in maintaining a "simple gospel" and a "spiritual ministry" that deals mainly in sloganeering clichés, Rex Humbard appears to merely affirm God's approval of the society in which he happens to find himself (North America in this case) rather than to call both the people and the oppressive structures into judgment.

The future of Mr. Humbard's empire and ministry is uncertain. However, there can be no doubt that he has a strong impact on many North Americans. And he still has many friends, even notables such as Pat Boone, Oral Roberts, Dale Evans, and Kathryn Kuhlman, who were scheduled to come to the Cathedral in August to celebrate Rex's forty years in the ministry. The advance publicity also mentioned that he had a birthday and a wedding anniversary in August.

B.C. church reaches out to "nearby" towns

First Mennonite Church, Burns Lake, British Columbia, is small and scattered, by the standards of most congregations. Its 100 members are spread over a fifty-mile radius. Yet, in this lumber and mining region with few churches, the Burns Lake congregation is reaching out into two towns thirty-five and sixty-five miles away.

Pastor Ed Giesbrecht reported the Burns Lake congregation has been going for about a year into Granisle, a town about sixty-five miles northwest of Burns Lake which has grown to 1,000 residents in the few years since the copper mines were opened. The population will probably double again in a short time.

There is no church there. Anglicans go in bimonthly for a service; a few Catholics meet in a home; and Mennonites are going in twice a week.

"We began with children's classes every Friday night plus adult Bible study," said Mr. Giesbrecht. "However, the work grew so rapidly that we . . . began having the adult Bible study on Wednesday instead. . . . We have approximately 150 children and young people meeting at the school for classes, and twelve to fifteen adults for the Bible study. Often this group meets on their own on Tuesday nights to study the lesson ahead of time so as to be better prepared for Wednesday. Most of those attending are non-Mennonite, and three of these have made a commitment to Christ already."

Mr. and Mrs. John Rempel from the Burns Lake church conduct the Bible studies, and eleven teachers and helpers go to Granisle for the children and youth classes. George and Carol Born from Mission, British Columbia, planned to come to Granisle as full-time workers in September.

The congregation has also established an outreach at Topley, an older community of 500 people, thirty-five miles west of Burns Lake.

"We were told when we began the work that several other churches had tried to start a work but without success," Mr. Giesbrecht said. "We began our classes in a little building which had been used as a morgue, but we fixed it and used it until it became too small. Now we are permitted to use the school here, too. Through this work a whole family of thirteen have committed their lives to Christ. The parents now attend our church whenever possible and are taking an active part in a weekly Low-German Bible study.

A bookstore, originally operated by the church, continued for three years as the only store of its kind in 150 miles, but has since closed for lack of available volunteers.

Another outreach is the Rock Drop-In Center for youth in Burns Lake, in operation for almost a year. The center is a former coffee shop on Main Street. Activities include table games, conversation, and counseling with the young people.

"Most of those who come in are native, and many of these are children who are on the streets for hours every night," Mr. Giesbrecht explained. "This is the only place they seem to want to come; they don't come to our Sunday schools or churches."

Dwight and Vera Nickel have been actively involved in the coffeehouse.

"Lift Jesus higher"

One young woman's teeshirt and one young man's prayerful mood sum up the theme—"Lift Jesus higher"—of the Jesus 73 rally on Mennonite Paul Mast's potato farm near Morgantown, Pennsylvania. The rally brought together as many as 15,000 young people for a long weekend of Bible reading, prayer, preaching, and gospel music. The event, a Woodstock of the Jesus people, had been planned for two years, and its officials said the purpose of Jesus 73 was to demonstrate that "Christ is not locked behind the church doors. . . . He is among us and in us." Among the speakers and entertainers were Tom Skinner, Nicky Cruz, and Katie Hanley of "Godspell" fame. Some young people were baptized in a nearby creek.

CENTRAL DISTRICT REPORTER

September 18, 1973

CENTRAL DISTRICT EDITION

Seminar faces issues of war and peace

As a new member of our Central District peace and service committee, I attended the Seminar on Christian Holiness and the Issues of War and Peace June 7-9 at Winona Lake, Indiana. The seminar was sponsored jointly by the Peace and Social Concerns Commission of the Brethren in Christ Church and by the Christian Holiness Association Commission on Social Action. The Holiness tradition includes the Wesleyan Church, Free Methodist Church, Church of God, Nazarene Church, and Salvation Army.

Of the twenty-six participants delivering prepared papers, most were educators associated with such colleges as Houghton, Malone, George Fox, Messiah, Trevecca Nazarene, and Spring Arbor.

Myron Augsburger of the Mennonite Church delivered the opening address, entitled "Facing the problem." He made an eloquent case for biblical nonresistance. According to Mr. Augsburger, Dwight L. Moody said that on the issue of war, he was like a Quaker.

Mr. Augsburger hammered home that the current idea that if you are conservative theologically, you have to be conservative politically and on social issues, was a myth.

This address was followed by two respondents, one supporting and one challenging. In my discussion group the first night were two hawks, two doves, and one who seemed to be some of both, and one who preferred to remain in a state of uncertainty. Our first group was notable for politeness and feeling each other out.

Other speakers included Richard Taylor, Nazarene Seminary, who made a case for participation in war, and Owen Alderfer, Ashland Seminary, who made a case for nonparticipation.

In responding to these two speakers, Donald Joy of Asbury Seminary commented, "I have spent my entire lifetime in communities of faith where the Taylor doctrine was the only orthodoxy. I confess that there are moments when I wonder whether we should not honestly label such a rationale as red-white-and-blue orthodoxy and admit that our theology has other derivatives than God's revelation in Scripture and in Christ."

Mr. Joy was nearly as devastating on Mr. Alderfer's long and careful paper, stating that each of the theology papers skirted the "central issues of the other side."

The highlight of the four sessions I attended was the plenary discussion which followed Bishop Paul Ellis' address "The Christian as peacemaker." Mr. Ellis argued that pacifism is unrealistic in a sinful world. James Massey, black campus pastor from Anderson College, responded by praising the realism of Ellis and stated that peacemaking demands action, sometimes even the action of war. Ron Sider, Messiah College, responded that our first, final, and only loyalty is to the kingdom and not to any human institution.

It was at this point that politeness was put aside and serious debate took place. My respect for both sides was a natural feeling and I had to think that this type of honest debate of the Scriptures, ethics, and theology was much more consistent with the real-life New Testament than our present-day church structure and the air of unreality and blandness that seems to pervade much of our church life.

The preceding report was submitted by Robert Liechty of Berne, Indiana, who is a member of the Central District peace and service committee.

Churches become involved in GED planning

GED is gathering momentum in congregations of our district. Maplewood, Fort Wayne; Carlock; North Danvers; Bethel, Pekin; and Grace, Pandora, committed themselves to a specific plan of studying local needs and desires and expectations of members in the light of our biblical-Anabaptist-Mennonite faith. This is a one-year commitment subject to renewal every twelve months in a continuing plan of Goal-Oriented Evangelism in Depth.

The following churches are now committed to a first year venture in GED, beginning this fall: Pleasant Oaks, Middlebury, launched GED September 2; United Mennonite Peoria, September 9; and First Mennonite, Normal, Illinois, September 23. Meadows Mennonite is now considering GED for possible recommendation to the congregation later this fall.

Goal-oriented rather than program-centered planning has been pursued aggressively by congregations not following the GED plan. First Mennonite, Bluffton, has been shifting to goal-oriented planning for a number of years under Pastor Bohn's leadership. Hively Ave. Mennonite has also been working on goal-centered planning over the past year.

The method being adopted is essentially "management by objectives," found so effective in the business and professional world. The basic purpose is to involve concerned and responsible people in an experience of examining and identifying individual and group needs. These are prioritized to determine the place to begin. A strategy or plan of action to move toward the "possibility goals" is developed and implemented by a task force or standing committee of the church. An essential part of this "happening" is a weekend analysis retreat with the core group or official leadership of the church. Here the biblical basis of the church's mission is the beginning of the goal-setting process. What is the mission of the church? If it is to share the good news that God really cares, how can this best be done, by whom, where, when?

The Commission on Home Ministries of the General Conference Mennonite Church is assisting the district in providing training and consultant services to the congregation. The conference minister is prepared to give information and guidance. Churches interested should contact Jacob Friesen, 2625 Pleasant Plain, Elkhart, Indiana 46514. JTF

HAPPENINGS

Goshen-Elkhart community opens House of Simon II

Interested persons of the Goshen-Elkhart community have opened a house for ministry to offenders. This is an interchurch venture. It is now open for occupancy. Persons knowing of needs may contact Abe Peters, Route 3, New Carlisle, Indiana 46552.

October 16 marks date for women missionary rally

All Mennonite women of Indiana are invited to the annual Missionary Rally October 16, 9:30-12 and 1:30-3 at the Evangelical Mennonite Church of Berne.

Housing, recreation concern Ft. Wayne summer workcamp

Nine workcampers and one leader arrived in Fort Wayne on Saturday, June 23, for three weeks of work and fellowship. They worked primarily with the recreation program at the East Wayne Street Center, with a few helping with housing. Members of Maplewood Mennonite Church were asked to prepare an evening meal for the workcampers and voluntary service workers. Approximately half of the meals were brought to the unit house, and the others were served in homes.

Shown here, from left to right, are Mrs. Shelly, Carol Schrock, Janet Guth, Chris Steury, Dianne Guth, and Ward Shelly.

Calvary Church staff Kentucky Bible school

Pastor and Mrs. Ward W. Shelly and four young people from Calvary Mennonite Church conducted a summer Bible school in the middle of June in the area of McDowell in southeastern Kentucky. Originally we were scheduled to have a school twenty miles west, but a shooting broke out there the week prior so it was cancelled. Mrs. Shelly and the girls taught in the school and Pastor Shelly drove the MCC van to haul about eighteen children in each morning—picking them up way back in "the hollers" where one had to drive five miles an hour in low gear. This community is the location of some MCC personnel who are associated with the hospital and clinic of Appalachia which includes Dr. and Mrs. Thomas Gross, also of Calvary Church. Mrs. Gross was in charge of crafts for the whole school. About forty-five children were involved. The classes were held in a small Presbyterian church where they were unable to have a school because they had no staff.

C D president explains things new and old

We often do not realize how much the church has changed. For example, many active in the Central District no longer remember the dual nature of the roots of the conference—the Middle District and the Central Conference. Fewer remember the days before 1946 when the Central Conference was not even a part of the General Conference. Only a few "old-timers" remember when the Central Conference sessions were held in a big tent, with free meals for all who attended, served in another tent, consisting largely of bread, apple butter, and wieners cooked by the steam from a steam traction engine. Conference sessions were almost entirely inspirational. Business was transacted by delegates between sessions of the regular conference. In contrast, the Middle District devoted much of its time to business, with a few inspirational addresses. Business in our recent sessions has been held to a minimum, with hearings and small group discussions prominent.

The important consideration is that then, as now, the leaders of the church were committed to the service of God and promotion of the work of the conference. Basic purposes have remained largely unchanged, although methods have changed. What does this mean? Basically, that we must feel free at all times to adapt methods to the present needs of our people. Meanwhile, we must continuously evaluate our procedures, to be sure that we do not get stuck in new ruts as well as in old ones. This is true of individual churches as well as the conference as a whole.

We need also to clarify our goals and to adapt our procedures to the achievement of those goals. What purpose does the conference serve? What is the purpose of our annual sessions? Some churches have gone through goal-setting procedures in the past few months. Other churches have plans for such studies, with the conference committed to give assistance. Conference officers and committees studied conference goals at a meeting in early June.

We must not be afraid of change. It is our obligation now to see what procedures are best adapted to the needs of the conference and the churches in our own day as we lay the foundation for the future. *Lloyd L. Ramseyer*

EDITOR'S NOTE: *Dr. Ramseyer has been asked to make a periodic contribution to the* Reporter, *speaking as president of the Central District Conference.*

Central District welcomes new pastors

Bauman becomes Berne pastor

Kenneth Bauman has moved his family to Berne, Indiana, to assume pastorate of the First Mennonite Church.

Kenneth has recently been president of Yeotmal Seminary in India. Last year the presidency was entrusted to Indian leadership. Kenneth was planning to return to the seminary to direct the continuing education and off-campus study programs when he received a call from the Berne congregation.

Roger Siebert and family

Siebert assumes pastorate at Grace Church, Pandora

Roger Siebert has assumed the pastorate of the Grace Mennonite Church, Pandora, beginning with the second Sunday in September. Roger has been pastor of the Deep Run Mennonite Church in Pennsylvania.

Roger and Cay (Snyder) have two children, Ruth born January 4, 1963, and David born November 21, 1965.

Edward Springer to serve united ministry in Markham

Edward Springer assumed leadership of a dual pastorate in July. The Markham Mennonite and Trinity United Church of Christ are joined in a united ministry to the deepest needs of Markham's people. Each church functions as a separate congregation related to their parent denomination.

Edward has moved from full-time teaching in junior high with pastoral work as part time to a full-time pastorate with a wide-ranging program of church and community involvement.

Ed and Esther live in the parsonage adjoining the Markham church, with Todd, Melanie, and Amy.

Richard Bucher

Bucher accepts Topeka call

Richard Bucher has accepted the call of the Topeka Mennonite Church, Topeka, Indiana, beginning September 1.

Richard, Carol, and their year-old son Randy spent last year in London, Ontario, fulfilling the seminary requirement of Congregationally Supervised Pastoral Education (CSPE). He will be completing resident requirements for graduation while serving the Topeka congregation.

Richard and Carol Bright

Bright installed at Trenton

On July 15, Richard Bright was installed as pastor of the Apostolic Mennonite Church with Jacob Friesen, conference minister, assisting in the service. Richard graduated from Mennonite Biblical Seminary, Elkhart, Indiana, in May. He has served as assistant at Pleasant Oaks Mennonite Church, Middlebury, Indiana, and was licensed by the pastor, Floyd Quenzer, during a special commissioning service July 8.

Richard and Carol (Brenneman) both grew up in Pennsylvania. James Arn terminated his services at Trenton the end of May and is now living in Pennsylvania.

Richard and Carol Bright are at home at 203 West State Street, Trenton, Ohio.

Regier serves Faith Church

Walter Regier has accepted the call to the pastorate of the Faith Mennonite Church, Geneva, Nebraska, to begin serving in September.

Walter was pastor of the former Gospel Mennonite Church, Peoria, and gave leadership as it explored a relationship with the United Mennonite Church.

September marks 40th year for Lima Church, Ohio

First Church, Lima, Ohio, observed its fortieth anniversary, September 9. The church was first known as the Mennonite Gospel Chapel. Services were started in January 1933 but were held in the afternoon and evening in the building on the corner of Scott and Eureka, owned by the Seventh-Day Adventist Church. Sunday school and morning services were started on September 10, 1933.

Audiovisual

Who shall survive? A twenty-six-minute motion picture on the case of a mongoloid infant who was allowed to die has been added to the Audiovisual Library of the General Conference Mennonite Church, Box 347, Newton, Kans. 67114. The film, available for a rental fee of $15, dramatizes an actual case at John Hopkins Hospital, Baltimore, Maryland, in which the parents of a mongoloid baby do not consent to an operation which would save the child's life. The hospital and the surgeon do not overrule the parents, and the baby dies. Following the dramatization a panel of experts in medicine, law, religion, sociology, and psychology discusses the ethical, legal, and scientific issues involved.

evangelism-that-cares

KEY 73

Living, active congregations

Sugarcreek "happens"

Evidence of God at work? You should have been present at our Christmas program. Now we have had many Christmas programs, but this was definitely a *new thing*. It was not "put on," rather it was a happening in our midst. We were a part of it and it was a glorious celebration!

The planning for it was very simple: six of us met and asked God to guide us. And he did! Even the home where we were meeting seemed like his holy temple. Ideas flowed forth and were put down on paper. Each class was asked to plan its own three-minute part and all church members were invited to participate in any prepared or spontaneous way. We had moments of apprehension but things just fell into place. By the night of the program, expectation was running high.

The choir opened with a resounding "Glory to God in the highest," followed by a pause and a lovely solo, "Let all mortal flesh keep silence." Then, in holy reverence, one class after another shared themselves, expressing the longing for Christ, the simplicity and wonder of his birth, the joy of children in celebration, song, and giving. Stars, cards, and balloons sent messages of love throughout the church. A multimedia cry from Christ in poverty was answered by the work of many hands. Then one person after another simply came forward and gave gifts: a new song, baked goods, a large print Bible, a tree in memory of a beloved member, a family song, baskets of food, banners, poems, and many unspoken prayers. Holding hands and singing, "Joy to the world," a huge, lopsided circle was made. Truly feeling as one, with his very presence with us, we sang "The joy of the Lord is our strength." . . . It was over. His program was over, but we could hardly bear to leave.

The *new thing* of 1972 is not over, though. It is burning in our hearts and ringing in our ears. Our lips are praising him and our hands reach out to bless in his name. *First Church, Sugarcreek, Ohio*

Fortuna testifies to faith

I know that God is at work in this congregation because I know people who have confessed hidden hates and loves and turned them over to Jesus Christ for guidance in 1973.

I believe that God is working in this congregation through the young people who are not only doing their own things but are telling the adults, "The Spirit says 'go,' " "You just don't have enough faith." Three have entered VS this year.

I know that the Spirit of God is sustaining members of this congregation, in that no one committed suicide despite mental anguish, physical disabilities, and family crisis. Rather, they have turned their faces toward God and at times we wait together for visions in a cloudy mirror.

I praise God for those older members who, while patiently waiting for God's reward, audibly give God the credit for strength, health, and longevity. God has let many of our members return from the hospital in better health. Many in our congregation are helping relatives and others remain in their own homes rather than be institutionalized.

God has provided us with a pastor who I am forever fearing will leave because of our set Missouri ways, the low salary, and the cold parsonage. Indeed, the Weltys' continued presence is a sign of God's loving in our community.

Some measure the work of the Spirit by "And there were added unto them daily. . . ." I praise the Lord that in 1972 God supported the children he has, that rifts between various groups have eased, that our people are beginning to reach out to the bigger non-Mennonite community, that moments of sharing are sometimes highlights of the Sunday morning service, that our family devotions have become a joy in the morning rather than a pain at the table, and even that our two-year-old daughter through sheer rote exposure to Sunday morning services can sing "Praise God from whom all blessings flow." In her life it might come in as handy as tooth brushing or potty training. *Loretta Baumgartner, Bethel Church, Fortuna, Missouri*

Bluffton sponsors walkathon to combat hunger

Bluffton area residents got on their feet for a twenty-one-mile walkathon, sponsored by the local ministerial association to combat hunger. Sponsors were jointly asked to meet a projected target of $2,000. Contributed funds went to overseas groups as Church World Services and World Relief Commission through CROP.

The walk began at staggered intervals of 8 A.M. and 9 A.M. or 12 noon and 1 P.M. Saturday, May 5, from the First Church. Walkers proceeded through Pandora, to end at the local Mennonite church. Signs of community support were visible. A crowd gathered at First Church, gave a farewell send-off. Earlier local merchants supplied items necessary for the walk.

The weary walkers did not go unnoticed. Not only were the first boy and girl who finished the course awarded gift certificates, but the next ten, too, were successively awarded. *First Church, Bluffton, Ohio*

Military reaches high school youth with JROTC program

One of the newest fronts in the Christian peacemaker's struggle with militarism is the rapidly expanding high school Junior Reserve Officer Training Corps (JROTC) program. By this fall the present ceiling of 1,200 JROTC units will be reached and the military is taking action to raise the ceiling to 1,800 units.

Contrary to what one might expect, the almost 1,200 JROTC units in the United States today are not the product of an aggressive Defense Department, but of congressional initiative. The growth of high school JROTC units from 254 to 1,200 between the mid-1960's and 1973 was begun by the ROTC Vitalization Act of 1964.

An important related purpose of the JROTC program seems to be the improvement of the military image, an image tarnished in the minds of the American people as a result of Vietnam. As one Pentagon official recently told a group of Mennonites visiting Washington, D.C., "Vietnam was sort of a black eye."

A summary of the Marine JROTC course of instruction is found in the *Draft Counselors Newsletter,* No. 2, 1973:

"Cadets in Marine Corp JROTC normally participate in an hour of military instruction each school day. About one-third of the total time is spent in marksmanship training. Each high school cadet must learn how to use, and must practice with the following weapons: the .22-caliber automatic rifle, the .45-caliber military pistol, the M-1, the M-14, and the M-16. . . .

"Most of the cadet's JROTC time, though, is spent in training in leadership, military history and organization, and drill. . . . Students learn how to perform duties of military police, including 'internal security' work and arresting 'civilians committing offenses in area under military control.' Cadets study the 'responsibilities of citizenship,' including 'recognizing un-American propaganda'; all these 'duties' are discussed under the general heading of 'preservation of the American Government.' "

Since each JROTC program must be approved by the school board, local opposition can be effectively mounted if school boards and committee meetings are carefully monitored.

A conception of citizenship which emphasizes unquestioning obedience instead of responsible participation and criticism has no place in democratic society. An "education" which fosters unquestioning obedience to authority rather than critical inquiry does not deserve the name. Spending scarce school funds on JROTC programs is simply mismanagement of public monies.

JROTC builds a society of adults who are trained to use weapons in tight situations. Graduates tend to advocate forceful solutions to community, national, and international conflicts. Such solutions polarize people rather than work to reconcile the differences at the roots of problems.

Christians seek to be reconciling agents in the world. If we take seriously Jesus' attitude, "Love your enemies," we can hardly sit quietly by while a program that teaches attitudes and methods for destruction of "enemies" spreads into more of the nation's high schools.

Though the use of the draft is ending, the militarization of our society continues. The expansion of JROTC is merely one example, but it is one against which meaningful action can be taken in many communities. *Gayle and Ted Koontz, MCC Peace Section*

Meadows Mennonite Home observes 50th anniversary

The fiftieth anniversary of the dedication of the Meadows Mennonite Home was observed with appropriate services on May 20 on the home grounds. The churches of the area joined in a service of praise and worship at 11:00 A.M. An afternoon service following an old-fashioned "conference dinner" concluded the day's observance.

The building of the home was begun in the spring of 1922 and after completion was dedicated with day-long services attended by 2,000 people on May 20, 1923. A west wing was added to the home in 1952, and a twenty-five-bed addition, including a nursing wing, was dedicated in 1966. The board of trustees is presently studying the possibility of doubling the present capacity of the home and to provide a cottage program.

In the fifty-year history of the home it has ministered to over three hundred residents of various Christian faiths. About half of these have been from the Mennonite church, with the remaining representing some fourteen other denominations.

Mr. and Mrs. John H. Klassen were the first superintendent and matron, followed by Rev. and Mrs. George Gundy and Rev. and Mrs. Frank Mitchell. Mr. and Mrs. David Schrag have served in this capacity since 1961.

A New Adventure in Senior Living

MENNONITE MEMORIAL HOME — 410 WEST ELM STREET, BLUFFTON, OHIO 45817
A Delightful Combination of a Home For Aged and Nursing Care For Senior Citizens

ADMISSION

Persons are admitted regardless of race, color, or creed. One must be 65 years of age, be in reasonably good health, able to take care of oneself and show signs of being able to live with others in a harmonious and Christian fellowship. All applicants for admission will be considered on an equal basis and no denomination will be given preference. Please apply to the Administrator of the Home. We hope that upon admission you will be looking forward to an entirely new adventure in living.

NURSING CARE

Those persons needing services in the nursing section will be provided "intermediate" care.

The nursing floor is a modern fireproof unit designed to care for 34 patients in semi private or private rooms. The colorful, attractive surroundings have a dining, activity and lounge area. It also has an isolation room to provide protection for the patients.

Compassionate care is featured which is aimed at meeting the emotional, physical, social and spiritual needs of the patients. Visitation by family, friends and community organizations is encouraged.

The new facility features year 'round air conditioning

Tribute to Mrs. J. E. Amstutz

It was my father who wrote a letter asking the Amstutz family to come to Trenton, Ohio. Our two families became and have remained close friends.

"And whosoever liveth and believeth in me shall never die."

It has been said that "the zest for living, for being more than just a survivor, must come from a personal decision to grow."

Paul prayed for his Christian friends to grow in knowledge, faith, and love. Peter called for them to keep on growing.

The one whose life we honor today truly exemplifies this philosophy.

Mrs. Amstutz, a scholar and a teacher, believed that a person needs to continue to learn, to grow in awareness and understanding of himself, his fellowman, and the world. An avid reader of books and articles, she took pleasure in bringing them to the attention of others through such groups as the Sunday school, Mennonite Christian Service, and Adult Fellowship, and through personal conversations. Being the first president of the Trenton PTA was one indication of her interest, concern, and support of educational programs, thus encouraging others in this endeavor.

In her devotion to her home and her church, she always expressed a warm relationship with her Lord and was deeply conscious of her dependence upon him. Often she was heard to say that there were things that she did not fully understand, and it was then that she stressed the importance of prayer and strong faith in Christ, whom she believed to be a living reality.

Love and service were shown in many ways. Mrs. Amstutz sincerely felt that mission work is a vital part of one's life and she tried at all times to keep people around her aware of this. Last month, when she was in quite a bit of distress, she mentioned the worthwhile accomplishments of the Mennonite Central Committee and hoped that we would always support it.

Music was a beautiful talent that she possessed and gave of it so willingly. One of my first recollections of her is playing the old pump organ, teaching us the Bible through songs. Having a great love for hymns, she had committed many to memory and sang them with feeling so that we really felt the story. Children were always a great source of joy to her as she taught them in Sunday school, directed Children's Day and Christmas programs.

The missionary society, which later joined with the Mennonite Christian Service, was an integral part of her life. I suppose one could say that she was our most active member, serving as officer, committee member, hostess, attending and representing us at conferences and other meetings when members felt they were not able to attend. "Never tiring in well doing" is the Christian Service motto which she kept.

Edgar A. Guest has a poem entitled "Compensation." It seems appropriate to quote the last verse which reads:

I'd like to think that here and there,
When I am gone, there shall remain
A happier spot that might have not
Existed had I toiled for gain;
That some one's cheery voice and smile
Shall prove that I had been worthwhile;
That I had paid with something fine
My debt to God for life divine.

Mrs. Amstutz had a great love and concern for people and wanted to be a friend to all. Sometimes, perhaps, she was misunderstood. To me she was a great lady, a very special kind of friend.

And now, we feel that we've lost a dear friend. But then I remember that the impact of her life is here, all around us, and I'm reminded of the statement "No one really dies as long as some one remembers." That is a comforting memory. *Frieda Ehresman Zigler*

Youth needs explored

In a recent session to search out needs in Bluffton, the following were listed: young people's needs (summer jobs, meeting place, school guidance counselor, traveling choir, other problems), relationships to other groups (poor, "Friendly town," migrant needs), relationship to current issues (problem of small farmer, problems of small businessmen, lottery, abortion, environment), church programs (Key 73, school of religion), services to Bluffton residents (recreation, community answering service, and hotline). It was agreed that the area of youth needs would be explored first. *First Church, Bluffton, Ohio*

Volunteers get assignments

Bob Albrecht of Calvary Church, Washington, Illinois, started as a receptionist in the hospital at LaJunta, Colorado, on April 1. He says he had a very inspiring eight-day orientation period in Elkhart. His address is Mennonite VS unit, 1401 Grace Avenue, La Junta, Colorado 81050.

Dean and Sandra Amstutz, Pulaski, Iowa, are beginning a service assignment with MCC in Brazil.

Frieda Guengerich of Calvary Church, Washington, Illinois, left very early in August for the Republic of Zaire in Africa to begin another term of missionary work. She will have heavy responsibility in the new girl's school which is now under construction.

Paul A. Schmidt, Lorraine Ave. Church, Wichita, Kansas, joined the Elkhart, Indiana, voluntary service unit June 1. In Elkhart he will serve for two years in a rehabilitation center for the blind. Paul has attended Bethel College, North Newton, Kansas, and is the son of Walter and Esther Schmidt.

Claude Herbert Setzkorn, Mohnton, Pennsylvania, has been appointed to a fifteen-months term as a volunteer in Champaign-Urbana, Illinois. Mr. Setzkorn was to join the voluntary service unit on June 6 and work as an orderly. Mr. Setzkorn, a member of the Bethany Mennonite Church, East Earl, Pennsylvania, holds a BS degree in secondary education from Kutztown State College, Kutztown, Pennsylvania. He is the son of K. H. and Winifred Setzkorn of Mohnton.

Martha Vercler began a service assignment in Akron MCC offices. She is a member of First Mennonite Church, Bluffton, Ohio. Her parents are Mr. and Mrs. J. Norman Vercler, Bluffton, Ohio.

Goshen students study abroad

John M. Dick, son of Mr. and Mrs. Waldo P. Dick, Woodburn, is in El Salvador during spring trimester. He is a college sophomore and attends Maplewood Church, Fort Wayne.

Darrell E. Miller, son of Mr. and Mrs. Orlyn Miller, is in El Salvador during spring trimester. He is a college sophomore and attends North Danvers Church.

WOMEN AT WORK

WMA

Did you know?

That there were nine women present at our annual meeting of the CD WMA in Goshen, Indiana, who indicated they had been in a women's group for fifty years or more. The women on this "honor roll" are Elva Yoder, Bessie Oesch, and Mrs. Dewey W. Hostetler from the Topeka Church, Topeka, Indiana; Lulu Gall and Helen Yoder from the First Church, Nappanee, Indiana; Sylvia Pannabecker, Hively Ave. Church, Elkhart, Indiana; Mrs. N. N. Soldner, Eighth St. Church, Goshen, Indiana; Mrs. Milo Miller, Bethel Church, Pekin, Illinois; and Edna S. Dester, First Church, Berne, Indiana.

Note to treasurers

Our district treasurer is Norma Yoder, Route 2, Box 434, Goshen, Indiana 46526. Since taking office in late April, she has received very few letters. If your society is listed to send contributions for section 4, please take note of the new name and address of our treasurer.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

Camp Friedenswald site of annual evangelism workshop

The third annual Evangelism Workshop sponsored by the Evangelism Task Force of the Central District missions committee is planned for the weekend of October 26-28 at Camp Friedenswald.

The emphasis will be on personal sharing. Additional information will be sent for announcement in the churches.

Self-Help program works

The Barberton, Ohio, Summit Christian Fellowship Homemakers have been very active the last five years in promoting the MCC Self-Help program. The purpose of this MCC program is to provide a meaningful way for poor families in less developed areas to earn their living. The program is set up specifically to aid the handicapped, the refugee, and the person who, because of some political or economic situation, is not able to earn. It tries to foster within individuals a feeling of self-respect and personal worth by offering them the opportunity to become self-supporting rather than dependent on others.

The SCF Homemakers have taken this on as their main missionary project. They hold one-day sales at several of the shopping malls, at Church Women United Meetings, and at the WMSC (Ohio and Eastern Conference) meetings during the year. Several open house occasions are usually held, and individuals sell to their co-workers, employees, neighbors, relatives, friends, etc.

The ladies have found this opportunity not only a way to help the people from less developed areas, but a chance to witness for Christ. People will ask why we go to all the work and bother if we don't receive any pay for it. Our answer to this question is that through this project has come the opportunity of being able to share our love with our neighbors from afar, to help them to help themselves. It also is a great feeling to know that we can be used and needed in our own community. This project has drawn our group together in being able to work in this way. The results of our contacts with many different people has far exceeded what a few coins of pay could ever do.

We would encourage other women's groups in our conference to give serious thought to this project. It's amazing how much can be accomplished when special effort is put forth to support a certain project. For further information contact Miss Janet Yoder, MCC Self-Help Program, 21 South 12th Street, Akron, Pennsylvania 17501. *Mrs. Dan Haarer, Secretary-treasurer, Summit Christian Fellowship Homemakers*

The MCC Self-Help program offers the physically and economically handicapped an opportunity to become self-supporting through sales of their hand-crafted items.

Bluffton College Women's Advisory Council

Mary Boyer, Box 556, Sugarcreek, Ohio 44681	1974
Ruth Hartzler, 202 W. Washington, Pandora, Ohio 45877	1974
Harvella Stutzman, 14 LaTeer Drive, Normal, Illinois 61761	1975
LaVera Neufeld, Bluffton, Ohio 45817	1975
Mrs. Alden Bohn, Elkhart, Indiana 46514	1976
Mrs. Stan Clemens, 1103 Broadway, Normal, Illinois 61761	1976

From a reader

To WHOM IT MAY CONCERN: Could you please word differently the names of couples under "Births" in your Vital Statistics? Certainly you could move ahead with the times and recognize "John and Mary Yoder . . ." or better yet "John and Mary (Miller) Yoder . . ." rather than the John Yoders. . . .

Perhaps women have been used to assuming completely their husband's identity; however, the scene is changing and I hope you do, too. *Christene Schumacher*

Editor's Note:

Well said! Church correspondents take note! Use first names of each person listed including married women and maiden family name when known to you. Thanks to everyone!

Your Answer

"Then whose shall those things be?"

II.

If you don't make a will, that question will be answered, but the answer will be the state's, not yours, and might be quite other than you would have wished. According to prescribed statute, the state will make allocation between your widow and the children as spelled out in the law. This must be done impartially despite any sort of handicap on the part of any member which might warrant some special consideration.

The court will appoint an administrator for your estate, who will be required to give bond according to the size of the estate, deduct all costs incurred as he may choose and other costs which may be assessed. This person may be your wife if she prefers, but likely she will not. She may also be appointed guardian of any underage children, but will be subject to the same regulations as anyone else and not relieved of that responsibility until the youngest child reaches his or her majority.

Finally, and most importantly, nothing can be allotted for the Lord's work. You were the only one who could have made that possible, but you didn't get it done!

VITAL STATISTICS

BIRTHS

Community, Markham, Ill.: to the Andre DaCostas, daughter, June 5; to the Ken Schroeders, daughter, May 21.

Eighth St., Goshen, Ind.: to the Mahlon Bontragers, Lynn Marie, July 9.

First, Berne, Ind.: to the Robert Beitlers, Nathan Hugo, July 19; to the Fred Wullimans, Chastity Lynette, July 13; to the William Lehmans, Kimberly Sue, July 13; to the Marvin Branstetters, Jason Everett, June 20.

First, Bluffton, Ohio: to the Roger Yoakams, Jennifer Kay, June 18.

Maplewood, Fort Wayne, Ind.: to the Gary Stauffers, Cindy Kay, June 10; to the George Gardners, Katrina Marie, June 21.

United, Peoria, Ill.: to the Allen Duits, Allyn Ranee, July 16.

MARRIAGES

Bethel, Fortuna, Mo.: Jill Kelsay and Fredrick Rich, July 14.

Calvary, Washington, Ill.: Barbara Vercler and Russell Roth, June 29; Stanley Ingold and Margaret Branyan, June 30.

Community, Markham, Ill.: Cathy Marie Cooke and Larry Jordan, May 27.

Congerville, Ill.: Larry Harris and Collene Lohnes, June 17.

Ebenezer, Bluffton, Ohio: Jeffrey Garmatter and Victoria Lynn Oman, June 17.

First, Bluffton, Ohio: D. David Reichenbach and Cheryl Sue Hancock, Aug. 11; Tim Boehr and Beth Robinson, July 14; Ada Lapp and Lester Litwiller, June 13; Sarah Steiner and Tom Basinger, June 23; Beth Hamman and Les Thompson, May 19; Janet Bauman and Leonard Schmidt, May 26; James Pannabecker and Sandra Troyer, May 19; Beth Dailey and Wayne Diamond, June 9.

First, Nappanee, Ind.: Leanne Cripe and Danny Ray, June 30; Marty and Mae Miller, July 5; Ren and Ethel Metzler, July 25; Charles and Edna Reed, July 27.

Grace, Pandora, Ohio: Mary Shank and Dean Luginbill, Aug. 5.

Neil Ave., Columbus, Ohio: Hollis Showalter and Marty Augsburger, Aug. 18.

Pulaski, Iowa: Gregory Jones and Betty Ann Matthews, July 21.

Wayland, Iowa: Allen Rinner and Diane Harvey, May 12; Loren Hirshey and Joy Neil, June 16; Floyd Drummond and Marlene Clark, July 14.

DEATHS

Calvary, Washington, Ill.: Susan Garber, July 13.

Eicher, Wayland, Iowa: Otto Frey, May 7.

First, Berne, Ind.: Edwin Neuhauser, July 24; Hiram Wittwer, July 14; Levi Schwartz, July 7; Eva Sprunger, June 27.

First, Bluffton, Ohio: John Barnhart, July 4.

First, Normal, Ill.: Ethel Streid, June 23; Esther Burton, July 4.

Grace, Pandora, Ohio: Mabel Schumacher, July 27.

Wayland, Iowa: Mrs. Vaughn Schlatter, June 28.

ANNIVERSARIES

Calvary, Washington, Ill.: Mr. and Mrs. Jesse Heiser, Aug. 1, 50th.

Carlock, Ill.: Mr .and Mrs. Harold Grove, July 1, 25th.

First, Berne, Ind.: Mr. and Mrs. Arley Sprunger, July 15, 50th; Mr. and Mrs. Clifford Gilliom, July 11, 53rd; Mr. and Mrs. Clifton Nussbaum, June 18, 51st; Mr. and Mrs. Gilbert Stucky, June 21, 59th.

First, Bluffton, Ohio: Mr. and Mrs. Carl Stuckey, June 17, 25th.

Topeka, Ind.: Mr. and Mrs. Jonas Yoder, July 1, 50th.

NEW MEMBERS

Ebenezer, Bluffton, Ohio: Kaye Classon, Nancy Gratz, Wayne Bixel, Steve Burkholder, Tim Diller, Dennis Edinger, David Hoffer, Doug Messinger, Robert Spallinger, Ron Steiner, Jim King.

First, Berne, Ind.: Randall Liechty, Keith Moser.

First, Bluffton, Ohio: Mark Flick, Don Braven, Curtis Habegger, Daryl Steiner, Terry McKibben, Ronald Knox, Leslie Schirch, Bonie Kehler, Jennifer Hiebert, Nicole Lerch, Judy Winkler, Christian Braven, Carol Verder, Emily Bohn, Cynthia Lehman, Tom Basinger, Tim Rhoder.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.

Agri-Urban project expanded

The General Conference Mennonite Church and Bethel College have recently joined Mennonite Agri-Urban, Inc., a project initiated by the Western District Conference to raise money through livestock.

Through the organization, urban Mennonites provide capital to buy livestock to place on farms. Farmers raise the livestock, donating feed and labor. When the cattle or hogs or sheep are sold, the farmer designates the profits to the Western District, the General Conference, Bethel College, or any other Mennonite nonprofit, charitable organization.

Capital from nonfarm church members may be an interest-free or low-interest loan or may be a contribution.

The Western District Conference approved the Agri-Urban concept at its annual conference in October 1971. During the first year of operation $15,000 was made available to the Western District through Agri-Urban, and $10,000 more was kept to buy more cattle. Elbert Koontz, Western District conference minister, said more than 200 head of livestock are being fed this year.

With the expansion of the program to the General Conference and Bethel College, the Agri-Urban program is also available to Mennonites outside the Western District. More information may be obtained from Mennonite Agri-Urban, Inc., Box 306, North Newton, Kansas 67117.

Meeting with Bible agency set

A workshop with staff from the American Bible Society is being planned jointly next fall by the Home Ministries Council and the Council of Mission Board Secretaries, the two coordinating groups for domestic and overseas programs of Mennonite and Brethren in Christ denominations.

Palmer Becker, HMC secretary, and Paul Kraybill, COMBS secretary, announced that the workshop on October 24 in Chicago was intended to introduce the resources and services of the American Bible Society which are available to congregations and to denominational mission and service programs.

The joint workshop will also study ways to increase support for Bible distribution and translation.

Although Mennonite groups have been among the top 5 percent of North American denominations in per capita giving to the American Bible Society, this is the first time most denominational executives will have been exposed to resource people from the society.

Nearly one hundred people will be invited to the workshop, including administrative staff, women's organization leaders, youth leaders, and Christian education people.

Resource persons from the American Bible Society will be Alice Ball, Art Borden, and John D. Erickson.

Small rural church adds 17

Seventeen new members—eight by baptism and nine through transfer of membership—were added to the Homewood Mennonite Church, Homewood, Manitoba, this summer. In the previous year, there were twenty new members.

The numbers don't seem astounding until one realizes that the congregation has been maintaining a fairly consistent level of sixty members over the years. Only two years ago the church was viewing with a great deal of concern its viability for the future.

The beginning of the spiritual renewal at the Homewood congregation was unexpected, according to Ed Klassen.

Peter Buhler, a student minister from Canadian Mennonite Bible College serving on an interim basis, one morning deviated from his usual procedure and extended an invitation to come forward for salvation and rededication. A large number from all age levels responded. This was repeated again the next Sunday with a similar response.

Some months later when Henry Isaak became pastor, young people eager to share their newfound faith approached him about starting a coffeehouse witness in nearby Carman. Some nights the coffeehouse had as many as 350 young people from a variety of church backgrounds. Many local churches asked the young people to share their witness.

Mr. Klassen said young converts have demonstrated the genuineness of their faith by such actions as confession and restitution to an insurance company which had been defrauded, to employers who had been robbed, and to farmers who had had gas and grain stolen from them.

Every Wednesday evening thirty to forty young people meet at the pastor's home for Bible study and prayer meetings.

Mr. Klassen said that in the past two years many of the young people have moved to other fields of service, but new converts are continuously being added to the group.

"The experience at Homewood demonstrates rather vividly that God is not dead but is actively building his church," he said.

Kansas City children spend week with rural families

A fresh-air program for inner-city children became a churchwide project this summer at the Grace Hill Mennonite Church, rural Whitewater, Kansas. The experience was so successful, the congregation wants to do it again next year.

Mary Ann Harms, a member of the committee which set up the program, said two families in the church had previously had children from Mississippi in their homes, but the church had never made a concerted effort to conduct a fresh-air program.

Part of the inspiration for the program came from Chuck Klaassen, who had spent the summer of 1972 working with Crosslines, an interdenominational program in Kansas City, Kansas. More encouragement came from a December survey in which forty church members said they would like to have a city child stay in their home.

"Eliminating duplicate answers from husbands and wives, we figured we would get twelve families," Ms. Harms said.

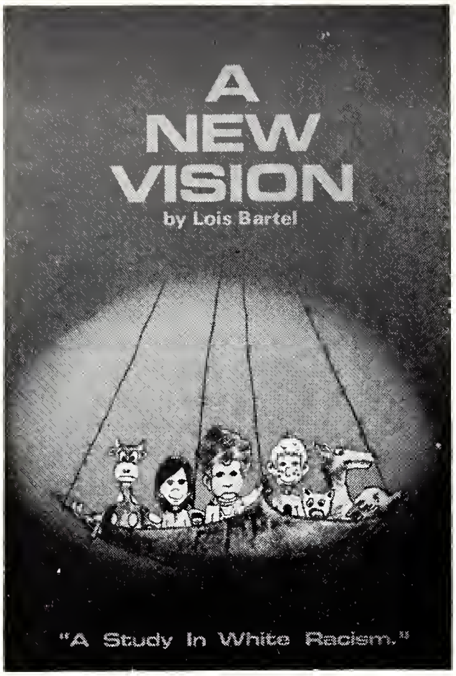
The estimate was fairly accurate.

July 20-27 ten children, eight- to twelve-year-olds, came to stay with nine Whitewater area families.

The committee planned group activities almost every day—a church picnic, a visit to a dairy farm, an overnight camping trip, a bicycle hike, and arts and crafts.

Seven of the families also got a chance to meet the families of their young guests when they traveled to Kansas City to pick up or take back the children.

A full evaluation of the program will come in September, but "we're planning to do it again," Ms. Harms said.



A NEW VISION $1.75
Lois Bartel
Published by Faith and Life Press

Racism. White racism. It still exists. In Mennonite churches.

Sometimes it's subtle, sometimes blatant. It's always destructive.

A New Vision is a study guide that examines white racism in a fresh and vigorous manner. Thirteen chapters make it usable as an elective course in Sunday school and in many other settings. Chapters contain biblical references and suggested learning experiences.

Order from Faith and Life Bookstores at 159 W. Main St., Berne, Indiana 46711, and 722 Main St., Newton, Kansas 67114, and Fellowship Bookcenter, 159 Henderson Highway, Winnipeg, Manitoba, Canada R2L 1L4.

RECORD

Calendar

Oct. 25-27—Consultation on the role of women in the church, Elkhart, Ind.

Nov. 4-11 — African Afro-Americas Inter-Mennonite Unity Conference, Limuru, Kenya.

Pacific

Oct. 4-7—Training sessions for Christian youth leader skills, Portland, Ore.

Oct. 12-13—Inter-Mennonite offender seminar, Fresno, Calif.

Western

Oct. 14—Kansas Mennonite Disaster Service annual meeting, 2 P.M., Eden Church, Moundridge; speaker, Jim Burkholder.

Ministers

Kenneth Dalke, has resigned as pastor of the Zion Church, Arena, N.D.

Chryston Harms, former pastor of the Woodland Church, Warroad, Minn., has become pastor of the Perryton (Tex.) Mennonite Church.

Ken Peterson, Portland, Ore., is serving as interim pastor of the Menno Church, Ritzville, Wash., for one year.

Edward Springer, has accepted the call as pastor of the Community Mennonite Church and the Trinity United Church of Christ, both in Markham, Ill. He was formerly a full-time junior high school teacher.

Workers

Mary Epp, a member of the Nordheimer Church, Hanley, Sask., will return to Zaire as a teacher at Nyanga High School under Africa Inter-Mennonite Mission. She has served in Zaire since 1958. Ms. Epp has received a BA from Bethel College, North Newton, Kans., and a master's degree from Kansas State Teachers College, Emporia. She has also attended Mennonite Biblical Seminary, Elkhart, Ind.; Rosthern Bible School, Rosthern, Sask.; and Canadian Mennonite Bible College, Winnipeg, Man.

Rick Friesen, Mayfair Church, Saskatoon, Sask., has begun a one-year term of service with MCC in Toronto, Ont. He is serving as a social worker at Warden Woods. Rick attended the University of Saskatchewan and Swift Current Bible School. He is the son of Dick and Helen Friesen, Saskatoon.

Epp

Friesen

Kenneth Funk, Laird, Sask., is serving a one-year assignment with the General Conference voluntary service unit in Gulfport, Miss. He is a member of the Tiefengrund Church, Laird, and received his secondary education at Rosthern Junior College, Rosthern, Sask. He is the son of Walter and Irene Funk of Laird.

Frieda Guengerich, a member of the Calvary Church, Washington, Ill., will work primarily with the women of Zaire in her assignment with Africa Inter-Mennonite Mission. She will be a teacher at the Bible school in Kalonda, Zaire. She has worked in Zaire since 1946. Ms. Guengerich has attended Fort Wayne (Ind.) Bible School; Bluffton College, Bluffton, Ohio (BS); Illinois State College in Normal; and Mennonite Biblical Seminary, Elkhart, Ind.

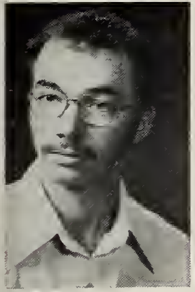
Funk

Guengerich

Abram Janzen, Neuanlage Grace Church, Hague, Sask., has begun a twenty-eight-months term of service with MCC in Bolivia, teaching in an elementary school. He received a BA in history and psychology from the University of Saskatchewan. Abram is the son of A.G. and Gertrude Janzen, Hague.

Robert Kreider, formerly president of Bluffton (Ohio) College, will serve as consultant-coordinator of Nontraditional Studies in establishing two new programs at Bethel College, North Newton, Kans.: the service-learning option (which allows credit for voluntary service) and the internship program (which provides an opportunity to work and learn in a career). Mr. Kreider will be serving with both the Mennonite Central Committee and the Department of Higher Education of the General Conference Mennonite Church this coming year. Bethel College contracted these services through the Department of Higher Education.

Anna V. Liechty, a member of the First Church, Berne, Ind., will be a teacher at the Nyanga High School after her return under Africa Inter-Mennonite Mission. She has served in Zaire since 1946. Ms. Liechty has attended Moody Bible School and holds BS and AB degrees from Goshen College, Goshen, Ind.


Janzen

Liechty

Wilbert R. Shenk, secretary of overseas missions for Mennonite Board of Missions, Elkhart, Ind., began a study leave Aug. 21. He and his family will live in Aberdeen, Scotland, where he will be a research fellow in the department of Religious Studies at the University of Aberdeen. Mr. Shenk's area of interest is missionary history from a believers' church point of view. The studies form part of Mennonite mission concern "to work out an approach to mission strategy attuned to our own theological heritage," he said.

Jeff Yordy, Meadows Church, Chenoa, Ill., has accepted a position as admissions counselor at Bluffton College. He and his wife, Regina, a member of the Flanagan (Ill.) Church, plan to move to Bluffton. They and their eleven-months-old daughter, Kimberly, have recently returned from two years' voluntary service in San Juan, Puerto Rico. Both are 1971 graduates of Bluffton.

WANTED
A person who wants to learn the printing trade and is willing to develop craftsmanship over the years. Position available immediately.

Contact:
Dan Epp, Mennonite Press
Box 307, North Newton,
Kansas 67117
(316) 283-4680

Audiovisuals

The Bible around the world is a fifty-four-frame filmstrip in color, prepared primarily for junior children. It deals with the way the Bible is carried into all the world. Specific countries or continents mentioned are the Philippines, Ghana, Mexico, United States, India, Africa, South America, Egypt, and Korea. *Four ways from Bethlehem,* intended for primary or junior children, portrays a workshop in Bethlehem where creche sets are carved from olive wood; Christian involvement in a new type of city, Columbia, Md.; the story of creation through the artwork of children around the world; and church buildings all over the world. Both filmstrips, made by Friendship Press, may be rented for $1.50 from the Audiovisual Library, Box 347, Newton, Kans. 67114.

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REVIEW

Parent effectiveness training

Parent effectiveness training, *by Thomas Gordon (Peter H. Wyden, Inc., New York, 1970, 306 pp., $7.95) is reviewed by Ron and Joyce Hunsicker of Winnipeg. Ron is pastor of the Charleswood Church.*

"Do YOU GET FRUSTRATED or angry when your children dawdle or mess up their rooms or won't follow your rules? Do you waste time nagging and scolding them—only to have them tune you out? Do you punish them—with little lasting effect?

"More than 15,000 parents with youngsters of all ages have learned how to handle such typical family problems effectively. These parents are loved, not rebelled against. Their kids are responsible, not spoiled." With these enticing words on the jacket of a recent book, *Parent effectiveness training* (PET), we were pulled to read on to see if it really was the answer to raising children.

PET has become the current popular book and program for raising children. Growing out of his own personal experience and commitment to work with parents, Dr. Gordon leads the reader through a variety of steps and exercises which he feels will "train the parent" to relate to his or her child.

Mr. Gordon calls his method the "no-lose" way. He rejects both the authoritarian and the permissive ways of raising children. In the former case the parent always comes away the winner and the child the loser, while in the latter the child wins and the parent loses. In each case the winner appears to be the one in control or the one in power. The loser is left frustrated and, in the case of the child, often rebels. Wouldn't it be better to resolve conflicts by a "no-lose" method in which no one wins and no one loses? The solution must be acceptable to both parties and one or both may offer possible solutions. Such a method is the purpose of PET.

The author's principal reasons for using the "no-lose" method are: 1) "The child is motivated to carry out the solution," 2) "there is more chance of finding a high-quality solution," 3) it "develops children's thinking skills," 4) there is "less hostility—more love," 5) it "requires less enforcement," and 6) it "eliminates the need for power."

How wonderful if this method actually worked. Is the era of the "generation gap" over if parents and children solve their problems by Dr. Gordon's method? Will the rebellious teenagers become nonexistent? Will parents stop making their children conform to their standards? Maybe not, but Dr. Gordon does offer some practical "how-to" suggestions for parents and children to solve problems and "maintain an effective relationship" with each other. Taking these suggestions seriously was, for us, one of the most rewarding aspects of reading this book.

The key to the author's method is called active listening: hearing a person's feelings when he is telling you he has a problem. An example cited in the book is a child asking when dinner is ready. The mother must be able to decode the message and recognize that the child is hungry. If the mother responds with a reply about the child's always being impatient, the message was not decoded correctly and the mother was not listening actively. Often the rub comes when we do not listen clearly to feelings.

It is also necessary to recognize who "owns" the problem, the parent or the child. There are times when the problem clearly is the child's. Dr. Gordon maintains that parents ought not to solve the problem for the child. They should allow the child to solve it himself. What this means is that parents need to give up some of their power in order to see their children as separate individuals. Active listening can be used best when the child reveals he has a problem.

Here's one of Dr. Gordon's examples of active listening (p. 69):

Kathy: *I don't want any dinner tonight.*

Dad: *You don't feel like eating tonight.* (active listening)

Kathy: *I sure don't. My stomach is in knots today.*

Dad: *You're feeling sorta tense today, is that right?* (active listening)

The conversation continues in a similar manner until Dad has discovered that Kathy is really upset because she wants to be popular with the boys and finds it difficult to talk with them.

Our first reaction to active listening is that the parent repeats back to the child what he has just said. What is to keep a child from answering, "Stop repeating what I said!" Or what if the child makes no response. The author says active listening is not parroting what the child has just said, but actually feeding back to him what his feelings are. This calls for being able to feel with the child.

Dr. Gordon does not claim that success will come overnight or even from thoroughly studying his book. He recommends the PET course and a lot of practice.

The author devotes a chapter to active listening to children too young to talk. Since we have a child in this age group, we were hoping for some good suggestions. But this chapter was one of the least significant in the book for us.

If the parent owns the problem, he must confront the child and communicate his feelings so that the child will listen. For example, Dad comes home from work tired and the child is ready to play. "I-messages" given by the father are much more effective than "you-messages." Rather than saying, "You are a pest" (implying that the child is bad), the father can simply say, "I am tired," and the child receives exactly that message. It seems to us that this is a more positive and honest way to communicate feelings.

If we are to take Dr. Gordon seriously, it means that some restructuring of parental roles will need to take place. All of us will have to examine our own need to dominate and to be in control. Such an examination will bring us face to face with the charge Dr. Gordon makes that children are the last group to be liberated. Dr. Gordon has written *Parent effectiveness training* as a way to help train parents for a better and healthier relationship with their children.

We recommend *Parent effectiveness training.* It may not be the once-and-for-all problem-solver, but it certainly gives some helpful suggestions on effective communication between parent and child. If his methods help you gain a better relationship with your children, then certainly no one loses.

A part-time job: More time for relationships

Anita Lehman

One of the most common complaints I hear people make about their daily lives is, "I just don't have enough time." "I wish I had time to do that. . . ." I remember when I made the same statements and experienced a certain pleasure in commiserating with friends about the fast pace of life and how we were so busy. There were always too many committees or too many courses or too many relationships.

One criterion by which I evaluated my worth was the number of responsibilities I could take on and do well. That was a useful time in my life because I learned that I could function well under a variety of pressures.

Then my life situation changed. I graduated from college and moved to a community where my abilities were unknown and finding a job was difficult. I discovered how strongly my identity was tied up in the kind of job I had, how prestigious it was, and how much money I was paid for doing it. Although I weathered that crisis and eventually found a satisfying job, that was probably the beginning of my search to find some more lasting identity than that provided by a position, a title, or sheer activity.

Nearly two years after that move, my husband, George, and I decided to change from the full-time jobs we had to part-time jobs. Our jobs included traveling (for him) and varying work schedules (for me), and our relationship was becoming very fragmented. We needed time, more time than we got in our two-week vacations or days off. Most of our time off was spent recuperating from work pressures. There never seemed o be enough time even for basic maintenance work on our relationship, let alone relationships with friends. George changed his job definition to one where he worked 5/6 time with longer time blocks off, and I found a job which took about twenty hours a week, plus giving me summers completely free.

It's been nearly two years since we started these job changes. I've tried to ist pros and cons of a part-time job situation and have found that most changes have potential for providing either a positive or negative experience or some of both.

One obvious change that can become either a positive or negative experience concerns extra time. Cutting job time means more hours or days or weeks are available for other things. Knowing the answer to "What shall I do with my extra time?" is important.

A job change may be made for very specific or more vague reasons. Either way, having reasons clearly defined will probably insure a more satisfying use of time. For example, a competent community-involved person who changes jobs to have more time with his or her family may be swallowed up in additional church and community activities as soon as people discover she/he is available unless the person can clearly say no to extra involvements.

For women, or at least married women, probably the most common reasons for job changes are to spend more time as a housewife, to have children, or to become involved in community projects or activities. I changed my job situation for none of those reasons, and knowing this and also having my reasons clearly defined for myself made it easier to adjust to and plan for extra time.

Organization of time can be either frustrating or rewarding, again depending largely on how clearly goals for use of time are defined. I have found that extra hours and days that aren't heavily structured melt pleasantly into each other, and the pace of living slows down. I have learned to appreciate this pace and gain more satisfaction from it than from a list of accomplishments or activities completed. It takes more effort to structure activities and time when there is a lot of time and many possibilities. It's an exciting prospect and process but also has the potential for frustration.

One of the most obvious problems with working part time rather than full time is that of earning money. For most people working part time probably means earning not only less money but less per hour worked than if that person was working full time. This may be frustrating for a person who sees herself or himself as given a measure of worth by the salary paid.

For some people and families it may not be possible to live on one person's part-time wages, but it may be very possible for a family to live on two persons' part-time wages. For this reason, groups of two or more have a greater chance of succeeding financially on part-time work arrangements than do single persons. The ability to live on part-time wages has a lot to do with level of spending also. We probably wouldn't be comfortable with our present arrangement if we were trying to make major purchases—house, appliances, etc. When time becomes more of a priority than things, it's easier to work out the financial details.

Having more time means more time is available to work on relationships. A marriage relationship takes a lot of maintenance work and so do other relationships. Cutting down on job time can give time needed for that. This can be very satisfying. Also it may mean there are no excuses for not facing problems that do exist and working on them.

Possibly the most difficult aspect of changing from a full-time to part-time job (for career-oriented persons) is that of dealing with feelings about job identity. I think it's a correct statement to say that most part-time jobs have less prestige and respect accorded them, and the person who is working at a part-time job or career needs to look to other places and experiences to help firm up his or her identity. This search can be freeing and exciting. It may take you to people, to places that you've never had the time or the desire to discover before. Most exciting of all, the search may take you right to yourself, to your gut-level feelings, your priorities, your strengths and weaknesses. For me, it is very satisfying to know that I can live with what I have discovered about myself in this search.

Material for this page provided by Women's Missionary Association.

The Sharing game

Katie Funk Wiebe

THE PEWSITTERS were numbered off, and the resultant groups told to form small circles and "to share."

Share?

Share what?

I stumble at the word which has arrived only lately in our evangelical vocabulary and which the young use euphemistically for anything related to Christian activity.

What should we share? What should we give each other? A few words? A part of our lives? A few uncomfortable moments of time? How does one share with others when one has never been taught how to perform this activity except in a formal testimony meeting?

Furthermore, before one can share, one must have something to distribute. Years ago, when Mother told us to share the candy Father had brought home, I knew perfectly well she meant handing some of the jelly beans to each brother and sister. But in Christian terminology, "share" has become a strangely orphaned word, frequently deprived of its object. People just "share," and it's not always clear what they are handing out.

Can one share one's faith with people one knows and yet doesn't know? Can one share freely in a small circle, as one looks into the faces of people one has come to recognize only by the backs of their coat collars and hair styles?

And so we sat there for a while . . . the silence dropping heavily between our chairs . . . waiting for the sharing to take place . . . waiting for the one with the largest amount of faith to give some to the rest of us.

A cautious groping for amiability came first.

"Is this all who are going to be in our group?"

"We're sure a varied bunch."

"Anyone have something he would like to say first?"

"Where did you say you grew up? She was your mother? Oh, yes . . . I think I knew her when she was a girl . . . ."

And then a scurrying into the dim recesses of the mind to find an experience, any experience that might be suitable, before silence, the prickly kind, reached around each person to cover him like a heavy wool blanket on a warm night.

"Surely someone has had some kind of experience with the Lord this week? Something you read perhaps or someone you talked to. . . ."

What was that passage we read in the Bible last Thursday? Somehow I know it fitted into what I was doing. Why didn't I bring my Bible along this evening?

What a longing for words, suitable words, spiritual words, to fill the verbal void. Why can't anyone think of something to say so our group won't seem so lopsided? Some of the other groups are really doing a lot of talking. If this were a testimony meeting, one could always quote a Scripture verse, but here it seems out of place . . . too much like a filler.

The day's experiences close in—the busyness, the memory of an encounter with a friend and the ensuing misunderstanding, the plans which need to be made for the summer . . . milk must be bought on the way home . . . I think I forgot to empty the dryer. . . .

Why am I so quiet? Why is Elsie particularly withdrawn tonight? She hasn't said a word all evening. How can I learn to know her, this person placed beside me with whom I am to share the inner state of my Christian life? Can I open my life to her and hope for new meanings and relationships out of this situation? Maybe I should just tell them what I said at the mission circle meeting the other night about how God answers prayer. Maybe that would get someone started to share. . . .

And then the quiet one said in a silent, half-troubled voice, cutting through the tangle of wayward words and mired thoughts, "I don't know how to share," and welcomed us into her life.

Perhaps that is where we all should have started.

MEDITATION

Creativity

Today, I really longed to write a poem—
To fit to rhyme and rhythm dancing words.
(Now is the emerald season in my valley;
The time of petaled fields and singing birds!)
Instead, I pulled and stored the pungent onions,
Lingering in the old barn, dark and cool;
Touching the harness, unused now and dusty;
Sitting a moment on the worn milk stool.

The hours passed swiftly, filled with occupation
Of simple chores so basic to our needs,
Until the evening came, and with it tiredness—
And not one flowing line my muse decreed.
But warm fulfillment rested in my heart.
The day had plied its own essential art.

Mrs. Webb Dycus

LETTERS

Ignoring the kingdom

DEAR EDITOR: The feature article, "Missionary goals in the New Testament church," by Erland Waltner (June 26 issue) caught my interest. I appreciated his emphasis on the kingdom as one of the church's goals. I fear Christian writers and preachers have been shying away from that emphasis at a great expense to the welfare of mankind.

"Jesus went about . . . preaching the gospel of the kingdom" (Mt. 9:35). He taught his disciples to pray for its coming. Christendom has been able to recite the Lord's Prayer for centuries, but has hardly learned to pray it, i.e., to really plead for the coming kingdom, to live in anticipation and readiness for it. That shortcoming is caused partly by a lack of understanding and partly by a reluctance to observe "all things that I have commanded you."

Most literature condemns avarice, and still much of mankind, across the whole spectrum from communist to Christian, is in its grip. Yet the teachings of Jesus on this matter are so essential to withstand "against the resistance and the confusion which the opponents may generate." It is especially in the emphasis of the kingdom as a Christian goal, in which a conflict with the worldly powers must be reckoned with.

Permit me to put the three goals, the individual, the church, and the kingdom, in a somewhat different perspective. The consummated kingdom is the real goal. The church is the living organism working to fulfill God's purpose in respect to that goal.

As individuals we are sought and conditioned for that goal, God's kingdom. Paul writes: "God has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved son" (Col. 1:13). The climax of this divine intervention will be revealed when "the kingdoms of this world are become the kingdom of our Lord and his Christ" (Rev. 11:15).

Conflict has raged throughout the history of mankind between two great moments: the fall of man and God's ultimate salvation (salvation in the sense of Rom. 13:11b). Unfortunately, Christendom is somewhat oblivious of that conflict, which adds to the confusion, especially when they get on the wrong side.

For that reason the satanic forces seem to be winning and about to set up an absolute dictatorship with comparatively few but crafty and powerful men ruling the masses. Their success in reverting back to an ancient feudal system depends on the support of a host of people who are unconcerned, unenlightened, and uncommitted beyond their immediate interests, yielding easily to deception and/or coercion. It is ironic for Christendom to see this happening before its very eyes, as the truth and the power of God, which will be the deciding factors (2 Thess. 2:8-10; Rev. 19), are on our side. No other than the divine victory can ever be permanent. It is time to check on our allegiance, whether it is to Christ or to the prince of this world. What happens in the economic and political arena has an important bearing on the final outcome. The onus is on Christendom. The saints are ultimately to rule the earth (Mt. 19:28; 1 Cor. 6:2; Rev. 20:6; 22:5) as a reward for discipleship when "the kingdoms of this world become the kingdom of our Lord and his Christ." *Isaac I. Klaassen, Laird, Sask.*

Aug. 12

Silver Lake Mennonite Camp needs a person to act as Camp Administrator. The position is full-time, with a negotiable salary.

The position needs to be filled as soon as possible.

The successful applicant should have a keen interest in camping, especially in the work of the church. An educational experience involving church-related institutions is desirable although not compulsory. Interested individuals should send their inquiries along with their personal inventories to:

Peter Dyck
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Contents

Going through life with your armor on? 522
What difference does it make? 524
News 525
Record 530
Parent effectiveness training 532
A part-time job: More time for relationships 533
The sharing game 534
Creativity 534
Letters 535
Letting go and leaving behind 536

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Letting go and leaving behind

A TENT EVANGELIST in the movie *Marjoe* quotes Matthew 19:29 about forsaking family and property for the sake of the gospel and the promise of receiving such things back a hundredfold. Then he announces that today the Lord has given him a brand new Cadillac in return for his old Chevrolet.

Like the evangelist, we usually proclaim the good news with the emphasis on what people can receive, phrasing it in terms of forgiveness, acceptance, community, right relationships. And people do need to hear about these things. But too seldom do we talk about what the Christian is to leave behind.

The Bible and history are full of experiences of men and women who let go of and left behind, for the sake of the gospel, the things they valued.

Says Wesley Mast in *The other side* (May-June issue), "We know much more about what God's men *left behind* in response to God's call. Abraham left his homeland, Moses his flock, the disciples their nets, Hosea his wife, the early Christians their houses and lands."

Francis of Assisi left family wealth for a life of simplicity. Mennonites, ever since the sixteenth century, have been leaving houses and lands for religious freedom. Freedom riders in the South risked jail, even death, in the struggle for justice.

These people had a loyalty which superseded lesser loyalties. They knew how to set priorities and they knew what had top priority in their lives.

Most of us find it hard to have just one priority and, instead, we give lesser things an absolute value.

The most common response to priorities is to call too many things absolutely good. Our loyalties are spread around family, job, politics, consumption, public opinion, tradition, and all sorts of other things that compete with our loyalty to God.

We give homage to the "good life," and property and protection of it become so important they blind us to the needs of others.

We become so involved in political party structures that we fail to search for better structures under which people could live together in peace.

We try so hard to advance our careers that a job takes precedence over all other time commitments.

Even family loyalties can be idolatrous and become the final excuse why we cannot take risks for God's kingdom, as if we could not entrust the care of our dependents to others in the Christian community.

The second absolutist response is to call all these other loyalties bad. Instead of consumerism, we embrace joyless ascetism. Nonparticipation in politics becomes an escape from responsibility. Disregard for family ties creates a sense of alienation. Rejection of everything that would become idolatrous finally means we are not only not of the world, but out of it.

Giving one's total loyalty to God does not mean ignoring or rejecting all these things. It does mean that all these activities must be evaluated in light of one's primary loyalty. We decide to hold on or let go only because an activity is helpful or destructive in kingdom building.

The principle could also be applied to interpersonal tensions in which arguments turn into stalemates when two people cannot let go of minor points to work on what they both feel is most important.

As citizens of God's kingdom, we must be willing to drop all lesser loyalties and be ready to discern when to let go and when to hold on.

Letting go is risky. But it may also bring some of the hundredfold return. Rejecting the exclusive demands of the nuclear family may mean gaining new brothers and sisters in Christ. Giving up job security may mean finding new meaning in work. Letting go means freedom, for in giving God our whole loyalty, we are free to reject the demands of lesser loyalties And that makes letting go and leaving behind really good news. LJ

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:34 SEPTEMBER 25, 1973

PECULIAR PEOPLE/CREATIVE HERITAGE

Meetinghouse 5

a joint issue with Gospel Herald

Influenced, but not imprisoned, by our heritage

Robert S. Kreider

MANY OF US walked taller as Mennonites upon reading Harold S. Bender's presidential address delivered in 1943 at the American Society of Church History: *The Anabaptist vision.* It began with the soaring, perhaps extravagant, affirmation of Rufus Jones:

"Judged by the reception it met at the hands of those in power . . . the Anabaptist movement was one of the most tragic in the history of Christianity; but judged by the principles which were put into play by this reproachful nickname, it must be pronounced one of the most momentous and significant undertakings in man's eventful religious struggle after the truth."

The Bender address symbolized for many of us a Mennonite coming of age. It spoke to our identity problem. It helped us overcome our Mennonite shame.

I suspect that every sensitive Mennonite goes through life with a backpack of ambivalent feelings about his people and heritage—a sense of embarrassment in being a peculiar Mennonite and yet a sense of pride in being heir to a great, creative Anabaptist heritage.

We have known embarrassment: a small, rural, quaint, irrelevant minority, mistaken for the Amish and the Mormons, identified with the violent and radical left, confused with the fundamentalists, lumped together with crackpots, linked with prudery and legalism. It is no fun to be a member of a queer, "backward" group in this modern, enlightened, emancipated world.

We have known pride. One speaks with officials in Atlanta and one hears hymns of praise for Mennonite House. A minister of education in Kenya, a desk officer in Washington, a program director in Ottawa—all speak glowingly of Mennonite programs and performance.

The halo begins to fit uncomfortably when one remembers the words: "Beware when all men speak well of you."

Again and again I have been renewed in my appreciation for my Mennonite identity and heritage by stepping outside and looking at the Mennonites from a slight distance: going away to the university and looking back, working with other agencies and comparing, traveling abroad and reflecting. Distance, and the perspective it gives, often makes the heart grow fonder. This is the biblical formula for renewal through withdrawal and return.

Sometimes one's heritage comes alive through the written and the spoken word. When I was a boy I was intrigued in reading P. C. Hiebert and Orie Miller's book, *Feeding the hungry*—the story of the MCC relief effort in South Russia. As a child I remember the coming to our community of the Epps, the Klassens, the Schmidts, and the Warkentines, all Mennonite refugee families from Russia. Hearing their stories we sensed what it means to be a suffering church.

Recently I have read two provocative books on the heritage question by a Slovak-American, Catholic author, Michael Novak: *Ascent of the mountain, flight of the dove* and *The rise of the unmeltable ethnics.* He pleads persuasively for a new appreciation for the ethnic dimension of life: "Dignity comes not simply from money or occupation, but also from belonging to a culture. . . . Ethnic consciousness can, like modern science, lead to evil as well as good." People who are secure in their identity seem to act with greater freedom and openness to others. Mr. Novak states it another way: "We believe that people who are secure in their past and joyful in their present cannot but be hopeful in their future." This he calls the "new ethnicity."

Some of the best writing anywhere on the heritage and ethnic self-understanding question is to be found in a collection of essays written in honor of J. J. Thiessen and published by Canadian Mennonite Bible College: *Call to faithfulness.* Among the chapters which speak to the issues before us are ones such as these: "The present in dialog with the past," "Mennonite families: Foundations and launching pads," "The struggle for recognition," "Adaptation and identity," and many others. This book deserves wide reading.

Others are speaking to these issues. A young woman, Sharon Curtin, writes with sensitivity and insight these words in her recent book, *Nobody ever died of old age*: "My grandparents were an integral and important part of the family and of the community. I sometimes have a dreadful fear that mine will be the last generation to know old people as friends, to have a sense of what growing old means, to respect and understand man's mortality and his courage in the face of death. Mine may be the last generation to have a sense of living history, of stories passed from generation to generation, of identity established by family history."

The best educational treatise I have read this year is *The Foxfire book,* a book of experiences of a teacher and his students in a mountain community, Rabun Gap, Georgia. The students, with the teacher's help, gathered stories from their mountain neighbors on hog dressing, home crafts and foods, planting by the signs, home remedies, log cabin building, and other affairs of plain living. Listen to these words from the author's introduction:

"Daily our grandparents are moving out of our lives. . . . These grandparents were primarily an oral civilization, information being passed through the generations by word of mouth and demonstration. . . . When they're gone . . . the eloquent and haunting stories of suffering and sharing and building and healing and planting and harvesting—all these go with them, and what a loss. If this information is to be saved . . . it must be saved now; and the logical researchers are the grandchildren, not university researchers from the outside."

The author states that to reconstruct one's heritage does something for the gatherer of the information:

"In the process, these grandchildren (and we) gain an invaluable, unique

The author quotes one writer who wonders if hers will be "the last generation to have a sense of living history, of stories passed from generation to generation, of identity established by family history."

knowledge about their own roots, heritage, and culture. Suddenly they discover their families—previously people to be ignored and in the face of the seventies — as pretelevision, preautomobile, preflight individuals who endured and survived the incredible task of total self-sufficiency and came out of it all with a perspective on ourselves as a country . . . something to tell us about self-reliance, human interdependence, and the human spirit that we would do well to listen to."

To be a Mennonite is to be a member of an ethnic group. We may insist that Mennonites are a religious group and stand above ethnicity. What is an ethnic group? Michael Novak says that it is "a group with historical memory, real or imaginary."

In part you are born into an ethnic group; in part you choose it. "Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals—and for the people as a whole—to live out."

These heritage convictions and instincts are often below the level of consciousness and part of a chain of transmission not easy to root out. Ethnic memory may be conveyed in food, language, patterns of speech, ways of having fun, jokes, tastes. Heritage memory may be carried by these and by other means—family reactions to volunteering to need, openness or restraint in the family to discussing faith issues, patterns of giving. . . .

Mennonites are a cluster of subethnic groups. Among (Old) Mennonites are lingering evidences of differences between communities of Amish background and those of Mennonite background. The glory and the burden of the General Conference are its multiplicity of subethnic groups: Hutterite, Swiss, Volhynian Swiss, Pennsylvania Dutch (Swiss via Alsace or the Palatinate), Dutch from West Prussia, Dutch from Poland, Dutch from South Russia (those of the 1870s, others of the 1920s, others post-World War II), Bavarians. Each has its differences of food, speech, customs, family names, and patterns of church life.

This year I have been going about Canada and the United States asking people about their heritage. One cannot talk about heritage without finding it in autobiographical form.

Recently we asked Tom Gish, editor of the *Mountain eagle* of Whitesburg, Kentucky, what gives him hope for eastern Kentucky where are located four of the poorest counties in the United States. He answered: "The strength of the people. They know who they are. A person knows where he comes from, who his father is, who his grandfather is."

Another man, born and bred in the hills, added: "There's not three persons I meet in a day whom I don't know." This public official continued: "Something goes wrong for you around here and there are all kinds of people you can call on."

A few months ago a middle-aged Mennonite university professor commented to me: "I am working on the spiritual capital of my parents. They gave me a powerful heritage—a memory of suffering in Russia, exodus, tragedy and deliverance, and then an ethnic thing (German language and all) to rebel against; what spiritual capital am I building into my kids? . . . We can't live for long on the heritage of the early 1920s."

A Mennonite Brethren teacher and ex-MCC worker, reflecting to me on the MCC, said: "MCC is half in and half out of an ethnic culture. It provides a place for innovation—a testing ground for those things which work and those which do not." My friend went on to say that our ethnic-bound ways can be a resource for the church: "An ethnic group accommodates itself to dissent. A fundamentalist church of true believers will throw or freeze out the offbeat youth in its ranks. An ethnic Mennonite Brethren Church is most reluctant to throw out your cousin's oldest son. It hangs in there with him and keeps on caring."

Martin Marty, writer, historian, Missouri Synod pastor, said to a small group: "As a Missouri Synod Lutheran, three groups are most helpful to me in understanding myself: Jewish novelists, post-Vatican II Catholics, Mennonites." He explained that all have a strong ethnic consciousness, take their past seriously, take their faith seriously, and yet are trying to move into the modern world, translating their heritage into new forms to respond to contemporary needs. He finds it refreshing to meet people in touch with their past even if they have transcended and reinterpreted it.

Ladonna Harris, a Comanche Indian and the wife of former Senator Harris of Oklahoma, told some of us in a recent meeting in Washington that a minority ethnic group like the Mennonites might have a gift, a mission in understanding other ethnic groups. If you savor the uniqueness of your heritage, you can be more sensitive to the subtle ways in which others differ. She put me on the trail of an Italian Catholic priest, Monsignor Geno Baroni, whom I then went to see.

The priest told me he had had an inner-city parish where he became deeply involved in the civil rights movement—the black struggle for ethnic recovery. He found that his Italian parishioners were not following him in his activism. He discovered that his people were not supporting the blacks because they themselves had so little sense of ethnic self-worth. He changed course and began to concentrate on helping his people to restore their threatened sense of self-identity. He feels that as his Italian people come to appreciate their peoplehood they can be helped to understand the peoplehood of blacks, Jews, and perhaps even Irish Catholics.

Michael Novak and others are telling us that the American people have been badly served by the myth of the American melting pot. It has been an Anglo-Saxon, English-speaking, largely Protestant ethnic group's effort to homogenize us all into a bland all-American type. James Farrell calls the melting pot an "Anglo-Saxon effort to rub out the past of others." The Canadian tradition, fortified by a powerful French-speaking bloc, offers a better alternative—the idea of a cultural mosaic. Each ethnic group is to be respected and cherished, each contributing in richness of color its past to the total picture.

The Apostle Paul speaks of varieties of gifts and said that they were good. Is it not appropriate to think that varieties of culture are also good in God's grand mosaic? We are not to be ashamed of our ethnic and heritage peculiarities. They are gifts, resources. Let us encourage other peoples in their yearning for ethnic identity: the black, the Navajo, the Italian-American, the Chicano. Let ethnic sensitivity be a resource, an opening in our ministries of evangelism and reconciliation.

I am intrigued how the biblical writers cast their message in familial (ethnic) terms. Stephen standing before his accusers and stating his case for Christ and conscience declares himself not to be ashamed of his ethnic past and spiritual heritage. He begins his statement with the story of Abraham and conducts his hearers step by step through the pilgrimage of the Hebrew people. Scholars seem to have found new meaning in the Hebrew consciousness of peoplehood—"the people of God."

I am of the conviction that Christ speaks to the sickness of our society by translating the gospel into familial (ethnic) terms—on being a good neighbor . . . on being a brother . . . as a father cares for his children. . . . "Woman, behold thy son" and "Behold thy mother" . . . of celebrating a wedding feast together . . . on eating together . . . of not coming to destroy a heritage but to cherish a heritage.

I am of the conviction that our Mennonite heritage speaks to the sickness of our society. Here are people who take seriously the biblical record and their dramatic Anabaptist-Mennonite heritage. This heritage expressed in the language of family, smallness, neighborliness might offer answers to the ills of our society with its vacuum of the soul, its value-free chatter, its rootlessness, its restless movement, its mindless conformity, its buy-use-and-throw-away approach to things and people, its dreary sameness, its temporariness, its bondage to public opinion, its pressures "to be with it," its manipulation of images.

If the Mennonite heritage is to speak to the needs of people today, it cannot be a slavish imitation of Mennonite traditions. It calls for fresh translations of our heritage into the language of our day. Our need is not for a copying of surface characteristics, but rather for a living out in fresh ways of ideas and themes within the tradition.

This is only a start. We, of course, have not faced up here to some of the hard questions. How does one reconcile the biblical affirmation of family and peoplehood with the scriptural calls to spring loose from the ethnic: Jesus' question, "Who is my mother? and who are my brethren?" . . . Paul's words, "there is neither Greek nor Jew . . ."? Is not a reaffirmation of Mennonite peoplehood a throwback to the *Volkskirche* which our Anabaptist forefathers rejected? . . . Does not an Anabaptist believers' church call for a melting and fusing together of cultures? . . . Is it fair to call Mennonites an ethnic group; are they not rather a religious people above ethnicity? . . . Can you have pure peoplehood of God without cultural expressions of it?

A dozen concrete suggestions come to my mind on how we might be influenced, but not imprisoned, by our heritage. Here are several ideas, perhaps one or two of them are usable.

—Let each congregation establish a heritage committee with representation of children, parents, and grandparents charged with responsibility to help the congregation inform itself on its heritage and then translate it into modern language and actions.

—Encourage the young people of the congregation to devote a year to preparing their own local *Foxfire book* on the wit, wisdom, and folklore of the old people of the congregation with assurance of some sort of publication.

—Write and act out in drama, music, and slides the story of your congregation.

—Raise money and send your pastor and a half dozen laymen from your congregation on a pilgrimage to the Netherlands, Switzerland, and the Holy Land with responsibility to report back.

—Arrange for a series of meetings together with nearby ethnic-rooted church groups to share your respective heritages—e.g., Swedish Covenant, Catholic, Missouri Synod Lutheran, and so on.

We need not be ashamed of the gospel of Christ, nor of our Mennonite heritage.

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REDISCOVERING BIBLICAL NONCONFORMITY

Conrad G. Brunk

Whenever we set out to "rediscover" or "recapture" an ideal that has been lost we face the danger of recapturing only the external form of the ideal rather than its reality.

The danger we face in attempting to rediscover the biblical and Anabaptist ideal of nonconformity is that we will try to recapture the *forms* of first- or sixteenth-century nonconformity without recapturing its spirit. But history is continually on the move, and the present is never a perfect replica of the past. Each new age presents new difficulties, and wickedness manifests itself in novel, often subtler, forms. Consequently, the forms which nonconformity takes in the 1970s may be, and ought to be, vastly different from its forms in an earlier age. The important thing is for the spirit to be the same. Without the true spirit of nonconformity its external forms are meaningless.

How nonconformed are we? The Mennonite church seems to be swiftly losing its last external vestiges of nonconformity. To a large extent we have melted into the mainstream of American cultural life. It is seldom possible anymore to "spot" a Mennonite in the way it was possible to do only a few years back merely by observing his dress, his demeanor, or his speech. Most of the distinctive external symbols of nonconformity which the church has struggled to preserve are being lost.

Symbols are meaningful only when they reflect an underlying spiritual reality. When the *spirit* of nonconformity is lost among a people, then the symbols or external manifestations of nonconformity lose their justification and become mere marks of eccentricity. Perhaps our inability to preserve even a few symbols of nonconformity reflects a deeper spiritual conformity to our age. Do we not value the things that our culture values, indulge ourselves in its indulgences, overconsume what it overproduces, share its nationalistic overexuberance, take comfort in its military prowess, and pay homage to its national deities? Are we not striving as diligently to be good citizens as we are to be good disciples of Christ, and have we not lost the suspicion that the two are rarely, if ever, totally compatible? We cannot hope to gain meaningful symbols of nonconformity until we have first regained the spirit of nonconformity itself.

The remade mind. This is the clear thrust of Paul's injunction to nonconformity in Romans 12:1. "Adapt yourselves no longer to the patterns of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (NEB).

Paul's emphasis here is that the essence of Christian nonconformity is the "remade" mind which enables a man to discern the will of God for his age, in his society. A Christian's system of values and styles of life are determined, not by the shallow moral sentiments of the culture in which he lives, which are thrown at him constantly by Madison Avenue, Hollywood, Wall Street, or Washington, D.C., but by a consciousness of a higher norm—the will of God.

The ability to see evil. A Christian finds himself nonconformed to the world because he begins to see the world with new eyes. He is able to see through all the rationalizations and pretexts which a society throws up around its most corrupt practices and institutions, and he refuses to coexist peacefully or compromise with them. Without the ability to *see* evil in its subtlest and most vicious forms, there is no possibility of true biblical nonconformity.

It is because Christians are too easily dazzled by the values of their secular culture that they lose their ability to see radical evil in the institutions of that culture—especially the evil in its most "sacred" institutions. Until we regain our moral eyesight, until our minds are remade, so that we regain as well our sense of being "strangers and pilgrims," we shall never rediscover the biblical ideal of nonconformity, and our external symbols of nonconformity will be mere empty traditions.

Nonconformity is not naive. The ability to see evil and to discern what is "good, acceptable, and perfect" is what the church most needs to cultivate today. We can no longer afford to be naive about the most abominable aspects of our cultural life which are often made to appear the most innocent.

We live in a society that has developed the ability to make any product appear irresistible and good, no matter how useless or even harmful it may be. It is equally adept at making its most corrupt institutions and its most evil practices appear as the greatest goods.

Any society that can convince its citizens that the way to be strong, healthy, and virile is to smoke Brand X of cigarettes can with equal effectiveness convince them that its policies of militarism, racism, and exploitation are really the humanitarian outpourings of a good and generous people, and that its political corruption is justified by concerns of "law and order" or "national security."

If the church does not have the moral sensitivity and fortitude to expose and repudiate these kinds of pious pretenses, it can never really be the nonconformed church. The nonconformed church is not one to be taken in readily by the wrapping of evil in the white robes of national self-righteousness.

The secret of our Anabaptist forefathers' nonconformity lay in their ability to see the subtlest evils in their so-

The remade mind

We do not have an official state religion in America, says Conrad Brunk, but we have its equivalent, the "American culture religion." Its high priests are the ministers who speak of serving God and country in the same breath and who decry lawlessness in the streets while remaining mute about greater lawlessness and immorality in the high places of government. It invokes the blessing of God on all the affairs of state. At left, President and Mrs. Nixon stand with the Protestant, Catholic, and Jewish clergymen who preached at the White House following Mr. Nixon's inauguration earlier this year.

ciety and their refusal to accept easy rationalizations for those evils. They refused to take up the sword, even against the so-called enemies of the church. They refused to bow to demands to make the church a political institution casting its blessings on all the affairs of state. They refused to dedicate their children to the state through the ritual of infant baptism. In their refusal they pricked the conscience of their society; they exposed the wickedness in the "sacred" cultural practices of their day.

They understood something about the world which the Christian church, including the Mennonite church, has largely lost sight of: that every state or society tends to deify its own institutions and to make a traitor of anyone who dares to defy them. Consequently, they understood that a disciple of Christ can rarely, if ever, be an ideal citizen in his state or society, for no man can serve two masters.

Marks of the conformed church. When the church loses this sense of alienation from the secular institutions of society, it soon falls into the error of believing that the church and the political institutions can work out a peaceful compromise or even a compact together. The inevitable result of such a compromise is that the church begins to identify the destiny of the state or society with the will of God itself. Rather than serve as a prophetic witness to the state or society, the church merely serves as a high priest of the state, casting its blessings on even its most depraved endeavors.

Such was the state of affairs repudiated by the Anabaptists in the sixteenth century with their insistence upon the separation of the church from the state, and such is the case in modern America, where Christianity and Americanism have become increasingly synonymous.

We do not have an official state religion in America, but we have its equivalent—the "American culture religion." Its high priests are the ministers who speak of serving God and country in the same breath and who decry lawlessness in the streets while remaining mute about greater lawlessness and immorality in the high places of government. It invokes the blessing of God on all the affairs of the state. It is the "conformed church."

The conformed church has lost its ability to see the society from the perspective of the will of God, for its mind has not been remade nor its nature transformed. Its members see only the wickedness that society defines as wicked and accept as good what society sets up as good.

Nonconformity is not selective. This is why biblical nonconformity cannot be a mere selective nonconformity. That is to say, it does not pick out a few practices of a culture and refuse to conform to them as a kind of token nonconformity. A nonconformity that is radically Christian does not limit itself to those things that society does not really take seriously, but is ready to repudiate even those practices which society considers essential to its preservation or sacrosanct.

The secular society and its laws are indifferent as to the "plainness" of your dress or the color of your car. In fact it grants a great deal of respect to those who dress simply or don't pollute their lungs with smoke or refrain from drunkenness. As important as these things may be for the Christian life, they are not the real test of nonconformity.

The real test comes with the evil practices which the culture takes with absolute seriousness — those which it religiously reveres. The truly nonconformed Christian is willing to take the risk of refusing compromise with even these evils, even though such refusal may be illegal or detrimental to his business or his social status. But it is with respect to these evils that we are most reluctant to abandon our comfortable social and economic status and to put our nonconformity to practice. It is in these areas that we are most prone to devise rationalizations for our conformity or to contract a moral blindness. And it is to these evils that the consciousness of the church needs most to be sensitized.

The task of the church. Thus, the task of the church in rediscovering biblical nonconformity is basically twofold. First, we must regain our ability to *see* the most vicious evil that pervades the society in which we live, realizing that this is the evil which society takes the greatest pains to conceal. The church must not be easily duped by the cosmetic face-lifts society gives its most corrupt policies and practices. We must expose and repudiate its hypocritical inconsistencies (e.g., its willingness to censor erotic materials while permitting and even promoting the glutting of the media with pornographic violence) and the sterile double-talk by which it conceals its military horrors and its official lies. (Murderous bombing raids are termed "protective reaction," and White House lies are called "inoperative statements.")

Secondly, the church must search for new *forms* of nonconformity which are appropriate expressions of a "remade" mind. How ought we to repudiate the crass materialism of our age, the gluttonous overconsumption which characterizes our wealthy society? How are we to be "conscientious objectors" to a military establishment which asks only for our dollars and not for our bodies? How do we combat the racial discrimination that is maintained, if no longer by laws, at least by the subtle manipulation of housing patterns by realtors and owners? What is the most meaningful response to the god of nationalism which threatens to consume our own sentiments and embroil the world in yet more senseless war? How ought we to cope with problems in an increasingly drug-dependent culture?

These are questions to which the truly nonconformed church must seek answers. As Martin Luther once pointed out, the worst sin is to obey God in all those things except the one or two things where our obedience is most required at a given time. Biblical nonconformity is most concerned with just this obedience, but we ought not be surprised to find it the most costly obedience of all.

PILGRIMAGE

Three persons were invited by the editors of Meetinghouse to give their testimonies about what the Anabaptist-Mennonite heritage means to them. John Powell is executive secretary of the Mennonite Board of Mission's Minority Ministries Council, Elkhart, Indiana. Helen Janzen retired recently as head of the home economics division of the Manitoba Department of Education. She serves on the MCC (Canada) executive committee and she is also the vice-chairperson of the Charleswood Mennonite Church. Dennis Koehn of North Newton, Kansas, has been serving a sentence for draft resistance at the Federal Youth Center, Englewood, Colorado, since May 1972. He is scheduled to be released this fall.

John Powell

Helen Janzen

Dennis Koehn

Among chaos, a place to belong

John H. Powell

My PILGRIMAGE with Mennonites, whom I call "my people," began over ten years ago. It started with a search for a people whose convictions could be clearly understood and followed. In my earlier search for a relevant people, I was not trying to discover who God was, but rather, how relevant God is. You see, for as long as I can remember, I have never doubted the existence of God. On the other hand, during my earlier pilgrimage in Christianity, I doubted the concepts of God given to me by "white-minded" people. My search began with finding a relevant people and might end with trying to find the utopian brotherhood within "my people."

While involved in the civil rights movement in the South, I developed a sense of "turning the other cheek." It was difficult to maintain this position without a firm religious conviction to uphold it. In 1962, while in voter registration drives for SNNC, I was beaten, thrown in jail, and shipped out of Mississippi in a pine box to keep me from being murdered. These were situations which made me realize more than ever that a search for a relevant God was what my life was all about. To serve a relevant God was my calling.

In 1963 I began reading about the historic peace churches. I was deeply intrigued with the Quakers and Mennonites. While in the South, I attended some Quaker services; however, I did not have the opportunity to attend Mennonite services. Later that year I turned from civil rights work to working with migrants in Michigan. It was there that I discovered Mennonites as people. I was impressed with the work and the positions of the church, particularly in regard to peace and race.

When I graduated from Tuskegee Institute in 1964, I graduated as a second lieutenant in the Air Force. During my senior year, I had developed a sense of duty to my God and a sense of commitment to a people. Prior to graduation, I informed my commandant that I did not intend to accept my commission. I applied for a release, but it came only after I graduated. I understood then that God had a purpose for me with an "adopted people." Yet, I would need to discover that because of my need to remain black and my need to find a people who were not black.

I moved from teaching in South Carolina to teaching in Detroit. There my wife (whom I had met and married during 1964) and I became affiliated with the Mennonite Church. It was there that I discovered and wrestled with my call to the Christian ministry. I had worked with community organizations and labor unions and as a social worker and teacher, but these things were not satisfying.

When Martin Luther King was assassinated, my wife and I struggled with the directions for our lives. After agonizing, we determined to leave our friends and a secure job to enter the pastorate in Wichita, Kansas. From Wichita and a pastorate we moved to Elkhart, where I am now serving the church with the Minority Ministries Council.

My identification with "my people" can only be a spiritual one. As I hear my brothers talk about their Anabaptist heritage, I can relate to that only in the aspects that I have seen some of those historical settings and can readily identify with the situations as they occurred. You see, my life has been a struggle also. Unfortunately, for most Mennonites their identification tends to be a cultural one. On the other hand, my identification, culturally, is with my African past. It is unfortunate that people find it difficult to understand that one can be truly black and Mennonite at the same time.

Presently, many in the church are saying that I have served my purpose with the Mennonites and should look elsewhere for God's direction. In the midst of all of this, I find it difficult to believe that my purpose has been served. I also find it difficult to give up "my people." I cannot give them up because I love them. I have discovered that in the midst of a variety of chaotic situations I have found a place to belong. Yet, that place is clouded by some insensitive people and some people who are more concerned about structures than about people.

I call the brotherhood to an awakening which will say to all people that we are truly one brotherhood. I call my white Mennonite brethren to search with me and remain with me as we struggle for the utopian brotherhood. At the same time, I admonish my black brothers to struggle harder to find a relevant existence within the brotherhood. Let my struggle and your struggle be one. To all of us I say, "Let us find an answer together as we struggle through our Mennonite heritage."

Inspired by living models

Helen Janzen

When I look back it seems that I see a misty rainbow encircling the dim corridors of my childhood and adolescence, encompassing relationships with parents, grandparents, good teachers, and other models. John W. Gardiner in his book *Self-renewal* states that young people need not so much engraved words on monuments as living models. There were many models who touched my life with infinite grace. I can never repay them for what they gave me or what they meant to me.

Mother personified sincerity, humility, and love, while Father seemed to typify integrity, a blunt honesty, a feeling for the underdog, respect for each human being, the dignity of all labor, and the courage to stand up and be counted for what he believed. Besides, he had an infectious sense of humor and a warm compassion for those in need.

My parents shared home and board, sometimes for weeks on end, with those who were homeless. Themselves children of pioneers, they knew hardships and what it meant to be penniless, yet they never seemed to feel poor. Nor did we. We felt secure in their care.

I remember one summer day when Mother had punished me. Both offense and punishment are long forgotten, but not the fact that Mother asked me to come to the summer kitchen, where she drew up two chairs, asked me to kneel with her while she humbly prayed for wisdom and guidance to raise her children so they might walk in his ways. Then I think I said one of my little prayers, and when she had kissed me we left the summer kitchen. I had an inkling of how much Mother loved us all and how much she desired the best for us.

A few years later, Saturday morning became discussion time. Father shared his outlook on life and we joined in. He rarely used the word "sin" or "unchristian." Some things were very *wrong,* such as holding oneself better than others, or withholding respect from people who were disadvantaged or had menial occupations. Other things were *foolish,* not using one's head. He was ashamed when his daughters didn't use their brains.

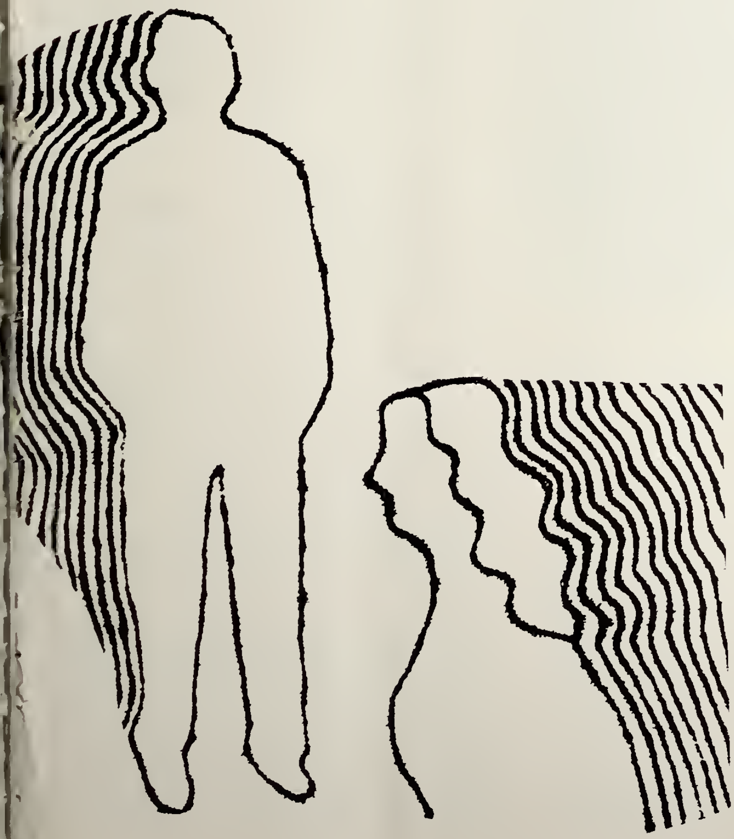
Father had no rigid concept of male-female division of labor. He often helped inside, knew how to prepare meals, loved playing with children, and helped to nurse us when we were ill. While not given to much pious talk, he enjoyed singing hymns with us. Because his own education had been meager, he was determined that we should fare better. As a school trustee he insisted on qualified teachers and a broad curriculum. He himself became a voracious reader of serious writing and newspapers, with particular emphasis on Mennonite church history. Later he became a staunch supporter of the Mennonite Collegiate Institute and its principal, Henry Ewert.

I had the great fortune to attend the Mennonite Collegiate when Mr. Ewert was the principal. He was the greatest model of a teacher and of dedication and self-sacrifice I have ever known. This scholarly, much-maligned and misunderstood man stood his post because God had called him to it. He was progressive far beyond his time and he touched every facet of educational and church life in our community.

One of his favorite dictums was: "Live fish swim upstream, only dead fish swim with the stream." He swam upstream all his years. He conducted our baptismal class, which I remember thankfully. When I confessed my imperfection, he comforted me, saying it was not my perfection that counted, but my direction. Having turned to Christ was like walking towards the light. This has been my consolation to this day. In my heart there is a monument to Henry Ewert.

Coming to Winnipeg and moving in university circles increased my understanding of the social dimensions of the Gospels and the great prophets. I heard some of the finest peace sermons in non-Mennonite churches. In the Department of Education, too, I met fine professional colleagues, devout Christians, active in their own churches, Catholic and Protestant, and through them I developed great respect for other denominations.

But I have continued to study our best writers in the Anabaptist-Mennonite tradition. I am thankful that we now have the Canadian Mennonite Bible College to help recover this vision of Christian discipleship. I have always stubbornly and with conviction spoken of myself as a Mennonite. My heritage is precious to me and I can explain myself in no other way. The concept of the sanctity of human life, integrity, courage to swim upstream, sharing and caring as exemplified by my models appeals to and affirms my highest spiritual, emotional, and intellectual insights. I want to continue in this fellowship and help preserve this Christian heritage.



Freedom in commitment

Dennis Koehn

WHEN I SEEK to understand myself or realize something which I call my *identity*, asking the question, "To what am I committed?" is most helpful. Certain problems arise as I try to find answers. I'm always changing. How do I know what commitment is? How do I come to be committed to some things and not to others?

The places where I invest my time, energy, and resources are a good sign of where my commitments lie. As I come into adulthood, I become more responsible for myself and I am forced to make decisions concerning what my life is all about. I expect to do some changing along the way, for I am on a pilgrimage—a walk through the jungle of cultures across the desert of values, ascending mountains of truth, and floating through the outer space of nothingness.

Many become lost as they wander through this universe of life, or else they isolate themselves and hide from life. But as for me, I choose to seek direction for my pilgrimage from certain of those who have gone before. I speak of those who gave substance to the Judaic-Christian heritage—especially Jesus Christ; I speak of the sixteenth-century Anabaptists who embodied a resurrection of discipleship such as existed in the early Christian community.

Why am I committed to a pilgrimage and seeking direction from people of past generations? I don't know for sure. Perhaps it is because of certain needs and inclinations which are at the very root of my being. Perhaps I am moved by a spiritual power which speaks to those who are open to the pilgrimage journey.

I choose to be committed because I find *freedom in commitment*. Those around me who do not live in commitment appear to be slaves to emptiness and a futile quest for meaning. Establishing the ground on which I stand is an act of faith. The (wo)man of faith is able to explore life in ways which are hidden from those who know not the way of faith.

The Book of Matthew gives us an account of Jesus walking upon the water. Peter asks to do likewise, but after stepping out on the water, he begins to sink. Jesus reaches out saying, "How little faith you have! Why did you doubt?" Clearly the (wo)man of faith can go where others cannot. But, like Peter, we do doubt and we do begin to sink into the sea of emptiness and death.

The pilgrimage of faith led Jesus finally to Jerusalem, where he suffered a temporal death on the cross and was resurrected to eternal life. Likewise, many early Anabaptists gave witness to the way of Jesus as their commitment to Christian discipleship brought them to deaths by fire and water. Yet they came to know the abundant life and their spirit can be alive in our world today.

The direction of my pilgrimage was set to a large extent about three and a half years ago when I decided not to register for the draft. Consequently I am writing this from the Federal Youth Center near Denver, Colorado. While most people here do not feel any sense of freedom, I feel as if I am indeed free. My commitment to a pilgrimage is, I believe, the source of my freedom.

The pilgrim is like a drop of rain, which falls through the air and smashes against the earth, bringing freshness to the living. How much greater this power is as the drops come together as a gushing stream, a river bringing life to a dry world.

Brief favors veterans benefits for objectors

The National Interreligious Service Board for Conscientious Objectors is filing a friend-of-the-court brief with the United States Supreme Court to support the granting of veterans educational benefits to conscientious objectors who have performed alternate service. Conscientious objectors have not, heretofore, qualified for any of these benefits.

This action is being taken in the case of Donald E. Johnson, administrator of veterans' affairs, et al., v. William Robert Robison, etc.

The brief raises the fundamental question of whether the educational assistance provision of the 1966 Veterans Readjustment Benefit Act violates in any way the "due process" clause of the Fifth Amendment. The 1966 act provides financial assistance to one group of veterans —those who have served on active military duty—but not to another group—those conscientious objectors who have completed an alternate service assignment. The question is whether this is a fair application of the law.

Numerous attempts by conscientious objectors during the past twenty years to obtain benefits equal to those given to military veterans have all failed. Early this year William Robison, a CO from Fairfax, Virginia, won the first favorable decision by a United States Federal Court on this question.

Mr. Robison followed a somewhat different line of reasoning than those who made earlier attempts at obtaining veterans benefits. He presented a persuasive argument that Congress, in passing the 1966 Veterans Benefits Act, had intended the educational benefits provisions to serve as compensation for the disruption of an individual's educational pursuits as a result of being drafted. His argument further reasoned that since conscientious objectors are drafted at the same time and in the same manner and since they suffer some of the same disruptions, they should be entitled to some of the benefits. The United States District Court Judge Arthur Garrity ruled that conscientious objectors should, in fact, be eligible for the GI educational benefits.

The United States Veterans Administration immediately appealed the case to the United States Supreme Court. The Court agreed to hear the Robison case along with a similar case from California. A decision is not expected before spring of 1974.

The NISBCO friend-of-the-court brief speaks on behalf of religious conscientious objectors. It points out that since the 1966 act was made retroactive to cover all veterans since 1955, it thus covers the military veterans of the cold war who saw no combat. This, the brief argues, is ample evidence that Congress did not intend the GI educational benefits as a bonus only for those who faced combat hazards, but rather to help those whose lives were disrupted by the draft and who might not otherwise be able to continue their formal education.

In its forty-six pages, the NISBCO brief points out that "disruption suffered by veterans of alternate service is equal to, if not greater than, that suffered by veterans of military service."

For example, conscientious objectors do not enjoy certain reemployment rights automatically given to veterans of military service. Conscientious objectors must disrupt their lives by relocating away from home communities and schools.

Financial compensation is another point where most of the conscientious objectors encounter a greater hardship than do their military counterparts. Many objectors working in public welfare institutions are paid the minimum wage. Unlike their counterparts in the military service, conscientious objectors have to find their own housing and often their own meals.

The MCC Peace Section has served as a consultant to NISBCO in the preparation of this friend-of-the-court brief. While there has not been consensus among Mennonites on the question of whether they should accept GI educational benefits if these were to become available, there is a rather broad consensus that there should be equal opportunity with regard to educational benefits for the alternate service veteran as well as the military veteran. Both have had their lives disrupted during the period when they would normally be pursuing formal education. *Walton Hackman*

Dialog on native religion set

What implications do the culture and religion of the Canadian native people have for Mennonite Pioneer Mission's program with the Canadian Indian? This question will be explored at a special three-day seminar in Winnipeg called by the Mennonite Pioneer Mission board at the request of the 1972 delegate session of the Conference of Mennonites in Canada.

Scheduled for October 3-5 at a retreat center near Winnipeg, the seminar will be attended by fifty persons. Among the participants will be the Mennonite Pioneer Mission field staff, which includes several people of native ancestry; delegates from the communities where MPM is working; members of the MPM board; representatives from the Conference of Mennonites in Canada's executive and other boards; and several resource people.

The program, according to Henry Funk, vice-chairman of the board, will allow for theoretical input as well as for a great deal of discussion.

Position papers will be presented by David Schroeder, acting president of Canadian Mennonite Bible College; Roland Fisch, who until recently taught at Eastern Mennonite College in Virginia but who has now begun a new MPM project at Hole River, Manitoba; and Menno Wiebe, MPM's executive secretary.

This seminar is viewed as the initial phase of an ongoing search for insights into the task of communicating the gospel across cultural and racial lines. The discussion will likely continue in January 1974, when all the Canadian conference's boards meet, and again in July at the conference's delegate session at Steinbach, Manitoba.

Plan three-months Wounded Knee program

The Mennonite Disaster Service executive committee has approved funds and plans for home repairs and reconstruction of damaged residences at Wounded Knee, South Dakota. It approved a three-months program which began September 3 and will continue to November 22.

Myron Schultz of Bloomfield, Montana, assistant director for MDS Region III, will coordinate volunteers. Johnnie Hofer, Freeman, South Dakota, who served as assistant project director of this summer's flood recovery program at Rapid City, is transferring to Wounded Knee as project foreman.

"In addition to repairing extensively damaged and vandalized houses, MDS workers will make some general improvements and winterize homes for Indian poverty families in the Wounded Knee community," said Nelson Hostetter, MDS executive coordinator. MDS headquarters for the program are at the Porcupine District Oglala Sioux Community Center.

"We are trying to deal in neutrality with those who support and with those who do not support the American Indian Movement (AIM)," said Mr. Hostetter. "Our objective is to meet the needs of the Indian families here who have suffered losses or damages to their homes. We are working with our resources and with help from the local ministerium, the Pine Ridge Reservation ministerium, and from the tribal and district councils."

Mennonite leaders Ted Standing Elk, pastor of the Porcupine Ridge Mennonite congregation, and Earl Hedlund, pastor of the Pine Ridge Mennonite Brethren congregation, have invited MDS to work at Wounded Knee and in Pine Ridge Reservation.

At the recommendation of Lawrence Hart, MCC executive committee member and Cheyenne Mennonite pastor, the program is being introduced as a joint MCC and MDS recovery program. When the three-months MDS reconstruction program is finished, MCC will be sensitive to expressions of need for longer-term community development work.

The leadership team at Wounded Knee will include Mr. Hofer, a project director and matron, two local Oglala Sioux people who will serve as builder and helper, and Maxine Haag Schantz of Hydro, Oklahoma, who will be assistant hostess and community service worker.

One carload of volunteers is coming in each week from state and provincial MDS units. Over $7,000 has been appropriated for the project.

Sixty in summer MDS

Sixty people from sixteen denominations, four provinces, and sixteen states, participated in ten-week MDS-VS projects in Rapid City, South Dakota; Elmira, New York; Wilkes-Barre, Pennsylvania; and Buffalo Creek, West Virginia, this summer. The projects were continuations of Mennonite Disaster Service efforts in four regions hit by disastrous floods in 1972. In the top photo, Debbie Bott, Canton, Ohio, and Paul Wiebe, Saskatoon, Saskatchewan, are shown clearing debris out of Rapid Creek in South Dakota. In the lower photo, Monica Whitaker (on ladder), Kansas City; Anita Woelk, Leamington, Ontario; and Mary Nyce, Harleysville, Pennsylvania, are painting in Wilkes-Barre. The volunteers received many words of commendation from the community residents. "Right now the word Mennonite *is going over big," said one young worker. "We must be careful to give God the glory."*

Indians tackle problems

The Indian Christian Conference met August 16-19 at the Navajo Brethren in Christ Mission, Bloomfield, New Mexico, to share experiences and deal with major concerns now facing Indian communities and Indian churches.

About fifteen Mennonite and Brethren in Christ missionaries and fifteen Indians explored the problems of alcoholism, youth disinterest in church activities, the low self-image from which many Indians suffer, and the lack of understanding on the part of many white Christians.

Sam Hart, chairman of the conference and a Cheyenne from Oklahoma, explained that he did not plan for a structured program. He felt that it would be more Indian to let things happen spontaneously.

Some Indian participants said that in their homes and congregations they did not experience the warmth and helpful relationships that they wished for. "We are afraid of each other," one woman said. Another person expressed concern over the severe divisions among fellow Indians within his home community. The group spent time in prayer together about these concerns.

There was a special concern in the Navajo community for more pastoral training, especially study of the Word. Representatives said meetings are often strong on singing and drums but weak on message. Suggestions were a short-term Bible school and the extension seminary concept.

Seminar participants also noted the problem of clarifying what is culture and what is gospel. Related to this was the concern that Sunday school materials often portray a white, not an Indian, life-style. Exploring the possibility that there be bridges to Christ through the traditional Indian religions, the conference studied Acts 17. They noted that Paul, in addressing the Athenians, began not with the Old Testament account of God's acts in the history of Israel, but began with their own Athenian gods. Paul then quoted one of their Greek poets and moved on to speak of Jesus Christ. One participant referred to a suggestion by Menno Wiebe, executive secretary of Mennonite Pioneer Mission in Winnipeg, that traditional Indian religions could possibly be a background, a kind of Old Testament experience, through which Indians might find fulfillment in Jesus Christ.

One of several possible actions suggested at the seminar was that a moratorium be declared on missions. Instead of continuing at the giving end, it was suggested, missionaries should place themselves on the receiving and learning end for one year.

Fred Yazzie, Navajo Methodist pastor from New Mexico, spoke Friday evening on missions as the essential character of the church.

Mr. Yazzie pointed out that there is no Indian delegate voice in the general conference of his denomination. He said that it is time that native Americans fill positions in the church.

Malcom Wenger, secretary of Indian ministries for the General Conference, reported to the conference what steps Mennonite Central Committee, Mennonite Economic Development Associates, and mission boards have taken following the original conference planning meeting held in Clinton, Oklahoma, last October.

One program being developed is with Ethelou Yazzie, Navajo manager of the Rough Rock Demonstration School, Chinle, Arizona. In this project, a qualified person is being sought to work at a soil reclamation project in Black Mountain, Arizona, to stop erosion and to use available water in crop experimentation. The Mennonite Board of Missions cooperates in this project.

At the Bethel Mennonite Church in Hammon, Oklahoma, the General Conference Mennonites and MCC are working with the congregation through Pastor J. M. Unrau in a 4-H-type project of raising hogs and in a crafts marketing project.

The conference took action to call another meeting in 1974. Ted Standing Elk of the Mennonite Brethren church, Porcupine, South Dakota, was asked to lay the plans for the 1974 meeting, to be held possibly in the northern Cheyenne region in Montana.

In other action, the conference agreed to adopt the name Mennonite and Brethren in Christ Indian Fellowship.

Jordanian government requests drought aid

The government of Jordan, facing a national drought emergency, has requested Mennonite Central Committee and other voluntary agencies operating in the country to increase their volume of donated material aid commodities. This increase is needed to help fill the gap in food production resulting from limited rainfall and crop failures in Jordan over the past year.

Urbane Peachey, MCC director for Jordan, is redirecting some of the present program budget towards development projects in drought-stricken areas. MCC has approved an additional $15,000 for community work programs to provide jobs for many people and to put cash into their hands to buy food.

Mr. Peachey reports that Jordan's 1973 grain harvest was 40 percent of the past five years' annual average. Pastures are exhausted. Cattle, sheep, goat, and camel herds are in bad condition. Meat prices dropped temporarily as herdsmen ran out of feed and marketed their animals. The government expects high animal mortality rates through 1973. The retail price of barley had risen from its normal market price of $79 a ton to $127 a ton in April.

"The programs we develop will enable us to temporarily expand self-help and development activities in drought-stricken areas," said Mr. Peachey. "It introduces a minimum of welfare or relief machinery."

Project Teach plans for second year

Project Teach, a joint undertaking of two colleges and two publishers, is being planned again for 1974.

The project is a five-day workshop, designed to give Sunday school teachers a better understanding of the Bible and Anabaptist history, a better understanding of the children they teach, and some new ideas in the use of drama, art, and audio-visuals.

Joint sponsors of the workshop are the General Conference's Commission on Education, Mennonite Board of Congregational Ministries and Mennonite Publishing House (Mennonite Church), Bethel College, and Hesston College.

The 1974 workshop will be March 25-29 at Hesston College, Hesston, Kansas. The workshop will be open to teachers of classes from kindergarten through at least junior high school. Directors will be Alvin Beachy of Bethel College and John Lederach of Hesston College.

Cornelia Lehn, coordinator of the workshop and director of the children's work for COE, said last year's workshop at Bethel College received enthusiastic response from teachers who enjoyed the fellowship and learning from each other.

RECORD

Workers

Shirley Booher, North Newton, Kans., has begun work as secretary for the Commission on Education at the central offices in Newton. Ms. Booher, a native of Arkansas City, Kans., is the daughter of Lathaneil Cranford and Margot Baäke. Her husband, David, is a student at Bethel College, North Newton.

Gladys Dyck, Rosthern (Sask.) Church, has begun a three-year term of service with MCC in Bangladesh, where she is developing a curriculum in a school for physically handicapped students. Gladys received a BEd in elementary education from the University of Saskatoon, Sask. She served previously with MCC in Atlanta, 1969-1970. She is the daughter of Frank and Helen Dyck, Rosthern.

Harvey Dyck, North Battleford (Sask.) Church, has begun a two-year term of service at the MCC Material Aid Center in Newton, Kans. Harvey is the son of Tina Dyck, North Battleford.

Edgar W. Epp has been appointed deputy minister-corrections for the province of British Columbia. He assumed his new duties in July. A former warden at Haney Correctional Center in B.C., Mr. Epp left that position in 1970 to become the coordinator of community programs with the Ministry of Correctional Services in Ontario. At the time of his present appointment he was regional administrator of adult institutions for northern Ontario. In January of this year, he acted as a special consultant to the B.C. task force on corrections. Mr. Epp is a member of the MCC Peace Section.

Wallace and Clara Ewert have begun a three-year term of service with MCC in Vietnam. They are working in community development. Wallace received a BS in physical education from the University of Saskatchewan. Clara received a BA and a BAH in psychology from the University of Saskatchewan. Wallace is the son of Milton and Margret Ewert, Drake, Sask., and a member of the North Star Church. Clara is the daughter of Katherina Friesen, Rosthern, Sask., and a member of the Rosthern Church.

Murray and Linda Hiebert have begun a three-year term of service with MCC in Vietnam. Murray is serving as hospital coordinator and Linda is teaching nursing. Murray received a BA in Christian education from Canadian Mennonite Bible College, a BA in history from Goshen College, and an MA in religion from the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Linda received a BS in nursing from Goshen College. Murray is the son of Abe and Verna Hiebert, Swift Current, Sask., and a member of the Steinbach Bergthaler Church. Linda is the daughter of Donald and Evelyn Gibson, Columbus, Ohio, and a member of the First Church of the Nazarene, Columbus.

Vera Isaak, Springstein (Man.)

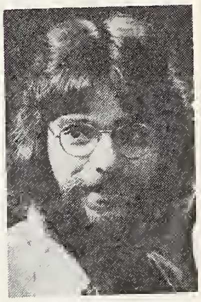
G. Dyck

Epp

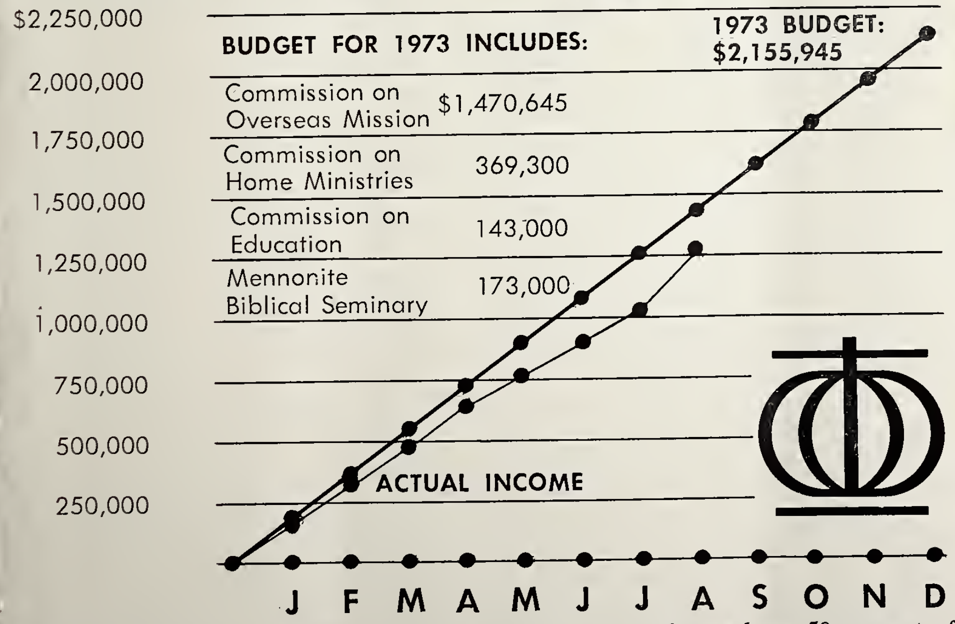
C. Ewert

W. Ewert

L. Hiebert


M. Hiebert

Conference budget



BUDGET FOR 1973 INCLUDES:	
Commission on Overseas Mission	$1,470,645
Commission on Home Ministries	369,300
Commission on Education	143,000
Mennonite Biblical Seminary	173,000

Receipts in August were good. At the end of eight months we have 59 percent of the budget, compared with 57.5 percent last year at the same time.

We are also happy to announce the receipt of almost $10,000 from the Ella Dyck estate. Mrs. Dyck resides in the Ritzville, Wash., area. This was earmarked for home missions of the General Conference. *Wm. L. Friesen, conference treasurer*

Church, has begun a two-year term of service with MCC in Bangladesh, where she is serving as secretary in the Dacca office. Vera attended the University of Winnipeg. She served previously with MCC in Germany, 1969-1971, and in the MCC Winnipeg office, 1971-1972. She is the daughter of Henry and Gertrud Isaak, Springstein.

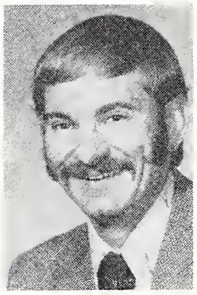
Harvey and Jane Janzen, Bethel Bergthaler Church, Winkler, Man., have begun a twenty-seven-months term of service with MCC in Bolivia. They are serving in community development work. Harvey received an AA in Christian education from Elim Bible Institute, Altona, Man., and an AA in agriculture from the University of Manitoba. Jane attended Winnipeg Bible College. Harvey is the son of Henry and Mary Janzen, Winkler. Jane is the daughter of Otto and Margaret Hamm, Steinbach, Man.

Timothy R. Kruse, a 1970 graduate of Bluffton College, has assumed duties as assistant director of development at Bluffton College. He will assist with the development, coordination, and implementation of the alumni, church relations, and publications programs. He will schedule faculty, staff, or student groups for appearances in churches, plus arrange meetings for church boards, Sunday school classes, or mid-year retreats. Mr. Kruse taught one year in the Columbus, Ohio, public schools and the last two years in Lima, Ohio. Mr. Kruse and his wife, Paula Harrison Kruse, attend First Church, Bluffton.

Isaak

H. Janzen

J. Janzen


Kruse

HELP WANTED

COMMUNITY WORKERS NEEDED

People with organizing ability to work in low-income communities of Oklahoma City; Philadelphia; Elkhart, Indiana; and Champaign, Illinois, are needed now. Initiative and good sense are most important qualifications for these two-year volunteer positions. Write Voluntary Service Office, General Conference Mennonite Church, Box 347, Newton, Kans. 67114.

Calendar

Oct. 13-15—Commission on Education retreat.

Oct. 19-21—Western District Conference annual sessions, Clinton, Okla.

Oct. 24-25—Home Ministries Council and Council of Mission Board Secretaries, Chicago.

Oct. 25-27—Consultation on the role of women in the church, Elkhart, Ind.

Oct. 31-Nov. 2—Mennonite Central Committee self-study sessions.

Canadian

Oct. 3-5—Mennonite Pioneer Mission cross-cultural theological seminar, near Winnipeg.

Central

Oct. 26-28—Evangelism task force retreat, Camp Friedenswald, Mich.

Eastern

Oct. 14—Celebration of 290th anniversary, Germantown Church, Philadelphia.

Western

Oct. 14—Kansas Mennonite Disaster Service annual meeting, Eden Church, Moundridge.

MEDITATION

Caring

The following meditation was presented at a Brethren in Christ committee meeting some months ago.

CARING is avoiding words like "wet," "rain," and "water" when talking to people from Pennsylvania.

Caring is knowing that the Rolling Stones is not a landslide area in the Rocky Mountain range and Black Sabbath does not denote a power failure during a Sunday service.

Caring is a short man with a limp whose life and verse have stirred our conscience. Praise God for Norman Wingert.

Caring is refusing to tag a brother in Christ as left or right, conservative or liberal.

Caring is a forty-five-year-old church member who involves himself in the Jesus movement, doing what he can to give teaching and stability to young converts.

In a society that prepackages everything from chicken noodle soup to nuclear energy, it's inevitable that we try to prepackage care. On the greeting card shelves in our drug or stationery stores we can select any number of splendid and inexpensive expressions of "care." One can even be choosy about the precise tone of this expression, from the prim and proper to the gushing and gooey.

But I've become convinced that caring, if it is Christian, may be gooey on the edges but is tough as nails at the core. As tough as the nails that claimed Jesus' hands and as tough as the wood that splintered his back.

It forces us to deny ourselves so that others can be nourished.

It penetrates the brick walls of alienation and the rebuffs of those who don't want to be cared for.

It makes people humble, even humiliate themselves.

I don't think that I care for people in this way but I've seen people who have cared for me. This past year God has allowed me to be part of a ministry to young people on the streets of Fort Erie, Ontario. One eighteen-year-old girl who was known as the "Speed Queen" because of her captivity to shooting methamphetamines into her veins became one of those kids who experienced the beautifully transforming reality of Jesus in her life. She glows with new life and with his love.

Some time ago I was going through a period of frustration that had robbed me of my peace with God. After one of our prayer meetings this girl came up to me and falteringly said, "Harry, I love you in the Lord. I used to come to you when I was having hassles. Why can't you tell me what's bothering you?"

I turned away from her, ashamed that my need showed so clearly to a discerning girl, and when I turned back she continued to stand, embarrassed, in front of me, crying. A ten-months-old Christian wept for me because I had lost my peace with our Master. I soon found it again.

Before our churches can care for our society, we must recapture the warm spirit of caring that weeps when a member of the body of Christ has grown cold or confused in his love for Jesus.

Harry Nigh

LETTERS

A Mennonite Robin Hood

Dear Larry: So the Commission on Home Ministries has appointed a poverty grantsman (September 11 issue). I am a member of the committee that processed the appointment of Weldon Nisley for this assignment and I feel I should report some of the processes of the decision making. Weldon's appointment did not come easy. Not that he lacks the qualifications for this position but the CHM executive committee needed to find its way through the agonies of assessing the original motivation that prompted the million-dollar Poverty Fund five years ago and the relatively poor response to that drive.

The original million-dollar venture was prophetic, to be sure. Mennonites of Canada and the United States have never been wealthier than they are at present. How to allow the Spirit to penetrate our wealth and status consciousness is probably the big question of our decade.

Two hundred thousand dollars, or one-fifth, of the one-million-dollar Poverty Fund did come in. It appears that some took the Estes Park resolution very seriously. Others obviously ignored it.

Some of the prophets within our midst are relentless. They will not believe that the poverty question has been licked. And with the prevailing political attitude which pronounces favor on the well-to-do, industrious, and prestigious people while scorning the poor and the powerless, there is reason for the church to address itself to the manner in which our economies polarize the rich and the poor.

CHM has taken minimal action to continue this concern for the poor. With the appointment of a poverty grantsman, CHM has shifted direction somewhat. Rather than solicit funds from the Mennonite church, we are addressing ourselves to the manner in which public funds flow. If a powerless minority is unable to gain a hearing from agencies and individuals who control large amounts of monies, then the poverty grantsman is to be the man in between.

Among the agonies experienced by the CHM executive committee was the notion that this appointment might be regarded as a cop-out. That is, we will not, with the exception of a $25,000 budget, appeal for donations from within the church.

Perhaps the grantsman could be considered an agent of justice. It is of note that so-called primitive religions often serve to ensure a fair distribution and redistribution of resources and statuses. In ritual fashions the potlatches of the northwest coast Indians, like the pig feasts of several New Guinea tribes, were the occasions for an agreed-upon mechanism of redistribution of land plots, accumulated goods, and statuses. That's not too far out from the Hebrew notion of the Year of Jubilee or perhaps the New Testament example of having all things in common.

At this crucial time in the history of man, when North Americans control a radically disproportionate amount of the world's resources and when within our own society there are astounding examples of political, economic, and spiritual unevenness, it may be time that the church does some pioneering in those areas where civic bodies have not yet engineered justice. And it is correct that one segment of society outvotes another segment to the disadvantage of the minority. The grantsman's office might be called the creation of a mechanism of justice.

So within the Sherwood Forest of the Mennonite brotherhood a Robin Hood has been unleashed, a nonthieving kind of Robin Hood. *Menno Wiebe, 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4* Sept. 6

Contents

Influenced but not imprisoned by our heritage 538
Rediscovering biblical nonconformity 541
Pilgrimage 543
News 546
Record 549
Caring 550
Letters 551
Power of negative thinking 552
Looking at our roots 552

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Robert S. Kreider, Bluffton, former president of Bluffton College, is now directing MCC's self-study. He also has part-time assignments with the Commission on Education and Bethel College.

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Power of negative thinking

Much is said today about positive thinking. This is good. Yet there is a desperate need for negative thinking also. We must learn to say no. To be a follower of Christ means it is essential to say no.

Conformism is the greatest threat to Christianity today. Social, religious, and worldly conformism run counter to the New Testament which says, "Be not conformed to this world: but be ye transformed." One of the lessons of history is that only those civilizations and causes survive and endure which have leaders who are nonconformist, who face the wind and accept the challenge of the storm.

This does not mean that simply being different has merit. It does mean that the words of Peter and John must be ours, "We must obey God rather than men."

Shadrach, Meshach, and Abednego had the power of negative thinking when they said "no" to Nebuchadnezzar. Jesus demonstrated the power of negative thinking when he said no to appetite and pleasure, to power and reputation, to property and kingdom.

One of the central themes of our society is that conformity is the best policy. The mass man and the mass mind, along with the idea that if "everybody is doing it a thing is okay," is far from the New Testament truth standard.

We are called to put character into the world and not take our character from the world. We are called to voice a clear "no" when tempted to yield to or compromise with any evil.

One of the sad commentaries on our concept of nonconformity is that we have allowed our concern to center in one or two outward things. What we must see afresh is that it is a way of life in relation to God and man, in spiritual and social relationships, and in material things which put first the kingdom of God and his righteousness.

We must remember that the power of negative thinking (the ability to say no) will not remain long unless there is a continual renewal of the mind in proving what is that good, acceptable, and perfect will of God. *John Drescher*

Looking to our roots

The way in which we view and use our religious and cultural heritage affects our lives much more than we usually suppose. Three events and experiences during the past several weeks once again demonstrated to me how important the identity question is for all of us.

Event 1. A friend who has lived in Winnipeg for six years told me how good it had been for his children, who are between the ages of ten and fourteen, once more to get to know their uncles, aunts, and cousins back in Ontario this summer after several years of limited contacts. The experience of talking, playing, eating, and worshiping with their relatives gave these young people a reassuring sense of their roots again.

Event 2. A Catholic priest living in northern Canada felt compelled to write a letter to the editor of one of our sister Mennonite magazines to correct a statement made in a letter in an earlier issue that there was at present "no Christian work" in a certain northern village. The priest reminded the magazine's readers that both the Catholic and Anglican churches are holding regular services in the community and that their priests are visiting the residents.

Event 3. Stan Bohn, a pastor from Bluffton, Ohio, spoke recently to the General Conference's General Board—a committee of which he is a member—on "A rootless kind of society and a sense of peoplehood." After describing the ways in which the people of our day are showing a craving for peoplehood, Mr. Bohn reflected on the contribution that Mennonites can make.

Mennonites should recognize that "peoplehood is a gift and not something we make ourselves," he said. "Our task is not to whip up loyalty, hero stories, and group pride, but to . . . receive the counterculture, or peoplehood, God bestowed on us.

"In the face of the kind of rootless North American society that pressures us into civil religion and in the face of the urban scattering of Mennonite youth that has escalated in the last fifty years, it seems good to be good stewards of the exceptional peoplehood gift God has given us. . . . We want to give thanks for it and share it in a world where Christians lose roots, identity, direction, and a consciousness of being part of something different that is shaping the world."

It is with these types of thoughts and events in mind that the *Gospel herald* and *The Mennonite* are bringing you this special issue of *Meetinghouse* on the Mennonite identity question. *Larry Kehler*

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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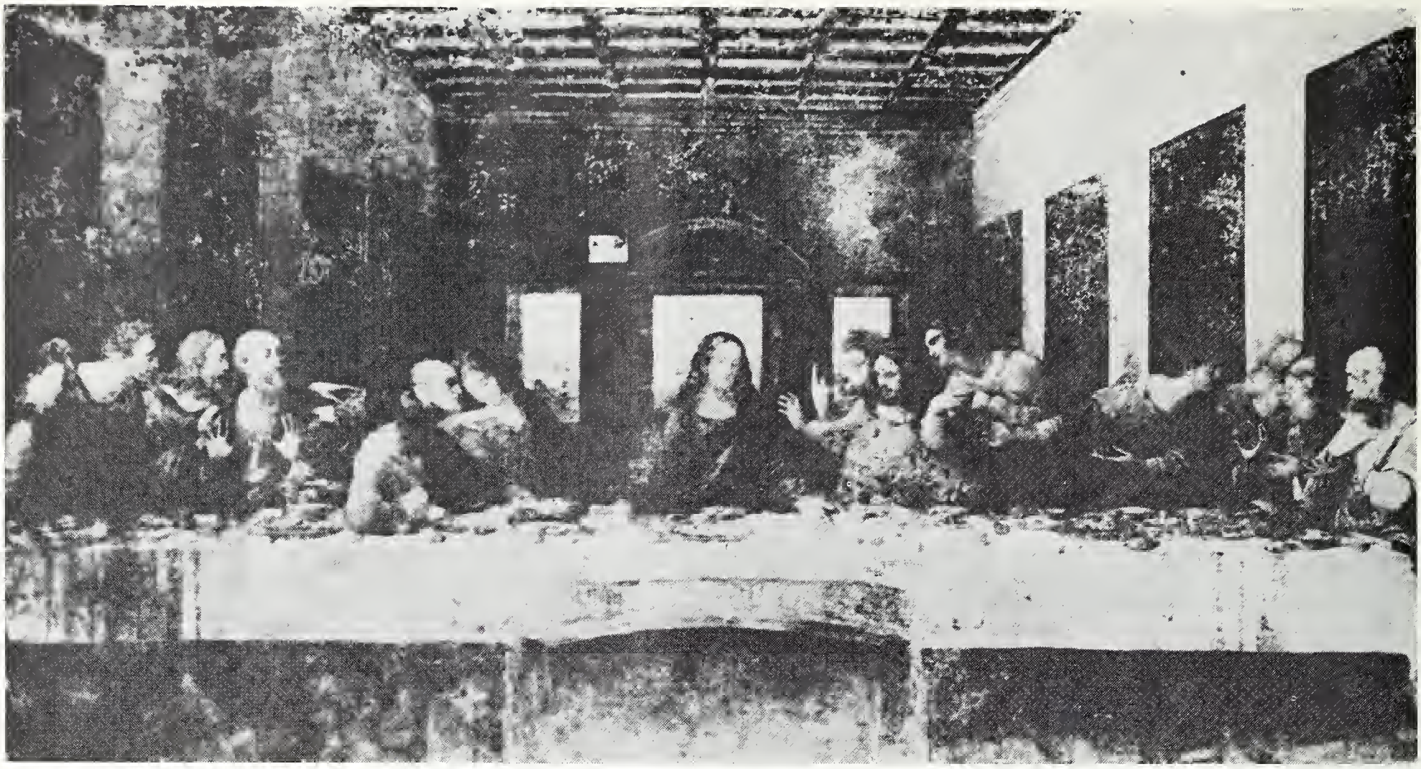

AT THE LORD'S TABLE: TUMULT AND CALM

A MEDITATION TO PREPARE US FOR WORLDWIDE COMMUNION SUNDAY, OCTOBER 7.

Jacob J. Enz

"IN THE NIGHT that Jesus was betrayed he took bread." What a strange word in the context of every effort to make communion a smooth, soothing experience.

Many of the pictures of the twelve seated with Jesus at his last meal show a very peaceful and quiet experience. Not so with da Vinci's great painting *The Last Supper*.

The twelve disciples are suddenly thrown into a state of shock. Da Vinci has given that moment in which Jesus makes the unbelievable statement, "One of you shall betray me." The twelve who had spent three years in close association with Jesus would produce the archbetrayer! Here at the table, symbol in life of understanding and fellowship among people (recall how da Vinci has placed the table at a point where all the lines of the room focus on the table and the head of Jesus is perfectly centered suggesting perfect order) sits the betrayer.

"Is it I?" ask the panic-stricken disciples. Da Vinci has some of the disciples on their feet. A dagger is in the hand of one (Peter?) ready to attack the betrayer, who is quietly dismissed by Jesus.

No sooner has the turmoil died down, but the disciples (Luke 22) revert to the old power struggle as to who would be the greatest. If one has not made the grade then the rest may consider who is to be at the top of the pile.

In the disturbing presence of Jesus at his table was apostasy and pride. And the attempts at confession were empty in the light of the disciples' forsaking Jesus when the crunch came.

Da Vinci's haunting picture comes to mind again. In the midst of the turmoil of the disciples is Jesus! One's eyes may dart from one disciple to another but the appearance of each one sends one's eyes back to Jesus. And those hands! One hand, palm down, speaks the body language of his abhorrence of infidelity and pride; the other with palm upturned in gracious invitation bids you and me to begin again!

At this panic-stricken table in the presence of Christ, men begin to learn how God rules the world—through love that pours out its own life's blood to save the world. With all this faltering and fumbling, this is still the table from which the world is ruled. At the first communion Jesus said, "You are those who have continued with me in my trials; as my Father appointed a kingdom for me so do I appoint a kingdom for you that you may eat and drink at my table in my kingdom and sit on thrones judging" (Lk. 22:28-30).

The overwhelming and soul-quieting manifestation of the grace of the Lord comes in Jesus' yearning words of invitation, "I have earnestly desired to eat this Passover with you before I suffer." We have a ministry to him to fulfill a need that he feels for our fellowship.

Let us come to him with joy; let us enter into his ministry of reconciliation and his "fellowship of suffering" with complete abandon.

ordination

A PROGRESS REPORT

The following statement was prepared by the General Conference committee on the ministry, whose members are Jacob T. Friesen, Marian Franz, Henry Gerbrandt, Ward Shelly, Joyce Shutt, and Erland Waltner. Several responses to this report were invited by The Mennonite. *They follow on pages 556-59.*

1. *Our belief*

Congregations standing within the believers' church tradition hold to the concept of the priesthood of all believers. For them this means that all members stand before God without the need of any mediator. It also means that all members are priests, or ministers, to each other and to those not yet in the church. This belief has significant implications for the ways in which leadership is viewed within the church.

Negatively, this means that the categories of clergy and laity are rejected. Because all members are ministers of God and called to discipleship through baptism, there is no need for a special class of person to perform sacramental actions. There is no group more reverend than others. Holiness is the attribute of righteousness that all members are to possess, and it is not a quality that is inherent in or derived from any particular ritual.

Positively, this belief in the priesthood of every believer means that there are occasions when any Christian can minister to another person and be a mediator of mercy and grace (2 Cor. 5:18). Whether one does minister depends more upon one's call and gifts than upon authority derived from any hierarchy. Theologically, God is seen as working through the church to supply the necessary gifts to persons who will be able to assist the whole church to fulfill its ministry (Eph. 4:11-14).

2. *Ordination*

Ordination as understood in the General Conference Mennonite Church is an act by which a person after appropriate examination is formally and publicly set apart by the laying on of hands and prayer for the designated task of church leadership. This generally applies to pastoral leadership in a local congregation but may also refer to ministry in the wider church and conference fellowship.

Biblically, it is grounded in such passages as Numbers 27:18-23 (the commissioning of Joshua), Acts 6:6 (the appointment of the seven), Acts 13:1-3 (the sending forth of Barnabas and Saul), and 1 Timothy 4:14 and 2 Timothy 1:6 (the ordination of Timothy).

Functionally, it is grounded in the basic need for order and leadership in the church, both of which are recognized and sanctioned in Scripture (e.g., Acts 14:23; 20:28; 1 Tim. 3:1-7; 1 Pet. 5:1-4; 1 Cor. 14:40).

Theologically, ordination is an act of God through the church. It represents a confirmation by the church of the validity of a candidate's sense of call. It involves on the part of the candidate a public declaration of his definite subordination in ministry to the lordship of Christ. It implies the recognition of such authority under God which is necessary for the performance of the designated leadership functions in the church. It includes on the part of the church a focused prayer of blessing for the candidate and his being sent forth into the ministry of Christ and his church. It is not a sacrament in that it does not in itself impart or transfer a divine gift or authority.

3. *Implications*

Some of the practical implications arising out of the above statements are:

A. Ordination needs to be viewed functionally. In the act of ordination a person who has received a call is commissioned to serve a General Conference congregation, commission, or institution as pastor or leader. The call of God to which the person is responding must be confirmed by the church or have come through the church.

B. In viewing leadership functionally, ordination is not to be understood as automatically conferring a lifelong status. A person's ordination functions as long as he serves a congregation, commission, or institution in pastoral leadership. The commission to serve is renewed whenever a person receives a call to pastoral leadership in another congregation or conference responsibility, so the ordination act does not need to be repeated. A commission to serve ends when one terminates with a congregation or conference agency. A person, during such a period of pastoral inactivity, should refrain from exercising special prerogatives which society might grant to the ordained.

C. Persons leading in the services or ordination and commissioning should be representative of both the local church and the church at large. On behalf of these groups they pray for the blessing of God on the new ministry of the candidate. Since each local church is seen as a manifestation of the ecclesia of God and since persons who serve as pastors generally serve more than one congregation during their life, it is proper for representatives of district and area conferences to be involved in the examination and ordination of the person. This in no way is to take away responsibility from the local congregation for examining the candidate and carrying out the ordination.

D. To be ordained, a person must have skill in interpreting the Bible, ability to preach and teach, leadership qualities, and love for people and must be full of the Holy Spirit. Affirming that in Christ there is neither male nor female and that God is no respecter of persons, neither race nor class nor sex should be considered barriers in calling a pastor.

E. Affirming also the mercy and forgiveness of God, no sinful act should permanently disqualify a person from serving a congregation. The local congregation needs to examine the life of the person and discern the spirit in which he comes to the congregation. When errors and behavior are forgiven they are not remembered by God and should be forgiven by his church. An ordained person should not lightly accept forgiveness and rush to the pulpit or officiate at the communion table, but give ample evidence in life and attitude that he is able to stand before the congregation as an example of God's redeeming love at work.

The responses begin on the next page.

Responses
TO THE ORDINATION REPORT

What about the retired minister?

THIS STATEMENT as prepared by the committee emphasizes and makes clear some concepts on which we have been unclear and confused. The emphasis on the priesthood of all believers is good and timely. To minister is not the sole prerogative of one who has been ordained, but the responsibility of everyone who is a believer in Jesus Christ as Savior and Lord.

The prepared statement says: "For them this means that all members stand before God without the need of any mediator." I understand this to mean that we need no other human person by which to come to God. Would it not be good if we would, however, recognize that Jesus is the mediator between God and man (1 Tim. 2:5)?

I appreciate the emphasis that the ministry is a function rather than a position or an office. An ordained person is one who has been set apart by the church to be the leader of a congregation and has not received through the act of ordination a divine grace or authority.

I have an uneasy feeling about this statement at the point of the implication that "ordination is not to be understood as automatically conferring a lifelong status." In general I can agree with this position, but what about the person who has served in such a place of leadership for a lifetime? Will he no longer be recognized for his role as a leader when he comes to the years of retirement? I think that his role must be something different from that of a pastor, yet in some way I would like to recognize such a person for his many years of service in the work of the church. *Abe Krause, Henderson, Nebraska*

Standards for evaluation needed

INITIALLY, my overall reaction was very positive. This kind of statement will hopefully provide unity for ordination throughout the conference as well as help avoid discrimination on the basis of such things as sex. Since I am a seminary-educated woman who is personally interested in ordination so I could better work as a team with my husband in the pastorate, the latter is significant to me. Of course, such statements are only theoretical unless each congregation acts accordingly.

One ordination for church leadership with a commissioning service as one takes on new responsibilities makes a great deal more sense to me than several types of ordination, e.g., for the mission field, home pastorate. This coupled with a statement on not exercising "special ministerial prerogatives" when not so employed seems to be a practical and functional way of dealing with this area of ordination.

I would like to encourage the conference leadership to set up a standard measurement to evaluate the skills of a person seeking ordination. In section 3D are an excellent set of skills, but if each candidate is not fairly but thoroughly examined, they are useless. *Norma S. Goertzen, Mountain Lake, Minnesota*

Clergy-laity distinction hasn't been overcome

BASICALLY I AGREE with the essence of the report on the priesthood of all believers, the functional role of the ordained person relating to the basic need for order and leadership in the church, and the availability of this leadership position to a person meeting the cited qualifications, regardless of race, class, or sex.

The report does, however, raise some questions in my mind, and I would like to express a few concerns in this brief response:

1. The report expresses in Section 1 that the believers' church tradition holds to the concept of the priesthood of all believers. If this means that all categories of laity and clergy are rejected, why does the report in Sections 2 and 3 use statements like "a candidate's sense of call," "subordination in ministry to the lordship of Christ," "full of the Holy Spirit," or "no sinful act should permanently disqualify a person from serving a congregation"? Should these statements not pertain to every believer if each one is a priest? Are we not all called, all subordinated to Christ, all challenged to be filled with the Holy Spirit, all in need of forgiveness?

If the priesthood of all believers is to be taken seriously, then, I believe that ordination is exactly that which the report says in the third paragraph of section 2: "It is grounded in the basic need for order and leadership in the church." It is because of a candidate's ability (training, talent) to perform in this area, that the said person is licensed or permitted to "exercise special prerogatives which society might grant to the ordained," as well as those granted by the church. If we go beyond this in our definition of ordination, are we not again drawing distinctions between laity and clergy, and disproving what we pro-

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fess to believe in the first paragraph?

2. If the ordination of women is being considered as a real possibility in the General Conference, I would suggest that the committee review the report once more and notice how frequently the masculine *he* still stands alone in reference to the ordained person.

3. Does Section 3 rise out of the first two sections as implied? In reading through the report again, I must admit I can't see the relationship as stated. The implications referred to here are actually, as I would see it, issues with which the conference and churches have been struggling with for some time. Should they then not be cited as such and be spelled out concretely and directly? They are important issues. *Anne Neufeld Rupp, Shawnee Mission, Kansas*

Inactive ministers would be hamstrung

I AM in general agreement with the thoughts expressed in the progress report; however, there are some questions to be raised about section 3. What is meant by 3B—"A person, during such a period of pastoral inactivity, should refrain from exercising special prerogatives which society might grant to the ordained"? Must a minister refuse a valid request to exercise such prerogatives? If, as stated in section 1, "all members are priests, or ministers" and "there is no need for a special class of person to perform sacramental actions," then how can one say to a person who has even been ordained by the church and has served as a pastor for many years, you "should refrain from exercising special prerogatives which society might grant to the ordained"? For example, what about interim pastors, assistants to pastors, summer assistants, ordained ministers substituting or filling in for a pastor and functioning as such?

Another question comes to mind about 3E. Does it make any difference if the sinful act took place before conversion and the call to leadership or afterward? For example, Paul consented to the death of Stephen, was forgiven and called to be an apostle, while David, chosen of God to lead Israel, murdered Uriah, was forgiven, but because he shed much blood was not permitted to build the temple. *Olin A. Krehbiel, Reedley, California*

Ordination necessary to maintain proper order

I AM NOT AWARE that in our congregations during their 4½ centuries of existence anyone derived authority from any hierarchy. Authority could be and was granted to an individual only by the congregation; that is, the brotherhood assigned a certain function to one of its members. This assignment was confirmed by a ceremony of laying on of hands of an elder and the intercession of the congregation.

We never believed that such ordination bestowed mystical powers on the person ordained, nor did we think that only such ordained individuals could be channels of grace, as for instance the Catholic Church has been teaching. We do hold to the concept of the priesthood of all believers.

But we believe that the formal ordination is necessary in order to establish and maintain proper order in our churches and also in order to impress on the church members that the function of a pastor rests on God's ordinance and that the pastor in a special way has been singled out to proclaim the Word of God; as the Bible has it: "We must be regarded as Christ's subordinates and as stewards of the secrets of God" (1 Cor. 4:1). This ordination is also necessary for the pastor to impress upon him and constantly make him aware of the fact that he has been called to serve the church in a special way, that he is a steward of the mysteries of God and is responsible to the Lord for a conscientious fulfillment of his special function.

In our Mennonite brotherhood the final authority always rests with the congregation, the assembly of the members. It is this assembly that calls a member to a special service, and this call has to be publicly confirmed, which is done by the process of ordination. Such ordination is no more than a prayerful confirmation by the congregation that it indeed has called the person to the specific service.

The second section, on "ordination," as presented by the committee is beautifully written and has my full approval.

Section 3B does not seem to be clear enough. Apparently a distinction is made between the ordination act and the commission to serve. It is not clear though how this distinction is to find expression.

Section 3D seemingly wants to prepare the way for female pastors in our churches. To me this seems to be unwise. For centuries our church has believed that serving as minister is the prerogative of the male. The Old Testament seems to take that position, too. There are passages in the New Testament which explicitly state that a woman is not to preach. I know how this is being explained away. I certainly do not consider women inferior or less holy than men, but there is such a thing as order in a church and a role for each sex. Besides, our churches are not ready to have female pastors and it seems unwise to try to introduce this contentious question into our conference. There seems to be no need for it at the present time. Should future generations feel this to be an urgent issue, let them settle it with the understanding that they then may have.

I think that quite a few of our members will not be able to go along with 3E as it stands. We all believe that every and any sin can be forgiven by God, but the consequences of a sin in life very often cannot be evaded. They follow. And so it may be so that certain sinful acts of the individual although fully forgiven by God and congregation still may disqualify the person from being appointed to certain services in the church.

In 1 Timothy 3:2 we read that a bishop is to be "blameless." This I take it is not a "holier than thou" position but simply a practical fact of life. A minister who has to admonish others is scrutinized closely by his listeners, especially by those who demand a good deal of leeway in their own life. 1 Timothy 3:7 advises, "He must have a good report of them which are without." A coarsely sinful act in the person's former life will likely prove a great hindrance in his successful ministry. To avoid this, we have the practical and wise advice not to appoint such individuals. Our congregations would be well advised to heed it.

When all this has been said, the fact remains that cases and situations vary so much that it may not be advisable to lay down a fast and final rule. The congregation in each case must seek the guidance of the Holy Spirit, and decide accordingly. *Gerhard Lohrenz, Winnipeg*

True leadership is earned not bestowed

Reconciling our doctrine of the "priesthood of all believers" with mainline Protestant clergy/laity distinctions is a long-standing problem. I feel the committee statement deals positively with two fundamental needs in the church that do not have to conflict with each other: the need for emphasizing the ministry of every believer and the need for recognizing leaders who have the authority to lead.

True leadership in the church or elsewhere is never bestowed but always must be earned. Given this premise, ordination should be a recognition of leadership as it has already been expressed as well as affirming its continuing potential. It should not occur at the very outset of any ministry but should follow a time in which some experience is gained.

I have recently entered the pastoral ministry and am looking forward to ordination. I view ordination as an occasion when people who have been used by God to lead and teach me and with whom I am presently closely related in a pastoral role will confirm together that God has been and is present in the relationships affecting our lives. This involves recognizing the nurture of my home congregation and of my family. It means presenting before God the growing relationships in our present congregation and committing these to God with the prayer that we will all be teachers and all learners to each other. In short, if ordination only confirms how God has worked with me, then the confirmation will have been too small in its scope.

Recognition of true leadership and service to God does not come through man's ordination, but through God's ordination as expressed in the everyday fruitfulness of meaningful relationships where God's will is made known. If ordination is used to distinguish between those who are gifted for ministry and those who are not, it runs counter to what we believe about every believer's equal status before God. If viewed functionally, as the committee's statement views it, it properly points out that the church needs leaders—and that their function is to lead others to become functional, too. *James Schrag, Newton, Kansas*

Statement needs thorough reformulation

The progress report is in need of a thorough reformulation. It creates a lot of confusion because it uses terms with various significations, without making their meaning clear. Presumably the section on "our belief" is to serve as a foundation for the second section on "ordination," but actually there is no clear relationship evident between the two. The third section on "implications" has in it items which in no way are implied by the two previous sections.

Let me point out some specific problems. The use of the word *mediator* in the second sentence of the first section is not clear. Note that Paul says, "For there is one God and also one mediator between God and men, Christ Jesus, himself man, who sacrificed himself to win freedom for all mankind" (1 Tim. 2:5). So we do have need of one mediator, Christ Jesus. Human priestly mediators, in the Old Testament sense and in the sense of the Roman Catholic Church, where the sacrifice is repeated in the mass, are not needed. In paragraph three we are told that any Christian can be the "mediator" of mercy and grace to the other. Are we to understand that the first and third paragraphs contradict each other, or is the word *mediator* used in a very special sense here, pointing to Christ?

There is further confusion with reference to the "priesthood of all believers." If paragraph two is to be taken at face value, then the second and third sections become irrelevant. But when Paul says that on the basis of faith the distinctions between male and female are of no significance, he does not mean that there is now no distinction in function between the two (Gal. 3:26 ff.). One need only read 2 Corinthians 12 to understand that varieties of gifts and function are not wiped out by oneness in Christ. There are those members who are appointed as apostles, prophets, teachers, etc.

The first two sentences of the third paragraph in the first section should be reformulated. The first should make it clear that every person is obligated to serve others continually (not occasionally) with those spiritual gifts entrusted to him. Not "whether one does" but how one ministers depends upon one's gifts. "Call and gifts" should not be united in this context. Even in the Catholic Church you are not called to the priesthood of believers by the hierarchy. The "call" is obviously to be understood in the sense of being called by the Holy Spirit and the church to function in a particular office, quite distinct from the priesthood of all believers. In this case another difficulty arises with reference to "supply the necessary gifts." It would then mean that any church member could be called to the office of pastor regardless of the usual qualifications for teaching, preaching, and pastoral care, because these gifts would be supplied to him upon being called and ordained. This construction conflicts with the last sentence of section 2.

Except for the confusion indicated at the end of section 1, there is in fact no relationship between the priesthood of all believers and ordination. Luther also did not derive the office from the general priesthood of believers. It existed for the sake of order in the church and was divinely instituted for the purpose of publicly proclaiming the Word of God and discipline.

Section 3 reflects a basic inconsistency between ordination and installation. If ordination is purely functional and not a "lifelong status," then it would have to be repeated with every new charge or commission and could be regarded as synonymous with installation. Otherwise, you would have to view ordination as valid for life with a functional discontinuity when one has no commission to serve.

The argument of pargraph C for involvement of the "church at large" and representatives of conferences in the examination and ordination of a person for a local church is invalid if ordination is interpreted functionally. Other churches and institutions should then examine the person when they engage him to serve them.

Paragraph D argues that because in Christ there is neither male nor female, therefore sex should not be considered a barrier in calling a pastor. The argument is invalid because it takes the statement out of one context, "heirs by promise," and places it into that of serving in the calling of a pastor. In the absence of any reference to 1 Corinthians 11; 14:34 f.; and 1 Timothy 2:11 ff., it is an obvious attempt to manipulate Scripture rather than to attempt a serious interpretation.

Certainly the current women's liberation movement cannot be an excuse for reading into a scriptural passage, what is not intended by it. The church would certainly make a big mistake by calling a crusader for women's liberation to the ministry. Her whole stance would be out of character with the ministry as such.

According to my understanding of Paul, the unity in Christ does not wipe out the basic functional distinctions between man and woman. A woman who wants to deny her procreative function of bearing children and caring for them rebels against God's order. If the man in leadership position of the church should be married, certainly the woman should be, too. But the married woman has functions that would conflict severely with her role as pastor. Furthermore, she is not the head of the household and as a result she has not the same opportunity for the development of leadership qualifications. Besides that, Paul's negative ruling is also determined by the order of creation and the fact that the fall of Eve preceded that of Adam. No doubt the customs of his day served further to undergird his position.

While some of these customs are changing in our day, Paul's basic objections regarding a woman's functions remain intact. The "barriers" vary. The male has a total natural barrier against becoming pregnant and bearing children. The female has no such barrier, although a dysfunction of her reproductive organs could prove to be a barrier to pregnancy. Now I do not understand Paul to say that there is an absolute barrier to calling a woman to function as a pastor, but that there are certain barriers that relate exclusively to her because of her functions as a woman. To say that these should not be considered means that it is wrong to consider them. My judgment, and I believe it to be the scriptural judgment, is that it is wrong not to consider the barriers to the ministry which are due to a woman's functions as a woman.

In the priesthood of believers, the different functions of individual members for each other are recognized. Each function is essential for the welfare of the whole church and is honored as such. The diversity of function is not a matter of discrimination. I also grant that, apart from their function as women, certain women do outqualify various men as pertains to the ministry. But on the average, I would think that the total qualifications for the ministry are more easily met by men, because of a difference in function between male and female. *David Janzen, Niagara-on-the-Lake, Ontario*

Fancy building

Darkened sanctuary
Typical today—
High vaulted arches
Point proudly the way
To a heavenly dome
Far removed
From the warmth
Of home.

Ruth Naylor

NEWS

Mexico earthquake relief begun

An earthquake relief program is being put together by Mennonites in Mexico for villagers outside the urban centers where the major Mexican Government emergency assistance is being given. The quake was the worst in modern Mexican history. Officials estimated 500 killed.

Franconia Conference Mennonite mission worker Paul Godshall reported by telephone on September 1 that all twenty Franconia personnel and four MCC workers in southern Mexico were safe following the earthquake of August 29. Franconia Conference and MCC are the only North American Mennonite agencies working in southern Mexico.

Mr. Godshall, who had just returned from a visit to Puebla, reported that the Mexican Government is responding with food, blankets, and medical and other disaster aid to quake victims in the larger urban centers from Puebla to Veracruz.

He also reported that the organization of Mexican Mennonite churches known as International Cultural Services (SCI), met in September and decided to assist quake victims in San Antonio Port Ezuelos, a village of 1,400 people which was 80 percent destroyed. San Antonio Port Ezuelos is one of many rural centers outside the area of major government disaster response. The Mexican Mennonites, through SCI, plan to begin a rebuilding program with a strong Christian emphasis.

SCI is not requesting personnel from North America at this time. "Mennonite Disaster Service has been contacted and stands readey to respond if SCI calls for help," said Nelson Hostetter, MDS executive coordinator. "We do not anticipate the need for sending MDS personnel to Mexico, however. MDS overseas projects always work cooperatively with MCC area directors and constituent mission board personnel on location."

Edgar Stoesz, MCC director for Latin America, said that MCC's response would be to provide financial support to SCI's disaster program. "Accordingly, MCC is making available an initial $2,000 from emergency funds," said Mr. Stoesz, "a sum we both feel appropriate at this point as further planning is being done and as the program develops."

A woman and the only one of her children to survive the disastrous earthquake in central Mexico sit in the ruins of their home in Orizaba, one of the worst hit communities. The quake struck a 300-square-mile area, killing hundreds and destroying thousands of homes.

Churchman's seminar to focus on Watergate

"Watergate: A moral inquiry" will be the focus on the fourth churchman's seminar, planned by the MCC Peace Section Washington Office for October 22-24.

Beyond exploring some of the threats which the clandestine activities associated with Watergate have posed to the United States system of government, the seminar will examine the moral values and ethical principles posed by Watergate both for the church and for society.

The seminar is planned on the assumption that the church has a special responsibility to raise the deepest ethical questions in society, without which effort corruption and immorality take over. These concerns will be considered by various governmental and church-related resource persons. Included will be sessions on subjects such as the ethical questions for religious faith, undermining civil law, and the role of the free press.

Registration for the seminar is open to all members of Mennonite and Brethren in Christ churches. Persons interested in receiving more information should write the MCC Peace Section Washington Office, 100 Maryland Avenue, N.E., Washington, D.C. 20002.

Participation is limited to forty persons. The deadline for final registrations is October 17. Costs will be kept to a minimum, with a $5.00 registration fee and lodging available at $5.00 a night.

Two conferences send couple to Cincinnati

Mark and Susan McElwain Weidner of Allentown, Pennsylvania, have begun work in Cincinnati, Ohio, to find people with common interests and build house fellowships.

This portion of their work is sponsored by the Central District Conference (General Conference Mennonite Church) and Ohio and Eastern Conference (Mennonite Church).

Mark is also serving half time as director of the Mennonite Central Committee voluntary service unit in Cincinnati.

The Weidners will live near the VS unit and the University of Cincinnati and serve as facilitators in building house fellowships which might eventually become a church.

Mark is a 1973 graduate of Mennonite Biblical Seminary, Elkhart, Indiana.

Asians plan joint mission to Bangladesh

A mission to Bangladesh from other Asian Mennonite and Brethren in Christ churches has been approved by the executive committee of the Asia Mennonite Conference.

Der Mennonit, a European periodical, reported recently on the decision, which was made in July in Pati, Indonesia. Although members from Vietnam, Taiwan, and Korea were unable to get visas in time to attend, six members were present for the four-day meeting: P. J. Malagar and D. J. Arthur from India, Takashi Yamada from Japan, Everett Metzler from Hong Kong, and Suhadiweko Djojodihardjo and Charles Christano from Indonesia.

The executive committee said the mission to Bangladesh would be an independent initiative of the Asia Mennonites, but would not be an exclusively Asiatic matter. The committee is hoping the work can be done cooperatively with Mennonite organizations in Europe and North America. The bulk of the finances are expected from Mennonite Central Committee and the Council of Mission Board Secretaries in North America and International Mennonite Organization and Europäisches Mennonitisches Evangelisations-Komitee in Europe.

Mere evangelization with the Word is an incomplete way to accomplish God's purposes in the world, the committee said. Thus, relief work is also planned.

The executive committee also decided to arrange a second Asia Mennonite Conference in 1976 in the Muria area of Indonesia. The first conference was in India in 1971. The committee contacted various Mennonite churches in the area during its July meeting.

The committee will meet again in 1975 in Taiwan or Vietnam.

The feeling of solidarity among the various Asian Mennonite communities would certainly be strengthened through such a conference, the committee said. Otherwise the individual churches must always see themselves as independent.

In other action, the executive committee planned for a work camp for young people next year in Bangladesh. If this location is not possible, Indonesia would be host. Mr. Malagar said he hoped that a number of non-Christian young people can also take part.

The executive committee also discussed the possible publication of Christian writing in the coming years.

Graduate seminar grapples with faith

"Again I can take Christianity seriously."

"My confidence in Christianity as clothes which I can wear has been renewed."

Such were comments by young adults who participated in the eighth summer graduate seminar by student services committees of several Mennonite branches.

Students from Vancouver to Philadelphia and from New Orleans to Winnipeg gathered for ten August days in southern Michigan's rustic Mennonite Youth Village for intensive encounter with the Bible and Anabaptist-Mennonite heritage in relation to university life today.

The seminar provided opportunity to grapple with concerns of Christian faith in the midst of intellectual and social change, along with the more practical person to person sharing of faith, Director Helmut Harder says. Harder is a theology professor at Canadian Mennonite Bible College, Winnipeg.

Although only nine of the twenty-two preregistrants showed up, the group worked hard during the three daily sessions. Resource persons who stimulated the encounter were:

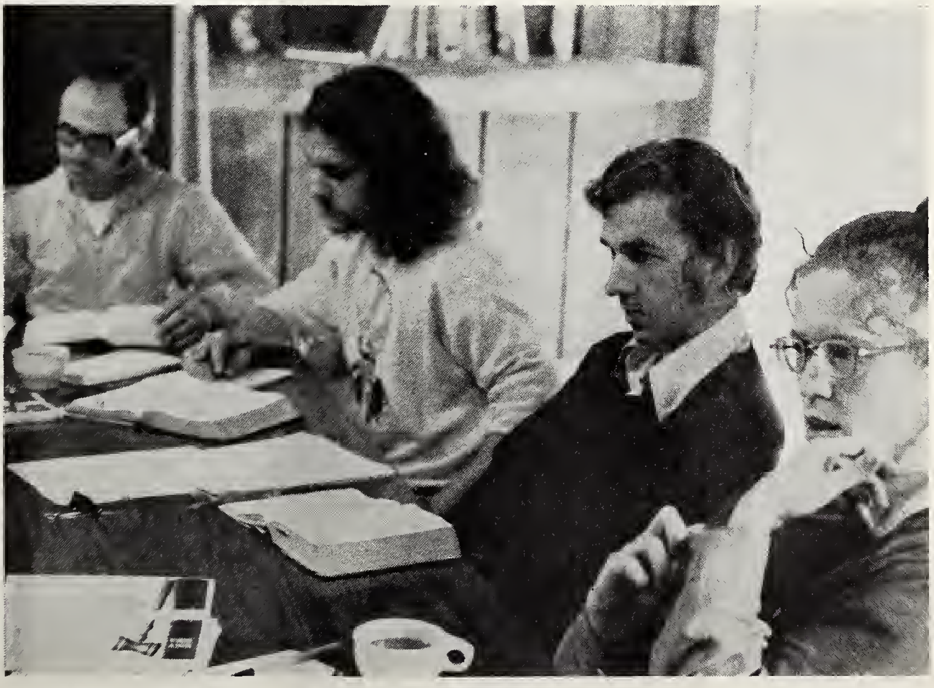
—Walter Klaassen, University of Waterloo and Conrad Grebel College, on "Anabaptism: A look at our history."

—John Lapp, Goshen College, on "The gospel of peace in the midst of world affairs."

—Willard Swartley, Eastern Mennonite College, on "Holy history and Christian self-understanding (Gospel of Mark)."

—Perry Yoder, Bluffton College, on "Biblical thought and modern world views."

Student Services Secretary Virgil J. Brenneman has noted that participants have rated the event "as representing the best spent education dollar in the Mennonite church." One couple contributed $250 toward the 1973 seminar in appreciation for an earlier experience.



Among the participants in this summer's graduate seminar were John Shearer, Waterloo, Ontario; Lester Hackman, Des Allemands, Louisiana; Helmut Harder, director, Winnipeg, Manitoba; and Sharon Snyder, Philadelphia, Pennsylvania.

Colombians show new social concern

When Oliva de Bastidas—a member of the Mennonite church in Bogota, Colombia, since 1967—saw the needs of hundreds of urban old people without shelter, food, medical care, or love, she started the city's first home for the aged.

She didn't apply to North America for funds. She got together eleven women from several Protestant churches in Bogota and formed the Interdenominational Committee of Evangelical Women. The women visited churches—both Protestant and Catholic—to raise funds and they bought a two-story house near the Bogota Mennonite Church.

In operation since the first of the year, the house now has seven residents plus Ms. Bastidas, who lives and eats with them. And because of the large number of requests for admission, Ms. Bastidas is considering moving into larger quarters if additional funds are available.

Traditional Colombian society provided a place for the elderly within the extended family. The extended family is breaking down to the nuclear family in the cities, however, and many older people are unable to care for themselves without the concern of people like Ms. Bastidas.

The establishment of the home for the aged is just one example of the growing social concern among Protestants in Colombia, according to Howard Habegger, executive secretary of the Commission on Overseas Mission of the General Conference Mennonite Church.

Olivia de Bastidas

Mr. Habegger, a former missionary in Bogota, visited Colombia again in June to attend a Goals-Priorities-Strategy meeting of the Colombian Mennonite Church.

He said evangelicals in Bogota have formed a coalition called the Futuro Juvenil to attack some of the city's social problems. One of these problems is the number of street urchins, young boys without parental guidance who roam the streets, scavenging and stealing.

Protestants in Colombia are also experiencing greater freedom from restraints by the government or the Catholic Church regarding witnessing, establishing new churches, and reaching out in social action. Some Protestants and Catholics are meeting together in small groups to pray and share their faith.

Mr. Habegger said the Roman Catholic Church in Colombia is changing rapidly, particularly because of two parallel movements.

The first is "a spiritual awakening with charismatic overtones." He said that at several large Roman Catholic schools in Bogota, young people meet regularly to sing, pray, and testify. The meetings are highly personal and spiritual with some charismatic manifestations.

The second movement is the growing group of priests who are political activists. The Golconda Priest Movement has strong adherents in Colombia who are putting pressure on the Roman Catholic hierarchy to provide finances to help the poor and oppressed. The priests are also openly critical of some government policies.

Mr. Habegger said priests from both movements come to the home of missionary John Wiebe to buy literature.

He said the feeling among Protestants was "Let's get moving now."

"I'm excited to see the new optimism among Protestants and the new spiritual awakening within Colombia's Roman Catholic Church," Mr. Habegger said.

Family learning extended to whole church

A new experiment in Christian education —phase 2—began in September at the Mennonite Community Church, Fresno, California.

The congregation will take the basic idea of Christian education for the total family, begun two years ago by a group of four families in the church, and apply the idea to the whole congregation.

For the fall quarter, the congregation will combine all ages "from two to ninety-two" into a common education experience. (One class of older people will continue to meet in its traditional manner.) Parents and their children may be in the same learning group, and the planners hope both can benefit—parents in better understanding their children, children in having a variety of adults as resources.

"We want to create an environment of loving, so the child will feel, 'Here is a loving church,'" said Pastor George Stoneback.

The general theme will be love and reconciliation, but environment will be as important as content, said Mr. Stoneback. "We're not here to teach but to motivate the young people to become Christians."

One of the patterns for the new Christian education venture is the group of four families in the congregation that began meeting in 1971 for family education experiences. Frank Ward, executive secretary of the Commission on Education, met with the group several times when it was starting.

This group met for several hours once a month for camp-outs, Bible study with role plays or puppet shows, or other learning experiences.

The other pattern, said Mr. Stoneback, is the First Congregational Church of Everett, Washington, which has used as part of the Christian education helping children make jelly, watching eggs hatch, sharing stories of covered-wagon days, and preparing communion bread and wine.

The Fresno congregation planned an open meeting September 9 and set the start of the new program for September 16.

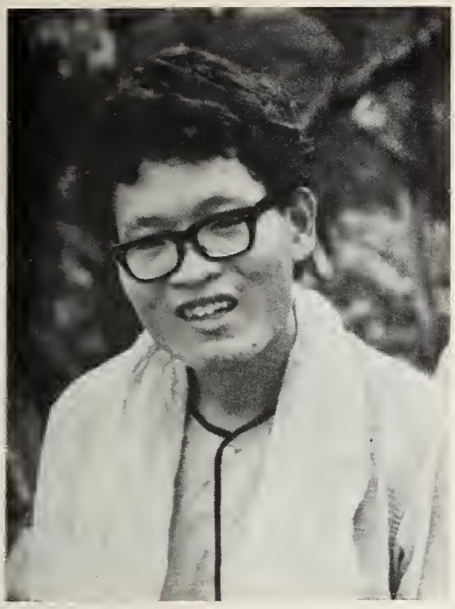
Participants will meet for seventy-five minutes on Sunday mornings and divide into interest groups in different corners of the fellowship hall.

"Groups will vary," said Mr. Stoneback. "Some people will be leaders, some enablers, someone might talk to a kid who is not interested in what is going on." Others will use their skills as storytellers and teachers of crafts on a team basis. Anyone's unique skills can be used.

At least once a month the participants will begin with a breakfast at the church.

Another advantage of the new setup, Mr. Stoneback said, is that it eliminates the complaint that "my child has no other children his own age in Sunday school." The primary group is small this year.

Educational coordinators are Frances Ewy and Lorene Weinbrenner.



Work camp held at Taiwan orphanage

Twenty-five young people from Mennonite churches in Taipei, Taichung, and Hwalien, Taiwan, participated in a week-long work camp this summer at the Tatung Children's Home near Taipei. Among them was Sz-Hwei Wang (above). The young people leveled a playground and laid a cement-block path. The work camp was followed by a retreat for sixty young people. The retreat included a presentation by Peter Kehler on the history of the Mennonite church and a talk by Paul Lin on Anabaptist-Mennonite doctrine.

Two U.S. couples going to Africa meeting

Two Mennonite couples from Markham, Illinois, and Oklahoma City, Oklahoma, will be among the delegates to the African Afro-Americas Inter-Mennonite Unity Conference (AFRAM) November 4-11 in Limuru, Kenya.

The General Conference Mennonite Church, through the Commission on Home Ministries, has named as its representatives to the conference John and Ponce Cook, members of the Markham Community Mennonite Church, and Gene and Pam King, members of the Trinity Mennonite-Presbyterian Church in Oklahoma City.

Before the conference the Cooks will visit Mennonite congregations in Zaire and Zambia. The Kings will visit Mennonites in Zaire before the conference and in Tanzania following the conference.

The Kings are employed by the Oklahoma City public school system, Gene as a counselor and Pam as a teacher. John Cook is employed by the Corrections Department of the State of Illinois.

Attending the AFRAM conference will be black Mennonites from the United States, Jamaica, the Dominican Republic, and six countries in Africa.

Muriel Stackley takes COE editorial post

Muriel Thiessen Stackley has been appointed to a half-time position as an editor of Christian education curricula for the Commission on Education.

She will work at the central offices of the General Conference Mennonite Church in Newton, Kansas.

Ms. Stackley has recently spent seventeen months in Botswana, teaching English to teenagers who were not in secondary school.

She previously worked at the General Conference offices as editor of the youth page and editorial assistant of *The Mennonite* from 1959 to 1962 and has taught English at the University of Kansas in Lawrence.

Religious book sales go up 9 million dollars in 1971-72

Religious book sales increased $9 million from 1971 to 1972, according to annual estimates issued here by the Association of American Publishers.

Total sales in two religion categories were $126 million in 1972, compared with $117 million the previous year, the new figures show.

Of the two categories, the larger dollar-volume increase was in the sale of Bibles, Testaments, hymnals, and prayerbooks. The jump was from $56 million in 1971 to $63 million last year.

"Other religious" increased $2 million, from $61 million to $63 million.

In 1972, juvenile paperbacks showed a sharp decline, while business books showed the largest increase—17 percent.

As a whole, the book industry reported total sales of $3.2 billion in 1972. The sum was 3 percent, or $75 million, over 1971, but the percentage of increase was 2.4 lower than the year before.

The publishers' association said the drop in the percentage of increase reflected a continuing slowdown in the economy and drastic cuts in education and library budgets.

Restrictions lifted in time Zaire Mennonites convene

In spite of earlier government regulations prohibiting religious gatherings except for Sunday morning worship, the Zairian Mennonites met in July for their annual meeting.

Government controls on such meetings were loosened before the meeting, and representatives from the districts convened at Banga.

Eight new pastors were approved for ordination, and a pastor will be assigned to Kinshasa, when members there feel able to support him. Representatives requested the conference to open three new districts—Kasadisadi, Muena Ditu, and Mbindjikila.

Although a shortage of secondary school teachers continues and funds are limited, the conference made plans to open a second year of junior high at Kayongo and a third-year science section at Banga and Kalonda. Kandala is considering opening a professional training school.

Construction of a maternity ward at Kamayala and dispensaries at Kabeya-Kamauga and Kikwit were taken under consideration. The assembly decided that requests for medical doctors for Nyanga, Mutena, and Banga could not be filled and that the present doctors should train nurses to fill those gaps.

Finances were a critical problem for the conference, which instructed its general secretary, Kabangy Djeke Shapasa, to solicit funds from overseas churches and to request funds from Africa Inter-Mennonite Mission to put roofs on ten church buildings.

Although the legal representative for the conference is limited to two consecutive terms by the constitution, Kakesa Khakha Gasala's term was extended one year while he trains a successor. The assistant legal representative, Tshilembu Nicodeme resigned to give full time to his government assignment as state inspector for primary education.

The conference reappointed Frieda Guengerich as director of the girls' school at Nyanga, scheduled to open in September. LaVerna Dick will be allowed to spend more time in teaching and curriculum development.

Speakers for the conference were Missionary James E. Bertsche on "The mission: Our responsibility," Professor Mbonza Kikunga on "The church: Our responsibility," and Kabeye Mukita Ngandu, regional president of the West Kasai Church of Christ in Zaire.

RECORD

Ministers

Harry Howard, pastor of the Calvary Church, Aurora, Ore., submitted his resignation late in August. He had been on a three-months leave of absence. Plans for the future are indefinite but for the present he intends to remain in Aurora. Paul Roth has been the interim pastor.

Banman

Brandt

Buller

Cox

Workers

Jerilyn Banman, Canton, Kans., started one year of General Conference voluntary service Aug. 27 in Phoenix, Ariz. She is a nurse aide at the Beatitudes Retirement Center. Jerilyn is a member of the Alexanderwohl Church, Goessel, Kans., and has attended Hesston (Kans.) College. Her parents are Otto and Adeline Banman, Canton.

Michael Brandt, Hillsboro, Kans., has begun two years of General Conference voluntary service in Fort Wayne, Ind. He will be involved in housing repairs and construction. Michael is a member of the Tabor Church, Newton, Kans., and has attended Bethel College, North Newton. His parents are Raymond and Grace Brandt, Hillsboro.

Denise Buller, Bethesda Church, Henderson, Neb., is serving as a day-care worker in the General Conference voluntary service unit in Hutchinson, Kans. She will work for one year, with the option of extending to two years. Denise is a 1973 graduate of Henderson Community High School and is the daughter of Grant and Edith Buller of Henderson.

Carolyn Cox, Salina, Kans., has begun a year of voluntary service in Arvada, Colo., with the General Conference Mennonite Church. She will be a community service worker in Arvada and work in the local Mennonite congregation. Carolyn, a member of the Trinity United Methodist Church in Salina, is a 1972 graduate of Bethel College, North Newton, Kans., and has attended Harvard Divinity School, Boston, Mass.

Lynn Dickey, Buffalo, Wyo., is serving at least one year with the General Conference voluntary service unit in Wichita, Kans. Her job assignment is secretary for the Community Planning Council. Lynn is a 1972 graduate of the University of Illinois and is a member of the Union Congregational Church in Buffalo.

Charlotte Enns, Arnaud, Man., has begun a year of voluntary service as a day-care worker in Hutchinson, Kans., under the General Conference Mennonite Church. She is a member of the Arnaud Church and is a 1973 graduate of Mennonite Collegiate Institute, Gretna, Man. Her parents are John and Agnes Enns of Arnaud.

Donald Esau, First Mennonite Church, Beatrice, Neb., is serving two years in Hammon, Okla., under the General Conference Commission on Home Ministries. He will work with 4-H and cooperative farm projects. The Hammon voluntary service unit works in cooperation with the predominantly Indian Bethel Church. Don is a graduate of Tri-County High School, DeWitt, Neb., and has attended the University of Nebraska. He is the son of Harvey G. and Betty Esau of rural Beatrice.

Carolyn Ann Fopp, Great Falls, Mont., is serving a minimum of one year in General Conference voluntary service in Hammon, Okla. She will be a Head Start teacher and recreation-youth worker. Carolyn is a 1969 graduate of the University of Oregon with a BA in recreation and counseling.

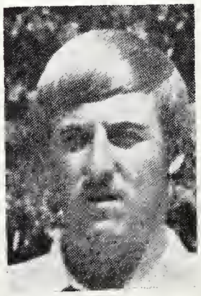
Darlene Girling, Brandon, Man., has begun voluntary service as a day-care worker in Markham, Ill. Her term of service is one year. Darlene is a 1972 graduate of Virden High School and is the daughter of Armer and Mary Girling, Shoal Lake, Man.

Kathy Hiebert, Winkler (Man.) Bergthaler Church, is serving for one year at the Community Day Nursery in Markham, Ill., under General Conference voluntary service. She is a 1973 graduate of Garden Valley Collegiate Institute and is the daughter of Henry and Elizabeth Hiebert, Winkler.

Merry Wood Hutton, Cincinnati, Ohio, has been assigned for one year to General Conference voluntary service in Oklahoma City, Okla. She will be engaged in community service in a housing project or day-care center. Merry has attended Ohio University and is the

Dickey

Enns


Esau

Fopp

Girling

Hiebert

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Kaufman

Klassen

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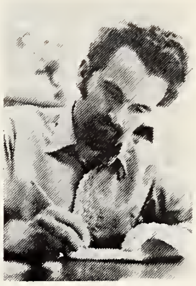
Mierau


Peachey

daughter of Kathryn Hutton, Cincinnati.

Bernice Kaufman, Eden Church, Moundridge, Kans., has started General Conference voluntary service in Liberal, Kans. She will serve for one year as a day-care worker at the Sunshine Center. Bernice has attended Bethel College, North Newton, Kans. Her parents are Howard and Neva Kaufman, Moundridge.

Irene Klassen, Altona (Man.) Bergthaler Church, is serving ten months of General Conference voluntary service as a children's worker at the East Wayne Center, Fort Wayne, Ind. Irene is a 1973 graduate of W. C. Miller Collegiate Institute and is the daughter of David and Helen Klassen, Altona.

Christine Lautt, Buhler (Kans.) Church, began a two-year term of service on May 8 with MCC in Akron, Pa. She is serving as layout artist. Christine attended Friends University, Wichita, Kans., and Bethel College, North Newton, Kans. She is the daughter of Arnold and Ruth Siemens, Buhler.

Delilah Mierau, Langham (Sask.) Church, is serving one year as a day-care worker at the Sunshine Center, Liberal, Kans. She is a 1973 graduate of Rosthern Junior College, Rosthern, Sask., and is the daughter of Henry J. and Mary Mierau, Langham.

J. Lorne Peachey has been appointed editor of *Christian living* magazine, succeeding Daniel Hertzler, who resigned to become editor of *Gospel herald.* A graduate of Eastern Mennonite College and Syracuse (N.Y.) University School of Journalism, Mr. Peachey has been editor of *With* magazine since its founding in 1968. He was assistant editor of *Christian living* from 1964 to 1969. *Christian living* is a monthly home and community magazine published by Mennonite Publishing House, Scottdale, Pa., since 1954.

Connie Penner, Oak Lake (Man.) Church, is serving an additional year as a day-care worker in Hutchinson, Kans. She began her service under the General Conference July 1, 1972. Connie is the daughter of Mr. and Mrs. Abe Penner of Oak Lake.

Janice Regier, First Church, Newton, Kans., is serving a minimum of one year under General Conference voluntary service in Fort Wayne, Ind. She will be a bus driver and children's worker at the East Wayne Center. Janice is a graduate of Hesston (Kansas) High School and has attended Bethel College, North Newton, Kans. Her parents are Edwin and Ella Regier of rural Newton.

Stan and Pat Senner, Buhler, Kans., have become voluntary service workers under the General Conference in Seattle, Wash. Both will serve one year, working with environmental concerns. Pat will also work at the Seattle Mental Health Center. Both graduated in 1973 from Bethel College, North Newton, Kans., Stan in natural science and psychology and Pat in biology and environmental studies. Stan, a member of the Buhler Church, is the son of Robert and Rachel Senner, Buhler. Pat is the daughter of Paul A. and Bernice Albrecht, Claremont, Calif., and has attended Claremont United Church of Christ.

Patty Shelly, Bethel College Church, North Newton, Kans., is serving for one year under the General Conference in Arvada, Colo. She will be a music teacher at the A to Z Child Care Center and work in the local Mennonite congregation. Patty has attended Bethel College, North Newton, and is the daughter of Ken and June Shelly, North Newton.

Fredrick Steiner, former editor of the Pandora (Ohio) *Times,* has joined Goshen College as assistant for news services. His assignment includes reporting and photographic coverage for both print and electronic media. Mr. Steiner, twenty-three, is a native of Bluffton, Ohio, and a former student of Bluffton College. He is a 1972 graduate of the School of Journalism of Bowling Green State University. He is a member of Grace Church, Pandora.

Bill Wiebe, Abbotsford, B.C., has been appointed associate general secretary by the Mennonite Brethren Board of Mission Services, Hillsboro, Kans. Mr. Wiebe is head of the science department in Abbotsford Senior Secondary School.

Erika Wiebe, Superb Church, Kerrobert, Sask., has begun a year of General Conference voluntary service in Markham, Ill. She is a day-care worker in the Community Day Nursery. Erika is a 1973 graduate of Rosthern Junior College, a secondary school in Rosthern, Sask., and is the daughter of Henry and Agatha Wiebe, Kerrobert.

Penner

Regier

P. Senner

S. Senner

Shelly

E. Wiebe

Identify your values

Get a pen or pencil, then check the value which you rate higher in each of the following pairs:

A	B
☐ Generosity	☐ Thrift
☐ Patience	☐ Action
☐ Cooperation	☐ Competition
☐ Modesty	☐ Self-confidence
☐ Respect for age	☐ Stress on youth
☐ Living for today	☐ Planning for tomorrow
☐ Harmony with nature	☐ Mastery over nature
☐ The old ways are best	☐ The new is best
☐ Time is with us	☐ Time flies
☐ Live like others	☐ Get ahead of others
☐ Religion permeates all life	☐ Religion is a segment of life

If the values you checked were mostly in Column A, you agree with values that most American Indian people hold important. If they were in Column B, you share the predominant values of western white culture.

Look again at Columns A and B. Are the values listed in one nearer the teachings of Christ than those in the other? God has given many good gifts, strengths, and values to the Indian people. The entire church can be greatly enriched and helped if they are properly recognized and used.

To the Indian churches and the Hopi Mission School, we who are non-Indian Mennonites want to say it is possible to be truly Indian and at the same time truly Christian. God makes no distinction; in Christ He accepts us both.

No human set of values is ever completely Christian. In both Indian and in western white culture we need Christ's help to bring our values in line with what He wants them to be.

For more information on how you can support vital Indian ministries or workers, write to:

COMMISSION ON HOME MINISTRIES or
Box 347, Newton, Kansas 67114

MENNONITE PIONEER MISSION
600 Shaftesbury Boulevard
Winnipeg, Manitoba R3P 0M4

LETTERS

Much needed note sounded

Dear Larry: The current issue of *The Mennonite* (September 4) is one of your best.

Floyd Bartel sounded a much needed note on the importance of sound doctrine—the neglected ingredient. It may seem unusual for someone within the Mennonite Central Committee to stress that instead of action, but this is exactly how I feel. All that we do must have a sound doctrinal or theological base.

Elmer Neufeld's article was a good one on missions; the Lois Barrett Janzen article on Canada-U.S. relations was well written and extremely informative. The MCC ad came through well. In addition, you had a good selection of interesting letters.

The frosting on *The Mennonite* "cake" was Alvin Beachy's back-page editorial on priorities. *William T. Snyder, executive secretary, Mennonite Central Committee, Akron, Pa. 17501* Sept. 7

MEDITATION

Say it isn't so

Every Sunday for years and years Aristophanes Harris had gone to church and at the close of the service had repeated with the congregation, "May the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

But this Sunday he was sick and had stayed in bed and the service was almost over before he remembered to catch it on the radio. As he turned the knob, the congregation was just saying these same closing words and he joined in.

Then, because he didn't like the program that followed, he turned the radio off.

An eerie stillness filled the house.

At church these particular words always signaled the close of the service, the stampede toward the door, and the rush home to Sunday dinner and the afternoon's activities.

But this time the words were followed by the silence of an empty house.

Then, out of the silence, Aristophanes heard, "They weren't."

He raised up in bed and looked around, but saw no one.

Again the voice said, "They weren't."

"What?" Aristophanes asked hesitantly, wondering what was happening.

"They weren't acceptable," the voice replied. "Your words and meditations—they weren't acceptable."

Aristophanes sat up straight. "What?"

"Every week you go out and live your life, completely oblivious to what God has told you, then you go to church on Sunday and ask God to make everything you've done OK."

"But—"

"All week you completely ignore what he's told you, then on Sunday you ask him to turn it all around into something good—"

Aristophanes pulled the covers up over his head to avoid hearing any more.

"Everything's all right," he assured himself. "What I say and do *is* acceptable because I ask God to *make* it acceptable. That's the way I've always done it—and so has everyone else I know."

Barbara Jurgensen

All I ever need

There is Someone I know
Who by loving me so
Is making my life worth living.
He's the reason I'm here
And I don't need to fear;
He'll tell me what I am to do.
He has given me light.
He has shown me his might,
And all I need do is trust him.
He's my hope till the end,
Ever-loving best friend.
How can I thank him but follow!

Connie Schrag

Contents

At the Lord's table: Tumult and calm 554
Ordination: A progress report 555
Responses to the ordination report 556
Fancy building 559
News 560
Record 564
Letters 567
Say it isn't so 567
All I ever need 567
The ministerial marketplace 568

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Jacob J. Enz is on the faculty of Mennonite Biblical Seminary, Elkhart, Ind. 46514.

The five men who responded to the ordination report are all pastors or former pastors. Both women have taken seminary training.

Ruth Naylor's address is Route 2, Box 151, Bluffton, Ohio 45817.

Barbara Jurgensen, who has such a delightful knack of giving serious matters a light touch, lives at 5135 S. Kimbark, Chicago, Ill. 60615.

Connie Schrag's home is on Route 2, Newton, Kans. 67114.

CREDITS

The cover photo is by Mark Wiens, an ardent fifteen-year-old photographer from North Newton, Kans., whose father is on the Bethel College faculty; 554, 560, RNS; 563, Peter Kehler.

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The ministerial marketplace

THE ORDINATION QUESTION, which is treated elsewhere in this issue, leads quite naturally to two related questions: What effect is the increased cost of a full-time pastor having on congregations (particularly smaller ones)? And what are the trends in ministerial availability? Is there a shortage or a surplus?

Lyle E. Schaller, parish consultant for the Yokefellow Institute, Richmond, Indiana, has made some helpful comments and cited several important implications concerning the current state of the ministerial marketplace in a recent issue of *The parish paper*.

A full-time pastor who graduated from seminary this year, writes Mr. Schaller, will cost a congregation between $11,000 and $15,000 in 1974. The cash salary will be in the $7,200-$7,800 range. In addition to this the congregation will need to pay for housing or provide a housing allowance ($1,800-$4,500), pension and health insurance ($900-$1,800), and an automobile allowance ($600-$1,200).

Mr. Schaller cautions that the above amounts should not be misinterpreted as suggesting that pastors are overpaid. "The congregation which paid its young seminary graduate a total compensation of $8,000 in 1964," he writes, "should be paying $14,000 (total compensation) to a different seminary graduate in 1974 if it expects to keep up with the increases in compensation received by other persons in the labor force."

Then there is the second question about the available supply of ministers. Pastors waiting for calls from a congregation would likely indicate that there is a tightening up of the supply of pastors. It is becoming more difficult to get an assignment. Smaller congregations which have traditionally had a full-time pastor, on the other hand, are likely to report a pastoral shortage because they are experiencing more difficulty in finding someone to fill their pulpits.

If the ministerial supply question is looked at statistically, however, a number of the Protestant denominations are moving toward a surplus situation. The same would appear to hold true for the General Conference.

What implications do the rising costs of having a full-time pastor and the shift toward a surplus of ministers have for our conference and for its congregations? Mr. Schaller lists several:

"1. How many congregations are being *priced out of the marketplace* by the continued increase in the cost of employing a recent seminary graduate?" (Mr. Schaller goes on to say that a denomination with a million members will have about forty to sixty smaller congregations each year which will find themselves unable to replace their departing pastor. The General Conference, at that rate, would have an average of two or three new congregations each year losing the services of a full-time minister.)

"2. How many more congregations will deliberately delay replacing a departing pastor in order to save money while depending on an *interim* or supply preacher?

"3. What do these trends suggest should be the responsibility of those persons responsible for encouraging young men and women to enter seminary? Should they be warned that seminary graduation does not guarantee a job as a minister? Should admission standards in the seminaries be raised?

"4. What do these trends say to the administrators of the denominational pension funds? One approach to a tight job market has been to encourage older persons to retire sooner. What would be the financial impact on the pension funds of an age sixty or sixty-two retirement policy for pastors?

"5. . . . (How can the conference) encourage the more competent pastors to remain in the ministry and encourage the least competent to leave the professional ministry?" (And a related question for our conference is how can it help people who leave the pastoral ministry after many years of service to find a fulfilling new vocation?)

The future direction of the pastoral ministry needs a thorough and sensitive look by our conference, by the seminary community, and by our congregations. This issue should appear on many agendas during the coming year. LK

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The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
88:36 OCTOBER 9, 1973

“Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you.” “Give to all who beg from you.” “Do to others what you would have them do to you.” “Be compassionate, as your Father is compassionate.”

A review of John Howard Yoder's book The politics of Jesus *begins on page 580.*

The rich man and Lazarus revisited

Peter J. Ediger

There was a rich nation
whose people were clothed in fashionable wardrobes with dresses and suits for every season
and who feasted sumptuously every day.
And at their gates
in city streets and mountain hollows were poor people
who desired crumbs from the rich nation's economy.
Moreover, rats in city slums ate from the meager supplies of the poor,
sometimes chewing their children in bed at night.
And across the waters were millions of people dying from hunger and malnutrition.

And in the summer of seventy-three
inflation increased in the rich nation;
food prices soared and there was talk of a scarcity of certain items.

And a certain rich man
who had lived his days on earth in luxury
and was suffering the hellfires of regrets for ignoring his poor brother Lazarus
looked upon the earth and saw his rich brothers and sisters in America
filling their freezers and hoarding food in their houses.
And he lifted his eyes and saw Father Abraham, and Lazarus in his bosom.
And he called out,
Father Abraham, have mercy on my rich brothers and sisters in America!
Send Lazarus to warn them lest they also come to this place of torment!
Send Lazarus to warn them of the hell which comes from hoarding!
Send Lazarus to warn them to open their eyes to the hungry people around them!
Send Lazarus to warn them of the fires of revolution which will sweep across the earth
unless my brothers and sisters open their hearts
to the poor within their gates
and across their shores.

And Father Abraham said,
They have Moses and the prophets—let them heed their message.
They have Jesus and the witness of the apostles—
let them hear the Word of the Lord and do it.

And the rich man said,
No, Father Abraham, they don't understand.
They have the words of Moses, but they have not taken them to heart.
They have read the sayings of the prophets, but they have not felt that the message is for them.
They have listened to the teachings of Jesus, but they have found many ways of not living them.
They have admired the courageous witness of the apostles
but they dismissed economic sharing
as an experiment which failed.

So now, Father Abraham,
some more drastic measures are needed;
if someone goes to them from the dead, they will change
their ways.

And Father Abraham said to him,
If they do not hear Moses and the prophets,
if they dismiss as irrelevant the witness of Jesus and the
apostles,
neither will they be convinced
if someone should rise from the dead.

Single feats of daring

LaVonne Platt

Even if you are on the right track, you will get run over if you just sit there.

Students who remember quotations such as this one that Bennie Bargen wrote on the blackboard in his classroom would never accuse their teacher of just sitting there. Although physically crippled from a childhood attack of polio so that he spent most of his life on crutches, Bennie Bargen had an unfettered mind that was always moving ahead. As Esko Loewen, pastor of the Bethel College Church, said, "When Bennie had an idea he ran with it."

"No person in the Bethel College community has made more impact than Bennie Bargen," said Arnold Wedel, a member of the Bethel faculty and one of his former students. Many of Bennie Bargen's friends, colleagues, and students whom I interviewed said that their lives were sparked with much greater meaning because of his influence.

Born in Mountain Lake, Minnesota, Bernhard Bargen came to Kansas in 1921 as secretary to Bethel College President J. H. Langenwalter. After working and studying at Bethel, he completed his BA degree at Friends University in Wichita and his MA degree at the University of Kansas.

Following seven years of high school teaching, Bennie joined the Bethel faculty in 1935. Most of his remaining years, except for a period in the early 1950s when he was manager at the Mennonite Press, Bennie Bargen taught secretarial studies at Bethel. A few years before his retirement in 1970 he quit teaching to reorganize the college mailing list, greatly increasing the efficiency of that office.

Although highly recognized for his vocational specialty in secretarial studies, Bennie Bargen was most noted for the philosophy and actions of her life as he attempted to be true to his vision of Christian discipleship. "He would have insisted he did not live the way Christ did, but I know he tried very hard to pattern his life after Jesus' life," his daughter Joyce said of her childhood recollections. "The New Testament was the most important source of Christian instruction in our home," she added.

"His vision of the Christian community and his faith in the power of love rather than politics to mold society were a challenge to students and friends," wrote Bethel faculty member Dwight Platt in a tribute to Bennie Bargen in the *Bethel alumni bulletin*.

Bennie Bargen had a sense of certainty in the things he believed. "He could not be dictated to if he felt something was not as he thought it should be," said his wife, Esther.

"He was a prophet to society and its horrid inconsistencies," said Esko Loewen. "His life was a powerful statement that stimulated people to examine their convictions and try to live by them," Mr. Loewen continued. "Bennie lived in terms of ideals. In his logical consistency there was no half way. He saw everything as ultimates."

Like the biblical prophets, Bennie Bargen faced opposition. "He was disregarded by most of his contemporaries because his ideas were angular to the general sentiment," said Wayne Wiens, who, like many of Bennie's closest friends, was much younger.

Ahead of his time, Bennie took many unpopular stands which now would be accepted. Although physically he could not keep up with the Bethel students whom he joined in an antiwar demonstration walk in 1968, symbolically he was leading the way. Long before, he had supported his sons, Ralph and Eldon, who were among the first draft resisters in the General Conference Mennonite Church when the draft was reinstituted following World War II.

His opposition to war had led him to request that his salary be held at a level that would not require him to pay taxes. He was attracted to the idea of communal living and, for a time in the late 1950s, was a member of the Bruderhof in Rifton, New York, long before any Mennonites except the Hutterites were open to the idea of intentional communities.

Bennie Bargen did not vote, even in faculty meetings, because he believed it to be divisive. He opposed the school grading system on the grounds that it was judgmental. Few people understood his complex vision of a moneyless society.

For many years Bennie Bargen taught college Sunday school classes at the Bethel College Church. When it was his turn to teach, the room was always packed. "He had a sound knowledge of the Bible and enjoyed discussing religious and philosophical questions," said E. G. Kaufman, Bethel president during most of the years Bennie taught at the college.

Bennie had what his daughter described as "an insatiable appetite for human relationships." She said, "He would have been perfectly content to be surrounded by people twenty-four hours a day."

It was partly the search for a relationship of deeper caring, of Christian brotherhood expressed in an intimate society, that brought about Bennie Bargen's decision to join the Society of Brothers in Farmington, Pennsylvania, in the summer of 1972. According to his daughter, Joyce, his experiences at the Bruderhof in the final four months of his life were a realization of that goal.

Esko Loewen described Bennie's relationships with others in this way. "Peo-

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ple were a stimulus to Bennie. If you went to see him, this of itself was very important to him. There was never a hint of wondering why you had come. He made everybody feel significant." Many of their North Newton friends told me of the "front-porch hospitality" for which Bennie and Esther Bargen were well-known.

Even after his retirement Bennie Bargen maintained an interest in Bethel students. Mrs. Harold Boschman, a Paraguayan student, said, "Every night for an entire semester Bennie helped me with my bookkeeping. Not once did he say he was busy or had other plans."

The artist, Robert Regier, credits Bennie Bargen with having given him a start in his career in graphic arts. "Ken Hiebert and I had designed a church bulletin cover which we took to Mennonite Press where Bennie was in charge. Despite the fact that neither of us had had any experience or knowledge in techniques of using art or photography in publication, Bennie bought that first design and many subsequent ones." While still students, Bob became the first staff artist at the press and Ken was employed in offset printing and photography.

"Bennie was willing to commit himself because he had a lot of faith in us that really wasn't justified by performance at that point," said Bob Regier. "I'm not sure what direction my career would have gone if it had not been for Bennie Bargen."

Bennie's friendships were with children as well as adults. He saw every person as an individual. Reading to his own children with his rich interpretive voice, delighting neighbor children with explanations of the ingenious gadgets he invented, and entertaining his grandchildren by the hour were important to Bennie. Amy Wiens, a young neighbor of the Bargens, said, "When we moved away, Bennie wrote letters to my brother and me." When a baby was born at the Bruderhof shortly after Bennie's death on November 14, 1972, the children there insisted that he be named Bernhard.

Although personal relationships were of utmost importance to Bennie, his encounters with others were seldom merely social. As Esther Bargen described her husband, "Nearly everything he did was by intellect. At mealtimes Bennie would throw out a question and the family would bat it back and forth. He loved the interchange of ideas."

Bennie's granddaughter, Daryl Koehn, told of loosely using the word "establishment." He immediately asked me what I meant. I tried to define 'the establishment' but none of my attempts could withstand his questioning. Finally I gave up, and to this day I no longer use the phrase."

"Few people retain the keen curiosity and childlike interest throughout life that gave Bennie such a zest for living and such enthusiasm for sharing ideas with people," said Harold Schultz, president of Bethel College. "That enthusiasm was contagious. One of my pleasures was testing ideas on him and knowing that he was open and honest enough to tell me candidly what he thought. Bennie was a free spirit who touched my life with wit and wisdom, and his influence lives on."

In the classroom Bennie was ahead of his time in teaching methods, using visual techniques and on-the-spot diagrams to illustrate his points. He had a personal interest in every student that often sparked new ideas in their thinking. E. G. Kaufman said, "His classes were an inspiration. He was very popular with the students."

Long before interdisciplinary courses were discussed in academic circles, Bennie Bargen proposed a cooperative project to integrate the work of his secretarial students with that of an English class research project which Honora Becker had undertaken with her students. The results of this joint project was a bound volume, *Pioneers in profile,* a series of research interviews written by Miss Becker's class and typed and bound by Bennie Bargen's class.

Wayne Wiens illustrated Bennie's farsighted approach to education with the following anecdote. "In the late 1960s I attended a seminar on innovative teaching methods at Claremont, California. I came back with great enthusiasm for a technique which I thought would be a new idea to Bennie, who, I am convinced, had more knowledge about contemporary education than any other person I have known at Bethel. Bennie listened to my explanation of the unique method. Then he said, 'I tried that in 1930 and I'll tell you why it doesn't work.' "

Always systematic and inventive, Bennie's work at the college mailing list office and the Mennonite Press utilized the principles of efficiency engineering. Both institutions continue to use many of the techniques he introduced. "I wouldn't want to try to get along without his system," said Dan Epp of the Mennonite Press.

Sometimes called "the gadget man," Bennie Bargen invented numerous secretarial aids, a few of which were patented by a typewriter company. His rolltop desk was garnished with countless inventions so he could operate efficiently with little moving about. "No one else could be so organized and innovative with a simple basic desk," said Bob Regier.

Bennie Bargen viewed problems not as obstacles but as challenges which required solutions. Whether in office organization, teaching techniques, philosophical viewpoints, or life-styles, he had a perpetual concern for alternatives. He was never content with the status quo. One of the daily quotations which he wrote on the blackbaord in his classroom epitomizes how his life spoke to others. It said, "A single feat of daring can change the whole conception of what is possible."

NEWS

VSer uncovers needs of Atlanta's elderly

This month a Mennonite volunteer who has been working to develop trust and friendship with the elderly in five Atlanta neighborhoods is turning over responsibility for the program to an Atlanta resident. Jean Wyse, an MCC volunteer from Archbold, Ohio, pioneered the work.

Constant draining of the elderly's monetary and emotional resources in the city of Atlanta has forced many older people to withdraw into their homes, afraid to trust anyone. Focusing her efforts on building relationships with senior citizens, Jean Wyse began to keep a map of where people she met were located and to file their names, addresses, and special needs. Five weeks after she began the project Jean had learned to know thirty senior citizens.

"I was on my bicycle every day and would find people on their porches," Jean said. "Some people I'd meet at bus stops or at the grocery store. Usually all it takes is, 'Good morning. How are you today?' So many older people are lonely and no one takes the time to sit down and talk with them."

This summer Lucy Whelchel, a local resident interested in working with the elderly, spent several days a week accompanying Jean on visits. She is taking over this work on a part-time basis. A local school is providing her support.

"We've uncovered a lot of problems that older people have," Jean said. "Our society is always in a hurry, especially in the city. Older people have a hard time crossing streets, going through doors, or traveling by bus. Some people we've met live alone and don't eat well. Others can't get out to get groceries or can't find someone to mow their lawn. Some are suspicious because they've been ripped off by salesmen and delivery people.

"One ninety-two-year-old woman needed new window shades so I bought them and helped her put them up. That made her day. Afterwards she wanted to pay me. I wouldn't take anything. That blew her mind. She said people don't do things without being paid these days."

"I met another lady whose husband had died several months before. She never went out of the house for more than twenty or thirty minutes at a time. She cried all the time, too. She hadn't worked through her grief so she could get on with her living.

"I've been trying to involve her in a sewing program in a church near her house. She said she couldn't walk that far. I said, 'Phooey. You can walk or drive. I'll walk with you.' If she gets out of the house just two afternoons a week, she's going to start coming out of that shell."

During the first month of work Jean learned that the city government had only a limited program for the elderly in Atlanta. Other neighborhoods were higher on the need priority list. Funding for Meals on Wheels, for example, was not available for the five neighborhoods in which Mennonites are working.

"Our society has programs for children," Jean emphasized. "After that people begin to work. But when you're old there's nothing. It's really sad because older people have much to give."

Mrs. Conley, an Atlanta resident, visits with MCC volunteer Jean Wyse, who has been seeking out elderly persons who need help of various kinds. Mrs. Conley told Jean, "I'm going to stay in this house as long as I can crawl." Jean will be turning her work with the elderly over to a local person this month.

Mennonite community in Zaire joins WCC

The Mennonite Community of Zaire was one of four new churches from Zaire, Indonesia, and Japan accepted into the membership of the World Council of Churches August 29.

Born of the work of North American Mennonite missionaries through Congo Inland Mission (now Africa Inter-Mennonite Mission), the Mennonite Community is at work in three provinces of Zaire: Bandundu, West Kasai, and East Kasai. Total membership is 38,643.

The other new member from Zaire is the Community of Light, like the Mennonite Community, a constituent body of the Church of Christ in Zaire (*Eglise du Christ au Zaire*). The Community of Light is an independent church formed in 1962. It has some 100,000 members in East Kasai, West Kasai, Katanga, and Kinshasa. Governed on principles similar to those of the Kimbanguist Church, the community is especially active in the field of education.

The new member church in Indonesia is the *Gereja Kristen Protestan Simalungun,* which stands in the Lutheran tradition. Started by German missionary work at the beginning of the century, the Simalungun Protestant Church has 110,000 members and forty-two pastors.

Some 25,000 Orthodox Christians belong to the Japanese Orthodox Church, which is organized in three dioceses with more than thirty priests, of whom all but two are Japanese.

The John R. Dycks: Living the VS way

John R. Dyck and his wife Paula have made voluntary service a way of life for over twenty-five years. Since 1947 when they moved from their farm to Rosthern, Saskatchewan, he has managed a conference-related bookstore, served as secretary-treasurer of Rosthern Junior College, helped build the chapel at the Elkhart seminary, headed the MCC programs in Paraguay and Korea, and, most recently, managed Mennonite Foundation, an arm of the Conference of Mennonites in Canada.

The income from their farm in Saskatchewan, which they have rented out since 1965, has provided their basic support. With the exception of about a year at RJC, John has given full-time service on a VS-type allowance to various church agencies for the past twenty-six years.

John R., as he is affectionately called by his many friends, concluded his two-year period of service with Mennonite Foundation at the end of August. One of his dreams, the establishment of an inter-Mennonite Canadian foundation, was realized earlier this year. The new organization, the Mennonite Foundation of Canada, has the Conference of Mennonites in Canada and three other conferences on its membership roll.

Mr. Dyck felt that a new man should head this enlarged program, and he therefore indicated to his board earlier this year that he would be terminating his job with the foundation this summer.

His two years as the Canadian Conference's first foundation representative were mostly happy ones, he said. His eyes began to glisten when he related how close he had come to feel toward the many new people he had come to know during this time. His files list over 300 persons from Ontario to British Columbia with whom he has had ongoing conversations about their estates and other stewardship matters. Additionally, he had many one-time interviews to help people with decisions about their wills.

His usual procedure was to make a preliminary visit to a community to speak at church meetings and to solicit the names of people who might be interested in his services. Later he would return to call on the persons who had been suggested to him.

Mr. Dyck viewed the foundation more as a stewardship program than as a money-raising apparatus. Some people criticized him for taking this approach. They felt that the foundation should take more of a "hard sell" line. Mr. Dyck acknowledges that a broader stewardship program is a slower way to get dollars, but he is convinced that it is a sounder way.

Paula and John R. Dyck

"It is almost frightening," he said, "how much the Lord has given to our people and how much they have stashed away in the bank." Some people, he said, were happy for his contacts. They wanted counsel. Several changed their wills as a result of these conversations, writing over between 10 and 100 percent of their estates to the conference and MCC.

"But there were also times when I felt like crying," he admitted. Some people would say, "You're right, John," but they wouldn't make any move to give the church a bigger slice of their holdings.

Mr. Dyck feels strongly that the foundation's program must be focused on people at every income level, not only on the well-to-do. The foundation must also show a compassionate concern for the persons who offer to turn over all or some of their possessions to the foundation. He cited the case of an unmarried woman who had just reached retirement age and who offered to give a large portion of her land and money to the conference. Mr. Dyck counseled her rather to give the money and property to the church as a revocable trust. This would permit her to recall the money if she would ever be in real need of it.

Where will John R. and Paula Dyck go now? They hope to do some traveling in North America. "I can get excited about living a day at a time," he said. "At this moment we're not tied down. We're not opting out of society, but we're not looking for a new assignment either." Some of the Dycks' friends, however, wouldn't be surprised if some new assignment will have sought out John R. before too many months have passed. *Larry Kehler*

Special education courses set

A recent survey by Mennonite Mental Health Services indicates that several Mennonite colleges offer opportunities for students to work with the mentally retarded and other handicapped persons.

Dean Mark Houshower of Bluffton College reported that two special education courses will be taught there this year. The courses are taught after hours to accommodate working teachers. "Introduction to the education of mentally retarded children and youth" provides background and detailed knowledge for the education of the mentally handicapped. "Psychology and education of exceptional children and youth" is a systematic study of the characteristics and abilities of children who differ from the normal.

Marion Deckert, dean of instruction at Bethel College, reported that the Associated Colleges of Central Kansas, of which Bethel and Tabor colleges are members, offer a comprehensive program in special education. Twenty-two hours of special education courses are offered through the six-college consortium, thus constituting a state approved program in special education for elementary education majors.

Developed by Bethel faculty member Earl Zehr, the program includes basic courses in special education and upper level courses in mental retardation.

Of special interest is the interterm during January 1974, when the field work for "Environment of the exceptional child" will be carried out in England, where special education is quite advanced.

Vernon Neufeld, director of MMHS, stated that part of the MMHS effort in behalf of the mentally retarded is to encourage more persons to prepare for careers in special education.

Team will seek to spark interest in service

An MCC service team is scheduled to tour ten states from early October to mid-December to share service experiences and inform other young people of the expanding range of world needs and service opportunities through various Mennonite and Brethren in Christ organizations.

The team includes five volunteers returning from service in four continents and representing several Mennonite groups.

Donna Kampen, Fiske, Saskatchewan, a member of the Ebenfeld General Conference Mennonite congregation, has been serving as a child-care worker in Lancaster, Pennsylvania, in a program sponsored jointly by Eastern Mennonite Board of Missions and MCC.

Kenneth Lehman, Harrisonburg, Virginia, a member of the Parkview Mennonite congregation, was a TAP volunteer in Santa Cruz, Bolivia.

Linda Yoder Lehman is a member of the Forks Mennonite congregation, Middlebury, Indiana. She served in Bolivia with her husband Kenneth.

J. Luke Myers, Blountstown, Florida, is a member of the Bethel Conservative Mennonite congregation. Luke has just returned from three years in TAP in Nigeria.

Tom Rutschman, returning the end of September from a term of Pax service at the International Protestant Foyer in Brussels, Belgium, is a member of the Hutterthal General Conference Mennonite congregation in Freeman, South Dakota.

During their time of service, team members have found numerous opportunities to give verbal witness to their faith along with their regular service activities. Kenneth and Linda Lehman helped organize vacation Bible school in rural areas near Santa Cruz. Tom Rutschman, son of Uruguayan missionary parents, preached frequently in a Spanish Protestant congregation in Brussels. Other team member share firsthand experiences of putting their faith and witness into action.

The team's itinerary is being planned with flexibility. Pastors, youth leaders, Sunday school teachers, and Mennonite fellowship leaders interested in having the team, or individual members of the team, available for discussions or program presentations should contact the MCC Akron office.

The team's general itinerary includes: Pennsylvania (October 6-19), Ohio (October 20-29), Indiana (October 31-November 7), Illinois (November 9-11), Kansas (November 13-18), Nebraska, South Dakota, and Minnesota (November 20-25), Iowa (November 27-29), Chicago area (November 30-December 2), and Virginia (December 5-8).

Menno Wiebe resigns MPM position

Menno Wiebe has resigned as executive secretary of the Mennonite Pioneer Mission, a position which he has held since 1964. His resignation, will become effective in September 1974.

Mennonite Pioneer Mission is the outreach arm of the Conference of Mennonites in Canada. It carries on a program of evangelism and community development in a dozen native communities in Manitoba and Saskatchewan.

Under Mr. Wiebe's leadership, a blend of evangelism and social service was developed which has been well-received by the Indian communities in both northern reserves and in urban areas such as Selkirk and Winnipeg.

Active congregations under native leadership have emerged in several of these locations. Despite their growing independence, these groups continue to welcome the services of white Christian teachers and community workers.

In Winnipeg, MPM has developed a program which provides pastoral ministries, youth sports activities, and counseling and referral services.

Cooperative planning and mutual respect between native and white people have been key elements in MPM's mission philosophy which Mr. Wiebe has sought to implement. He and his board have attempted to help both native people and whites to rediscover the merits of the Indians' culture and heritage. Both groups invite him frequently to discuss and share his insights on native issues.

Menno Wiebe

Fred Unruh, Regina, chairman of the Mennonite Pioneer Mission board of directors, described Mr. Wiebe as an able and respected spokesman for the cause of Christian mission as a partnership ministry across cultural lines.

Mr. Wiebe grew up in Mount Lehman, B.C. His education was received at the Mennonite Educational Institute, Clearbrook, British Columbia; Canadian Mennonite Bible College, Winnipeg; Bethel College, North Newton, Kansas; and Associated Mennonite Biblical Seminaries, Elkhart, Indiana. In 1970 he completed his MA degree in anthropology at the University of Manitoba.

He and his wife, Lydia, and their two children, Rhonda and Tom, live in Winnipeg.

The Wiebes have not yet announced their plans for the future.

Oklahoma convention reports increased book sales

Although the Oklahoma Convention was in Inola, in the corner of the state, eighteen of nineteen member General Conference Mennonite churches sent representatives September 14-16.

The convention reappointed Lyman Sprunger of Canton as director of its bookrack evangelism program, which sold more than 8,000 books during the last year. This was an increase of 2,000 over the previous year.

The convention also decided to give another $200 scholarship to an Oklahoma student attending Mennonite Biblical Seminary in Elkhart, Indiana.

Two Oklahoma churches — Eden Church, Inola, and Herold Church, Cordell—have begun the goal-setting process of the Evangelism-in-Depth program.

New officers elected for two-year terms were Erwin A. Albrecht, pastor of the Eden Church, Inola, as vice-president, and Joycelyn Stucky, member of the Bethel Church, Hydro, was elected secretary.

Amnesty Week activities encouraged

October 14-22 has been designated as Amnesty Week by Clergy and Laity Concerned. The Commission on Home Ministries is urging General Conference Mennonite congregations to mention this concern in their services October 21 and to form local action groups to work toward amnesty legislation.

Harold Regier, General Conference secretary for peace and social concerns, said, "As Mennonites who have opposed war and sought alternatives to participation in war, we should be particularly sensitive and responsive to people who have also opposed the war but found it impossible to secure conscientious objector status or who chose to resist entirely the Selective Service System, which makes the fighting of war possible."

He felt it would be appropriate for Mennonites to be leaders in the struggle to grant unconditional amnesty to war resisters whose actions "we believe were much more right than the actions of those who insisted the war be fought. The Sunday before Veterans Day (in the U.S.) seems an appropriate time to remind ourselves of those others who for conscience' sake refused to kill."

Clergy and Laity Concerned is suggesting a number of actions to begin the public amnesty campaign:

1. Reach local congregations during Amnesty Week through sermons, church bulletins, leaflets, and circulation of denominational statements on amnesty. (The Mennonite Central Committee Peace Section statement on amnesty, adopted in March, is printed in *The Mennonite,* April 24 issue.)
2. Reach the general public through the news media—press conferences, talk shows, letters to the editor of local newspapers (with copies to Congresspeople).
3. Hold a public rally on Veterans Day, October 22, with local or national resource speakers.
4. Organize a local coalition on amnesty, or organize a public hearing on amnesty and invite Congresspeople, state legislators, city officials, and news reporters.
5. Work with draft, veterans, military, and other counseling agencies to develop counseling services around the amnesty issue, and contact families of potential amnesty recipients to offer support and counseling services.
6. Offer films, speakers, and written resources to high school and university teachers and classes.

Peace Assembly announced

The interdependence of men and women will be the focus of the fifth annual Peace Assembly sponsored by the MCC Peaces Section. The assembly will be held November 9-10 at Camp Friedenswald, Cassopolis, Michigan.

The purpose of the assembly is to help men and women understand more fully their interdependence. If successful, the assembly will sensitize its participants to how discriminatory language, distorted values, and sexual stereotypes prevent men and women from fully using their gifts in church and society.

The assembly will convene Friday afternoon, November 9, with a look at the significance of the issue in light of the roles of men and women in history. Other sessions will focus on the socialization process by which men and women are channeled into different societal roles, women and religion, and the implications of changed male/female relationships for practices and values in North American society. Interspersed between panel discussions, lectures, small group discussions, and open-mike sessions will be several films and a short drama produced by a group of women.

The Peace Section task force on women in church and society is helping plan the program. Members of the task force are Dorothy Nyce, Lora Oyer, Lois Keeney, Luann Habegger, Ruth Stoltzfus, and Ted Koontz.

The facilities at Camp Friedenswald will handle 250 persons. The winterized cabins and dormitories will accommodate 150 to 200 persons. Meals will be provided by the camp. Total costs for two nights' lodging, registration fee, linens, and all meals will be between $17 and $20.

Some additional winterized space at a lower rate will be available for those who bring sleeping bags. Separate cooking facilities will be open only to those who bring sleeping bags and who wish to prepare their own meals.

People planning to attend the assembly are strongly encouraged to register in advance so the camp management will be able to provide necessary facilities. For registration and travel instructions write to Mennonite Central Committee, Peace Section, 21 S. 12th St., Akron, Pennsylvania 17501.

Task force on women report now available

The first of a series of reports by the MCC Peace Section task force on women in church and society is available for distribution. These reports focus on the role of women in church and society and provide a forum for sharing concerns, ideas, and resource materials.

For copies write to the MCC Peace Section.

"Der Mennonit" will cease publication

Der Mennonit, a German Mennonite monthly, will cease publication at the end of the year, its publishing commission has announced.

The commission said it made the decision after thorough examination of about 265 answers to an inquiry regarding the form of the publication. A final attempt to find an acceptable basis for joint continuation of the paper failed.

The magazine has been published jointly for twenty-six years by the *Vereinigung der Deutschen Mennonitengemeinden* and the *Verband Badischer-wuerttembergischer-bayerischer Mennonitengemeinden.* In the future the two German conferences will establish separate papers. The last issues of *Der Mennonit* will focus on distinctives of the *Verband* and *Vereinigung.*

Kaufman writes book on GC pioneers

A new book by former Bethel College president Ed. G. Kaufman has just been published by the college.

Titled *General Conference Mennonite pioneers,* the book is a compilation of fifty-eight short biographies beginning with John H. Oberholtzer and the break with the (Old) Mennonites in 1847.

It is divided into five sections: The founding fathers, Pioneers in education (subdivided under the Wadsworth School, Halstead Seminary and Bethel College, Bluffton College, Freeman Junior College, and Mennonite Biblical Seminary), Pioneers in publication, Missionary pioneers, and Later pioneers.

Nominating committee plans first meeting in November

The nominating committee for the General Conference will meet November 28-29 in Minneapolis for the first time to suggest persons to nominate for elective offices during the 1974-77 triennium.

Elections will be at the General Conference sessions August 1974 in St. Catharines, Ontario.

Two members of the nominating committee are appointed by the Conference of Mennonites in Canada and one each by the five district conferences in the United States.

Members ratified by the General Board in August are William Block, chairman, Winnipeg; Leonard Wiebe, secretary, Fort Wayne, Indiana; Erwin Cornelsen, Vancouver, British Columbia; Richard Ratzlaff, Hutchinson, Kansas; Paul N. Roth, Canby, Oregon; Harold D. Thieszen, Mountain Lake, Minnesota; and Viola K. Weidner, Allentown, Pennsylvania.

Offices to be filled next August are president, vice-president, secretary, program committee (two members), General Board (three members), Schowalter Foundation board (one member), Commission on Overseas Mission (three members), Commission on Home Ministries (three members), Commission on Education (three members), Division of Administration (four members), and Mennonite Biblical Seminary board (five members). Except for the three officers, whose terms are three years, all positions carry six-year terms.

Incumbents, including those eligible for reelection, are listed in the 1973-74 *Handbook of information,* which has been sent to all General Conference congregations.

Heinz Janzen, general secretary, said the committee would welcome suggestions for nominations before its November meeting.

The nominating committee is required by the bylaws to nominate two persons for each office to be filled.

Applications open for mental health scholarships

Next April Mennonite Mental Health Services will give four $500 scholarships to undergraduate and graduate students in mental health-related fields. Application forms and supporting data should be completed by March 1, 1974.

An applicant must be a college junior, senior, or graduate student with a declared major and a vocational interest in mental health. Candidates are expected to have a minimum college grade average of C+ and to show a vital interest and participation in the Christian church.

Financial need, voluntary service experience, attendance at a church-related college, and membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation will be taken into consideration.

Applications are available from the director of Mennonite Mental Health Services, 1105 North Wishon, Fresno, California 93728.

RECORD

Workers

Laura Mae Dyck has begun a one-year term of service with MCC in Newfoundland. She is teaching in an elementary school. Laura received an education certificate from the University of Manitoba. She is the daughter of Mary Dyck, Morden, Man., and a member of the Morden Bergthaler Church.

L. Dyck

Shirley Dyck, Hague (Sask.) Church, has begun a two-year term of service with MCC at its headquarters in Akron, Pa. She is serving as secretary in the voluntary service department. Shirley attended the Saskatchewan Institute of Applied Arts and Sciences. She is the daughter of Dan and Susie Dyck, Hague.

S. Dyck

Kathy Freyenberger has begun a two-year term of service with MCC in Newfoundland, teaching in an elementary school. Kathy received a BS in elementary education from Bethel College, North Newton, Kans. She is the daughter of Robert and Mildred Freyenberger, Crawfordsville, Iowa, and a member of Eicher Emmanuel Church, Wayland, Iowa.

Freyenberger

Edith Kampen has begun a two-year term of service with MCC in Winnipeg, Man. She is serving as a social worker at Alexander Place, an institution for students who are unable to function in a regular school setting. Edith received a bachelor's degree in Christian education from Canadian Mennonite Bible College, Winnipeg. She is the daughter of Peter and Hertha Kampen, Fiske, Sask., and a member of the Charleswood Church, Winnipeg.

Kampen

Ellen Kempf, Shickley, Neb., has begun voluntary service under the General Conference Mennonite Church as a fifth- and sixth-grade teacher at the Hopi Mission School, Oraibi, Ariz. She will teach a minimum of one year. Ms. Kempf is a graduate of Hesston (Kans.) College and Goshen (Ind.) College. She is a member of the Salem Mennonite Church, Shickley.

E. Klaassen

J. Klaassen

Jacob and Eva Klaassen have begun a two-year term of service with MCC in Newfoundland. Jacob is serving as a teacher and Eva as a substitute teacher. Jacob received a BA and a BEd in history from the University of Saskatchewan, Saskatoon. Jacob is the son of Henry and Elizabeth Klaassen, Rosthern, Sask. Eva is the daughter of Frank and Anne Harder, Saskatoon. The Klaassens are members of the Hague Mennonite Church, Hague, Sask.

Neufeld

Ray Neufeld has begun a two-year term of service with MCC at its headquarters in Akron, Pa. He is serving as a truck driver. Ray is the son of Jake and Wanda Neufeld, Drake, Sask., and a member of the North Star Church, Drake.

Donna Leaper Peters, Henderson, Neb., has begun a term of General Conference voluntary service in Fort Wayne, Ind. She will serve until October 1974. Ms. Peters is a member of the Evangelical Mennonite Brethren Church in Henderson.

Siemens

Leonard Siemens has begun a two-year term of service with MCC at its headquarters in Akron, Pa. He is serving in maintenance. Leonard is the son of Ruben and Katherine Siemens, Langhorn, Sask., and a member of the Zoar Church, Langhorn.

Wiebe

David Wiebe, Steinbach (Man.) Church, has begun a one-year term of teaching service with MCC in Labrador. David received an associateship certificate in teaching from the University of Manitoba. He is the son of Isaac and Susan Wiebe, Steinbach, Man.

Wiens

Wayne Wiens has begun a two-year term of service with MCC at Wiltwyck School for Boys, Yorktown Heights, N.Y. He is serving as a nature guide for Wiltwyck, a school for predelinquent boys from the New York City area. Wayne is the son of William and Mary Wiens, Drake, Sask., and a member of the North Star Church, Drake.

Yost

Elizabeth Ann Yost, First Church, Bluffton, Ohio, is serving one year in the Hamilton, Ont., voluntary service unit. She will be a club worker at the Welcome Inn and hold an earning position for the voluntary service unit. Beth has attended Bluffton College, Bluffton, Ohio, and is the daughter of Burrton and Elnore Yost, Bluffton.

Ministers

James Frazier has resigned as pastor of the Moencopi Church, Tuba City, Ariz., effective Oct. 15. He began his work at Moencopi in 1972 and has been involved in Indian ministries since 1965.

Lawrence Klippenstein has been serving as pastor of the Altona (Man.) Church since July 1. During the previous year he served in a three-person team ministry in this congregation along with Paul I. Dyck and Ed Cornelson. Mr. Klippenstein is a former faculty member at Elim Christian Education Center, Altona.

A. C. Siebert has become pastor of the Friedensberg Church, Avon, S.D. He has formerly held pastorates at the First Church, Glendive, Mont.; Sweet Home (Ore.) Church; and Saron Church, Orienta, Okla.

John W. Sprunger has been licensed and has become assistant pastor of the First Church, Berne, Ind. He holds a master of divinity degree from Grace Theological Seminary, Winona Lake, Ind., and is continuing postgraduate studies there.

Calendar

Oct. 19-21—Western District Conference annual sessions, Clinton, Okla.

Oct. 25-27—Consultation on the role of women in the church, Elkhart, Ind.

Oct. 31-Nov. 2—MCC self-study sessions

Nov. 4-11 — African Afro-Americas Unity Conference, Nairobi, Kenya

Nov. 28-29 — General Conference nominating committee, Minneapolis

Aug. 1-7, 1974—General Conference triennial sessions, St. Catharines, Ont.

Canadian

Nov. 16-18—Conference on theology of evangelism, Winnipeg

Central

Oct. 26-28—Evangelism task force retreat, Camp Friedenswald, Cassopolis, Mich.

Northern

Oct. 28—Mission festival, Salem Church, Freeman, S.D.; Ferd and Viola Ediger, speakers

Pacific

Oct. 12-13—Inter-Mennonite offender seminar, Fresno, Calif.

REVIEW

The politics of Jesus

The politics of Jesus, *by John Howard Yoder (William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1972, 176 pp., paper, $3.45) is reviewed by Alvin J. Beachy, associate professor of Bible and religion, Bethel College, North Newton, Kansas.*

THOSE WHO SEEK to read and understand this book will find that they have undertaken a task which is at once rewarding and exacting. Though the book grew out of a series of papers first read at various study conferences, it, nevertheless, has a basic underlying unity. That unity grows out of a quarrel which the author has with mainline Christian ethicists, both Protestant and Roman Catholic, for their failure to take Jesus as the norm in the realm of political and social ethics.

The author maintains that in the New Testament Jesus is regarded as the norm, not only in the Gospels where we might expect this to be the case, but also throughout the Pauline Letters and the Pastoral Epistles, and where we might least expect it, in the Apocalypse itself.

While mainline Christianity has been glad to accept Jesus as the agent of personal salvation, leaping like the creed from the cradle to the cross, John Yoder insists that Jesus saw himself as an agent of radical social change. Consequently he called into being in the "midst of a society characterized by very stable religiously undergirded family ties, a community of voluntary commitment, willing for the sake of its calling to take upon itself the hostility of the given society" (p. 45).

In chapters one through six, Dr. Yoder explores the question whether the teachings and example of Jesus are such that they provide the substance for guidance in social ethics and concludes that the answer is yes, since his deeds show such a coherent conscious social political character and direction that his words are inseparable from them.

In the second part of the book, chapters 7-12, the author examines several strands of the apostolic ethical tradition and comes to the conclusion that the long-held view that there is such a hiatus between the human Jesus' proclamation of the kingdom in Jerusalem and the worship of the heavenly Christ in the Gentile churches of Greece and Asia Minor that the example of Jesus can in no way serve as a model for the disciple is not supported by the New Testament itself. The sources, when examined in the light of the persistent question which John Yoder asks throughout the book, reveal an apostolic ethic that is shaped by the example of the Jesus of the Gospels.

In the first part of the book, Dr. Yoder concentrates largely on the Gospel of Luke in order to highlight for us the social and political dimensions of the ministry of Jesus which have heretofore been largely overlooked. Were it not for the fact, he says, that the liturgical use of the Magnificat had made us dull of hearing, we could not fail to hear the call to political and social reform that is present in this hymn.

But why is it that we have not heard in the Gospel story the proclamation of at least the possibility of a messianic ethic? Mr. Yoder suggests a number of reasons (pages 16-19), which are here given in sharply reduced summary form.

1. The ethic of Jesus is an ethic for an interim which Jesus thought would be very brief. He did not need to be concerned for the survival of the structures of a solid society, because he thought the world would soon pass away.

2. Jesus was, as his Franciscan and Tolstoyan imitators have said, a simple rural figure. His radical personalization of all ethical problems is possible only within a village society where everyone knows everyone and has time to trust the other as a person.

3. Jesus and his followers lived in a world over which they had no control. It was, therefore, natural that they should conceive of their exercise of social responsibility as being limited to that of the faithful witnessing minority.

4. The nature of Jesus' mission was ahistorical by definition. He dealt with spiritual, not social matters, with the existential, and not the concrete. He proclaimed not social change and obedience, but atonement.

5. Jesus was a radical monotheist. He pointed men away from their local and finite values and proclaimed the sovereignty of the only one worthy of being worshiped. The impact of this radical discontinuity between God and man is to relativize all human values, so that the will of God cannot be identified with any one ethical answer or given any human value since all are finite.

6. Or the reason may be more dogmatic in tone. Jesus came, after all, to give his life for the sins of men. How the death of Jesus works our justification is a divine miracle and mystery; how he died, or the kind of life which led to the kind of death, is therefore ethically immaterial.

John Yoder then points out that all of these contemporary interpretations of Jesus have one thing in common. They reject the human life of Jesus as the norm in Christian ethics. Whether we heed the current call of neoorthodoxy to be "realistic" and "responsible," or take the more classical approach of natural theology, "we have an affirmation that it is by studying the realities around us, not by hearing a proclamation of God that we discern the right" (p. 20).

But what, the author then asks, becomes of the concept of revelation if Jesus is not normative for Christian ethics? And why should this abandonment of Jesus apply to ethical truth only? "What is the meaning of the incarnation if Jesus is not normative man? If he is a man but not normative, is this not the ancient ebionitic heresy? If he be somehow authoritative but not in his humanness, is this not a new gnosticism?" (p. 22).

Dr. Yoder's proposal is that we read the Gospel without making the usual prior negative assumptions about its social relevance, or, more sharply stated, to read it with the persistent and constantly present question, "Is there here a social ethic?" The author, by concentrating on the Gospel of Luke, sketches an understanding of Jesus of which it might be said that such a Jesus would not only be relevant, but also normative for a contemporary Christian social ethic (p. 23). John Yoder makes it plain that he is not trying to build a bridge between the canonical text and the historical Jesus as he actually was, but rather to speak to those "modern ethicists who have assumed that the only way to get from the gospel story to ethics, from Bethlehem to Rome, or to Washington or Saigon, was to leave the story behind" (p. 25).

Contrary to the notion so widespread throughout all of pietistic Protestantism that Jesus preached an inner and spiritual kingdom only, the author affirms that he put the messianic expectation in the most expressly social terms. "The language of the kingdom is chosen from the political realm." Furthermore, John Yoder maintains, Jesus' own concept of what his kingdom would look like was shaped by what had occasionally happened in Israel's history during the Jubilee year. The prescriptions for the Jubilee year were four in number:

1. The fallow year, which was not only rest for the land and provision for the poor, but also a call to trust in the providence of God. 2 and 3. Remission of debts and liberation of slaves. 4. The redistribution of capital.

Mr. Yoder maintains that the second and third were central rather than marginal in the message of Jesus. Both the parable of the merciless servant (Mt. 18: 23-35) and the parable of the unjust steward (Lk. 16:1-13) are, according to him, best understood as warnings that had to do with violations of practices concerning the Jubilee year.

The issue, as he sees it, is not whether Jesus emphasized a spiritual kingdom, in contrast to a sociopolitical one, but rather Jesus' rejection of violent revolution as a means of bringing in a kingdom in which the latter dimensions were strongly visible. Jesus does not reprimand his disciples for expecting him to set up a new social order, but for failing to understand the nature of that new social order which he does intend to set up. The novelty of its character is not that it is not social or not visible, but that it is marked by an alternative to the accepted patterns of leadership.

The alternative to how the kings of the earth shall rule is not "spirituality" but "servanthood." Jesus' refusal to capitalize upon his golden opportunity to lead a violent revolution at the time of the triumphal entry is a revelation of the fact that, though the new order condemns and displaces the old, it does not do so with the arm of the old.

"Here at the cross is the man who loves his enemies, the man whose righteousness is greater than that of the Pharisees, who being rich became poor, who gives his robe to those who took his cloak, who prays for those who despitefully use him. The cross is not a detour or a hurdle on the way to the kingdom, nor is it even the way to the kingdom; it is the kingdom come" (p. 61).

He who would be a member of the kingdom, therefore, will not be able to avoid the cross. "The believer's cross is no longer any and every kind of suffering, sickness, or tension, the bearing of which is demanded. The believer's cross must be, like his Lord's, the price of his social nonconformity. It is not, like sickness or catastrophe, an inexplicable, unpredictable suffering; it is the end of a path freely chosen after counting the cost" (p. 97).

John Yoder states that "the one temptation the man Jesus faced—and faced again and again—was the temptation to exercise social responsibility, in the interest of justified revolution, through the use of available violent methods. Social withdrawal was no temptation to him; that option (which most Christians take part of the time) was excluded at the outset. Any alliance with the Sadducean establishment in the exercise of conservative social responsibility (which most Christians choose the rest of the time) was likewise excluded at the outset. We understand Jesus only if we can empathize with this threefold rejection: the self-evident, axiomatic, sweeping rejection of both quietism and establishment responsibility, and the difficult, constantly reopened, genuinely attractive option of the crusade" (p. 98).

Mr. Yoder's quarrel, as we have already indicated, is with the modern Christian ethicist who insists that Jesus is not normative for political ethics because he had nothing to say on the subject. He states that now we have seen that Jesus did have something to say on the subject of politics, and that he said little that is not somehow related to it; it is clear that the Gospel will not let the modern ethicist off the hook (p. 99).

The author affirms that in thus presenting a Jesus who took the social and political dimensions of his kingdom seriously, he is not seeking to present a Jesus who is other than the portrait of Jesus we find in the New Testament. We "seek simply to demonstrate that the view of Jesus we have proposed is more radically Nicene and Chalcedonian than other views. We do not here advocate an unheard-of modern understanding of Jesus; we ask rather that the implications of what the church has always said about Jesus as Word of the Father, as true God and true Man, be taken more seriously, as relevant to our social problems, than ever before" (p. 105).

Says Mr. Yoder, We are not in a situation where, according to the systematic tradition, we must choose between the prophet and the institution, for "the Jubilee which Jesus proclaims is not the end of time, pure event without duration, unconnected to either yesterday or tomorrow. The Jubilee is precisely an *institution* whose functioning within history will have a precise, practicable, limited impact. It is not a perpetual social earthquake, rendering impossible any continuity of temporal effort, but a periodic revision permitting new beginnings" (pp. 107-108).

It would, in the opinion of this reviewer, not be stretching Mr. Yoder's interpretation of the church too far to say that he sees it as in some sense embodying these facets of the Jubilee year. The church is called to be both the conscience and the servant of society and must therefore guard her "otherness."

A revolutionary mandate...

The politics of Jesus

by John Howard Yoder

"Convincing (and exciting) exegesis that Jesus' ethic is an undated, consciously revolutionary mandate about property, the stranger, violence, and love. To accept the Yoder case is to see the messianic proclamation of our Lord in vivid, new imperative."

—Dr. John Oliver Nelson,
Kirkridge Retreat Center

"A book of supreme importance . . . skillful, learned and courageous . . . invites and urges the reader to reconsider and revise his prejudices, to make new decisions, and to take a bold stand."

—Markus Barth,
Pittsburgh Theological Seminary

176 pages. Paper, $3.45

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The author calls our attention to the fact that the systematic tradition calls us to choose between the catastrophic kingdom and the inner kingdom. Since Jesus was wrong in his estimate that the kingdom was coming soon, he must have been referring to an inner kingdom and was obviously using mythical language in order to do it. "Once again if Jesus is the Christ we must refuse this choice. The kingdom of God is a social order and not a hidden one. It is not a universal catastrophe independent of the will of men; it is that concrete jubilary obedience, in pardon and repentance, the possibility of which is proclaimed beginning right now, opening up the real accessibility of a new order in which grace and justice are linked, which men have only to accept. It does not assume time will end tomorrow; it reveals why it is meaningful that history should go on at all" (p. 108).

John Yoder maintains that the social stance of the early church, particularly with respect to the way the church handled the problems of power and evil, was shaped by a "core memory" of the way Jesus had lived and died. He traces that social stance under the categories of "participation," "imitation," and "discipleship," and concludes that if "the apostles had and taught at least a core memory of their Lord's earthly ministry in its blunt historicity, then this centering of the apostolic ethic upon the disciples' cross evidences a substantial, binding, costly social stance. There have perhaps been times when the issues of power, violence, and peoplehood were not at the center of ethical preoccupations; but in the waning twentieth century they certainly are, and the rediscovery of this ethic of 'responsibility' or of 'power' can no longer at the same time claim to be Christian and bypass the judgment or the promise of the Suffering Servant's exemplarity" (p. 131).

I wrote this review the day after Bernard L. Barker gave to the world that remarkable glimpse into his own mind at the Watergate hearings of the Senate Select Committee. The fact that he had gotten orders from his superior, E. Howard Hunt, whom he very much admires, was sufficient reason to blot out all other ethical considerations for him. Yet how different is Mr. Barker really from the rest of us who in this contemporary ethical situation often see effectiveness in moving toward a goal that someone else may have set for us as the only moral yardstick?

Dr. Yoder observes that Christians in our age are obsessed with the meaning and direction of history. "Social ethical concern is moved by a deep desire to make things move in the right direction. Whether a given action is right or not seems to be inseparable from the question of what effect it will cause" (pp. 233-34). Behind this manner of approach to political-social ethics, he says, lie three distinguishable assumptions, which may be summarized as follows:

1. It is assumed that the relationship of cause and effect is *visible, understandable,* and *manageable,* so that if we make our choices on the basis of how we *hope* society will be moved, it will be moved in that direction. 2. It is assumed that we are *adequately* informed to be able to set for *ourselves* and for *all society* the goal toward which we seek to move it. 3. Interlocked with these two assumptions and dependent upon them for its *applicability* is the further postulate that *effectiveness* in moving toward these goals is *itself* a moral yardstick" (p. 235—italics mine).

John Yoder rejects the validity of these three assumptions and characterizes them as but another instance of the long habit of Christian tradition's rejection of Jesus as the norm in the realm of political and social ethics. The example of Jesus calls us to surrender our "handle on history." For as the author states, where the tradition tells us that we must choose between respect for persons and participation in the movement of history, "Jesus refuses because the movement of history is personal. Between the absolute *agape* which lets itself be crucified, and effectiveness (which it is assumed will usually need to be violent) the resurrection forbids us to choose, for in the light of resurrection, crucified agape is not folly (as it seems to the Hellenizers to be) and weakness (as the Judaizers believe) but the wisdom and power of God" (p. 114). Before we are too vigorous in our criticism of Bernard L. Barker, then perhaps we should all reflect on the fact that John Yoder's book is a call for judgment to begin at the house of God.

MEDITATION

The giant cross

All of you, then, are Christ's body, and each one is a part of it. 1 Cor. 12:27

In Everett, Washington, the 747 superjet flies through the air with the ease of an eagle. The spectacular plane provides a thrilling sight as it pierces the sky over Puget Sound. The great iron bird has a wing span of almost 200 feet, a length of 231 feet (over two-thirds the length of a football field), and a height of a building of five stories. It weighs over 300 tons. Yet, it rolls down a runway and flies off the ground like an arrow, roaring through the heavens, circling easily, and touching down lightly in a landing approach that is so smooth the pilots say it almost lands itself.

This plane is an amazing sight, and even those most closely associated with its production are as enthralled as those who observe its flight for the first time. Thousands of component parts, perfected to the most minute degree, each dependent on the other, comprise the dynamic power required to lift the huge, improbable plane. Each person involved in its construction contributed to its success, yet the same simple principle of flight is applied as to that of the bird.

Likewise, the church of today has become large and complex. It attempts to heal the wounds of a changing world and answer the needs of a complicated and confused society. The increased obligations hang heavily upon a church that is tested and torn by negative attitudes that wear and wrench the church like the fatigue and stress tests exerted on the 747.

More than ever, Christians are challenged to bear the responsibility of the gospel individually. The structure of the church is an intricate combination of various skills and abilities that complement each other. No part is too small and all are units within the form of the body of Christ we call a church. Every one is necessary in order to insure a "perfect flight." Personal dedication and discipline provide the power of a renewed church. Granted, the challenge is greater than ever, but we employ the "same principle of flight." The message is the same. The principles of God's kingdom are eternal: witnessing to the life and love of Christ. Joy and excitement are experienced by each one who responds to his appeal.

Strange as it may seem, the giant 747 proclaims its own up-to-date message of discipline and dedication to the world as its shadow sweeps the land with the pilot's ever-present companion in the shape of a giant cross. *Pat Baxter*

LETTERS

German books available

Dear Mr. Kehler: I am writing to you for help or information. We have on hand a complete set of *Daechfels Bibelwerk,* seven books in all. They are in excellent condition, and we feel that someone who still depends on using the German language could use these books to good advantage.

If any school or individual is interested in them, they may contact me. I do not expect to make money on them, but they should be worth the cost of shipping. *Frank J. Schmidt, Route 1, Box 594, Dallas, Ore. 97338* Sept. 12

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Contents

The rich man and Lazarus revisited 570
Single feats of daring 572
News 574
Record 578
The politics of Jesus 580
The giant cross 582
Letters 583
More dollars, but fewer volunteers 584

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More dollars, but fewer volunteers

Edgar Stoesz

For twenty-five years Mennonite and Brethren in Christ youth have generously volunteered themselves for international service. During much of this time administrators of service programs have been under pressure to provide more service opportunities for all who apply. Suddenly in 1972 the number of volunteers leveled off and in 1973 it dropped. Why?

The first and most obvious reason is that Caesar, through the U.S. Selective Service System, is no longer sending "laborers into the harvest." Christian service agencies learned to depend on the military process to recruit their workers. It was convenient and effective. Recruitment and promotion on both congregational and churchwide levels grew lax. Now the draft has dropped away and this inadequacy is exposed.

But the draft does not explain everything. Other factors contribute to the problem. A new generation is coming of age. This generation is less certain about the value of international service. Whereas the volunteers of the 1960s were motivated by the admiration of the Pax example of the 1950s, to the youth of the 1970s international service has become routine. The drama has died down. The service halo has dimmed.

The youth of the 1970s live by a different value system. Fewer are found on campuses, which have been second only to the Selective Service System in recruitment effectiveness. A new mood prevails on campuses. Youth has seen the frantic activity of two decades, which also includes secular service programs, and is asking what it has accomplished.

Recently three young Mennonites visited Bolivia. They looked it over and found it interesting. They were impressed with the need and what was being done there by Mennonite Central Committee volunteers. But in spite of being eligible for the urgent openings which existed there, they felt no need to get personally involved. They returned home to earn more money for another travel excursion.

The mission and service agencies of the Mennonite church have two constituencies. The older contributes most of the funds. The younger donates most of the services. The two need each other for maximum effectiveness. During the past year, financial contributions have held up well, but enlistments are down. What are the implications of more dollars and fewer volunteers? They are that service programs will need to be built more on money and less on people. This is not a happy prospect for church agencies whose personnel resources have made them the envy of other denominations. Governments and other secular agencies can write checks, but the genius of the church and the message of the gospel is represented by people.

The service programs of the Mennonite church, including conferences and MCC, have won the respect and admiration of other denominations and secular organizations. The nature of these programs has changed and is now changing in response to the times. The experience of two decades has been programmed into the action models of the 1970s. More changes will be made in the future as the Mennonite church seeks to align its resources with the needs of the third world.

Service agencies have brought some of this problem on themselves. The availability of volunteers has been taken for granted. Perhaps decision makers have keyed too much on the money constituency and not enough on potential volunteers. Both are needed, but a balance must be maintained.

Parents, pastors, youth counselors, and service agencies must present youth with a clear, forthright, sincere call to service. Youth is needed, and youth needs to serve. A new generation of Mennonites must be cautioned against isolationism and the pervading influence of futility and materialism. They must be challenged to update the example of previous generations who in this century have gone beyond their sheltered communities to heal, feed, and preach deliverance through Christ.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:37 OCTOBER 16, 1973

The white man does not understand the Indian for the reason that he does not understand America.

He is too far removed from its formative processes. The roots of the tree of his life have not yet grasped the rock and soil. The white man is still troubled with primitive fears; he still has in his consciousness the perils of this frontier continent, some of its vastness not yet having yielded to his questing footsteps and inquiring eyes.

He shudders still with the memory of the loss of his forefathers upon its scorching deserts and forbidding mountaintops. The man from Europe is still a foreigner and an alien. And he still hates the man who questioned his path across the continent.

But in the Indian the spirit of the land is still vested; it will be until other men are able to divine and meet the rhythm. **Luther Standing Bear**

Still a foreigner, still an alien

God has chosen some new brothers and sisters for us

Malcolm Wenger

David Habegger once said, "In the Christian family we do not choose our brothers and sisters; God chooses them for us." God not only chooses our brothers and sisters, he gives them gifts that are needed for the health and maturity of the entire Christian family.

Whenever a new member enters a family, that family is never the same again. If it is God's family, the new member will bring gifts that can enhance and strengthen the family and make it more like God wants it to be.

Paul is explicit about this, "Christ has given each of us special abilities—whatever he wants us to have out of his rich storehouse of gifts. . . . Why is it that he gives us these special abilities to do certain things best? It is that God's people will be equipped to do better work for him, building up the church, the body of Christ, to a position of strength and maturity" (Eph. 4:7 and 12).

As we ponder the apostle's words, we tend, I suspect, to limit our thinking to the people we associate with on Sunday morning. I would invite you to consider a wider application of the concept.

God has been choosing brothers and sisters for us from many tribes, tongues, and nations, from many cultures and backgrounds. We have already begun to profit from the ministry of such people as Takashi Yamada of Japan, Armando Hernandez of Colombia, Paul Lin of Taiwan, and Kakesa Khakha Gasala of Zaire. However for the Mennonites of Canada and the United States it may be that God's purpose for our growth and maturity may be enhanced especially by the North American Indian brothers and sisters that he has chosen for us and the gifts and insights that he has given to them. I wonder if we are making the most of these opportunities for growth that God is making available to the Mennonite church?

May I share a few of the ways that Cheyenne Indian Christians have been of help to me?

They have helped me to distinguish some of my cultural values from the Christian faith and to realize that people with other values might be more Christian than I.

Had you asked me, I would have said that I was a generous person. However, I gradually discovered that the Cheyenne were generous beyond anything I was willing to do and that my values were actually thrift and foresight.

When the engine of the Volkswagen I was driving in Nebraska suddenly gave out on a windy, rainy day, an Indian friend came to my rescue. "Why don't you take my car to get to your meeting," he offered. "I just bought it last week and it should be in good shape." Would I have loaned my car to an Indian friend? A glib reading of the Sermon on the Mount is no longer possible for me. Such passages as, "So, do not worry about tomorrow," or "Lend and expect nothing back," seem easier for some of my Indian brothers than for me.

My Cheyenne friends seem to say, "Time is with us," while I say, "Time flies." I look back with regret on opportunities to relate to people that were missed forever because my concept of time and scheduling was too rigid.

When Joe Walks Along, pastor of the Petter Memorial Mennonite Church at Lame Deer, Montana, was at the Men-

nonite World Conference in Amsterdam, some Dutch youth wanted to talk with him at lunch time. "Before we were through," Joe said later, "I noticed supper was about to be served."

I have a feeling that nature should be controlled. I faithfully mow my lawn and trim trees and bushes. I feel that roads should be straight and level in spite of hills and valleys.

The Cheyennes tried to live in harmony with nature. Even the killing of game for food was seen as a regrettable necessity for which one asked pardon. As our attempts to control nature threaten us with disaster, we might well search together with our Indian brothers for the ways we can be responsible stewards of the world God has given us.

One could say more about the white man's stress on youth and the Indian's respect for age, about our individualism and their respect for relationship and community, about our tendency to put our faith in a compartment isolated from other aspects of our lives, while the Indian tended to see religion permeating the whole of life. But these illustrations will show that each culture has its differing values and each needs to test its values by the lordship of Jesus.

My Cheyenne brothers and sisters have helped me to understand more clearly the essential nature of the church. One of the first things we Mennonites did in our ministry to the North American Indian was to build church buildings. Most of these were rectangular white frame buildings filled with rows of benches facing a raised platform which was sometimes flanked by a piano and an organ.

One of the names the Cheyennes gave to the preacher was, "The one who talks down (from a higher place)." To a people used to meeting in the circle of the tipi with all participants seated on the ground, this must have been strange. Thinking about the Anabaptist ideal of a church as a caring fellowship of believers, each with unique gifts, and each qualifying as a priest before God, one wonders if the church buildings we brought with the gospel were more of a hindrance than a help.

While living with Cheyennes I began to understand how easy it is for us to wrap our gospel presentation in inappropriate or even non-Christian trappings. One of the names used by the Cheyenne for Easter is *Vovozeveanaxtoz,* "The eating of eggs." Missionaries tried to change it to *Evhaohamaheones,* "Resurrection day," but failed. Western custom made a more lasting impact than Christian doctrine.

I have been helped to understand that to be the church there must be a people committed to Christ, to the fellowship of believers, and to a ministry in Christ's name to the world. Beyond the unchangeable basics there is freedom to express the commitment and ministry in a variety of differing ways which are conditioned by culture. A drum might be as acceptable as an organ in praising God.

As we seek to share the good news in this year of evangelism, our Indian brothers and sisters can help us to understand that evangelism is not trying to get people to be like us but that through faith in Christ they can be accepted by God and that we will accept them too.

Cheyenne Christians have also taught me about forgiveness. In February I was invited by a Cheyenne family to join in celebrating their parents', Oliver and Elizabeth Risingsun's, golden wedding anniversary. Oliver's father had fought against Custer trying to save the Cheyenne's land and way of life from the white invaders. Oliver knew of the suffering, injustice, and hearbreak whites had inflicted on his people. For years he had seen Christianity as the white man's religion and not for him.

Through the loving ministry of Indian Christians of another tribe during his son's illness, Oliver came to understand that the good news was for all men, that he was included. In February, I, a white man, was warmly welcomed as a brother in Christ, in spite of all that had happened in the past. I entered into the miracle of forgiveness, I too was accepted.

How can we learn from our Indian Christian brothers and sisters? We need to meet in a setting where we approach one another as equals in Christ. We need to be expectant and confident that God has given our brother gifts for our good and our maturity in Christ.

Some time ago the Cheyenne and Arapaho churches in Oklahoma invited a dozen white families to their camp meeting. "You tell us what it means to be a Mennonite of European background and we will share with you what it means to be a Mennonite of Indian background," they suggested. This is the kind of experience where the family of God can come to maturity by the exercise of the gifts Christ has given to each one.

The Cheyennes, writes Malcolm Wenger,
try to live in harmony with nature.
Even the killing of game for food
is seen as a regrettable necessity
for which one asks for pardon.
He goes on to enumerate many of the things that he has
learned from his Cheyenne
brothers and sisters.

JAKE AND KATY DYCK'S SKIDOO

WINTER NIGHTS in northern Manitoba come quickly. Even before supper the sun settles into the spruce trees leaving only the stars and moon to light the trails over the frozen lake.

The Little Grand Rapids Indian reserve, 250 miles northeast of Winnipeg, is one of these northern winter paradises. It is Ojibwa (Chippewa) country. The treaty Indian population on the reserve stands at 650.

A few whites also live there. They are traders, teachers, nurses, and church workers. Bush pilots make regular trips into this isolated community to deliver supplies and make emergency trips to the nearest hospital.

The people of Little Grand Rapids, despite many changes, retain strong connections with their tradition, some less visible than others. They have been less seriously disrupted by the coming of the Europeans than the plains Indians who ceded their lands to the pioneer farmers of the 1870s. So far the woodlands of the northern Ojibwa remains remarkably untouched.

Jake Dyck, his wife, Katy, and their little son, Hans, live at Little Grand Rapids. They are the Mennonite church workers and came to Little Grand Rapids at the request of the chief and a number of others.

Both Jake and Katy have had previous transcultural exposure. Jake served a voluntary service term in Haiti and Katy worked in Vietnam, both under the Mennonite Central Committee.

Jake's skidoo was stolen just before supper one winter evening. He didn't even hear it start. When he went to lock it up just after dark, the skidoo was gone. It was an expensive new power toboggan recently donated by Jake's home church.

Jake remained unruffled. He might check around in the morning, he said. He did mention it to a few of the Indian friends who visited the house that evening, but without excitement.

Through a small spot cleared from the frosted window the next morning, Jake spotted his yellow skidoo out on the lake. It had run out of gas. There was also some minor damage.

Jake decided to leave the skidoo on the lake for a while—maybe a day or two. Of course he needed it, but this time for something else than travel.

Irregularities occur frequently at Little Grand Rapids. Drunkenness, violent injuries, and break-ins happen so often that the irregular tends to become the regular. It is not always possible to tell acceptable from nonacceptable behavior, especially where alcohol or property are involved.

Leaving the skidoo on the lake was a beautiful move on Jake's part, but not manipulative. There was no malice in his intention. He wasn't trying to get even. Nor did he want sympathy. More than anything else he wanted to learn and to understand.

Mission people are not there to jump whenever there is an irregularity. Christians are not like policemen who wait for others to make false moves, and then judge. Within another culture there is every reason in the world to avoid calling the shots by labeling irregularities and then providing imported remedies.

Jake respected the wisdom of his Indian friends enough to let them make the first move on this theft. He could have gone out first thing in the morning, brought the skidoo into the shed, and

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Menno Wiebe

Next morning, Jake spotted his

yellow skidoo out on the lake.

He decided to leave it there for a while.

ground his teeth, maybe with the resolution to buy a bigger padlock. By leaving the skidoo sitting out there for everyone to see, he permitted the people of the entire community to gain firsthand observation and then formulate their own judgment on the event. They did.

There were local assessments about the irregularity and some suggested correctives. The church man, respected as he is, allowed for local answers suited for local problems. Jake treated his community as a mature decision-making body. The older men and younger local leaders thereby were acknowledged not as a mission worker's audience but as his colleagues.

Jake and Katy are searching for ways in which to come to terms with the ongoing clash of two almost irreconcilable cultures. One such clash is evident in the conflicting notions of ownership. The Ojibwa own ideas, the European whites own things. The skidoo is a thing. A gadget. Property. And it belongs to the Mennonite preacher guy—like the boat, and the house, the tools, and the stocked-up groceries. And the white man's notions of ownership, that is, the relationship of man to things, is to the Indians an occasion for endless marvel. Tamper with white man's property, threaten his belief in ownership, and he hits the roof.

The missionaries have long ago observed that Indians ascribe spirits to trees, stones, and deceased humans and promptly dubbed that belief as pagan. No less pagan, however, is the white's intense, personal relationship to his gadgets.

What is the meaning of a stolen power toboggan at Little Grand Rapids? Among the other motivations there is probably some testing going on. It is a means of gaining some information. The Indian too wants to learn about whites. What does the "thief" want to know? He wants to discover more about the unpreached gospel of ownership. So he asks:

Does this guy really believe in things?

Will he get uptight over the theft?

Since he doesn't get drunk, will he be capable of getting angry—and show it?

What happens in that great big white world with its billions of gadgets when someone challenges the "spiritual" relationship between people and their things?

It's not as though ownership is a completely foreign notion to the woodlands Ojibwa. Ownership is indeed part of Ojibwa philosophy. But whatever was owned was not subject to the deterioration of moth and rust. Songs were owned, like dreams and visions. And these originated with the owners. These were provided in response to the dream quest during which the individual fasted in the solitude of the forest. At that point the individual also became the "owner" of power (manitohke). This power entitled him to exercise certain authority over others, and as could be expected, the occasion for contest with others similarly endowed. But ownership hardly applied to gadgets. That notion came with the guns, kettles, and steel knives. And along with the European trade goods came the notion of the intense relationship between the gadgets and their possessions.

Power toboggans and outboard motors are continuations of gadget innovation. They represent the irreversible introductions of technology. The acquisition of the guns as a hunting device completely upset the communal buffalo hunts for the plains Indian by individualizing the chase. The power toboggans and outboards have had similar effects on the fishing and trapping economy of the woodlands Algonquins.

With technological changes come ideological changes. One problem of Christian ideologists is that they surrender too much ideology for the technological gadgets. Gadgets there will probably need to be, but gadgets need not be gods who determine our behavior.

For the Indian people a return to a pre-Columbian economy and world view is not an option. Ownership of things, i.e., the white belief in owning property, is invading Indian concepts, but against strong resistance. The unwillingness for an ideological surrender to gadget ownership is a noble resistance. Some rather resort to apathy. That is not noble.

Some are exploring possible alternatives, such as a more modest relationship to things. Skidoos, guns, flashlights, and tools can also be borrowed for a while, sometimes for an extended while, especially from relatives and good friends. And Jake Dyck is a good friend.

NEWS

Sioux in Rapid City face many problems

Emma LaRoque

Approximately 10,000 Indians live in Pennington County of South Dakota. Four to seven thousand Sioux reside in or around Rapid City, the largest town in Pennington County. Most of them came from the surrounding reservations. Many of them come hoping to find jobs.

Unfortunately, things usually do not go according to hopes for many of the people. Urban life is hardly more promising than reservation life.

One of the first difficulties Indians face when they arrive in the city is housing. Either they cannot find any, or when they do, it is usually substandard.

Cathy O'Brien, a worker for the United Renters Council, said, "There is just nothing for them to rent." Since last year's flood, rent has skyrocketed in the city. In some cases a two-bedroom suite has gone up from $80 to $180. Those Indians who were not flood victims and cannot receive any special funding are hit the hardest. They simply cannot afford apartments.

Sometimes blatant racism is involved in housing, even in low-income housing. Some landlords immediately raise their rent when they know Indians are inquiring. Getting an apartment guarantees nothing for the Indians. A common tactic by a few landlords is to scare Indians out without any written notices, and sometimes for reasons unknown. This forces overcrowding among friends and relatives.

When Indians come to the city they are usually unskilled. This factor combined with discrimination on the part of many white employers makes it hard for Indians to find jobs. Consequently, 60 percent of the urban Indian populaton is employed. "However," explains Jeanne White, "the jobs are the kind nobody else wants or they are low-paying and provide no advancement." Ms. White is president of a recently formed South Dakota Indian Businessmen's Association with the purpose of "helping to promote and assist the growth and development of Indian business concerns."

As high as 60 percent of the 1,200 Indian students drop out of the Rapid City public schools. Children stay away because they have inadequate clothing, no bus service (many live beyond the two-and-a-half-mile limit that a state school bus will go), and the school curriculum is meaningless.

An Indian mother explained, "They refuse to go on because of the school system. The federal guidelines set and computerize the system. There is not a thing the administrators can do. They do not know the type of lives we live."

Dr. Paul Anderson, a school board member, explained that optional Indian studies are "being worked into the curriculum." Textbooks with biased passages are also being reviewed, he said.

Dr. Charles Lindly, superintendent of Rapid City public schools, expressed much concern about the lack of trust between Indian parents and teachers. He said he is searching for ways to bridge the communication gap, as well as improve on the Indian courses.

The more obvious problem facing Indians in Rapid City as elsewhere is alcoholism and its consequences. South Dakota has a law against public intoxication which puts a lot of Indians in jail. Rapid City Attorney Ray Woodsend said that 75 to 80 percent of all crime committed by Indians is alcohol related. He surmised that if alcoholism would be treated as a disease rather than a crime in Indians the city court's work would be lessened by half.

But chances for a comprehensive treatment are slim because the city has not found it economically feasible to build a center for alcoholic problems. There is an Alcoholics Anonymous but Judge Tice feels part of the problem is "with middle-class institutions and a middle-class AA program. We don't understand the Indian culture."

Mary Wright, a Sioux woman originally from Pine Ridge Reservation, directs a referral and counseling program for families whose members suffer from alcohol difficulties. Ms. Wright feels that the only way one can overcome drinking problems is with the help and encouragement of one's family. However, lack of funds and trained counselors is a handicap to Ms. Wright's program. The biggest problem, she says, is that Indians cannot afford to go for help elsewhere even when they are referred.

The above selected problems are complicated and intricately interrelated. Readers are encouraged not to see these difficulties as isolated from each other, but rather to try to appreciate the fact that the problems run in cycles. To try seriously to solve these problems would mean to work comprehensively in each area at the same time. This means that we should never be satisfied with haphazard and half-hearted summer projects. It means that trained people are needed to commit their lives for a people who have been hurt in a most insistent and tragic way.

Filming on Asia mission study begins

On-location filming began in early September for mission study films of the Mennonite church in Japan, India, and Indonesia.

A film from each of the three countries is planned. The project is sponsored by the inter-Mennonite Mission and Reference Committee in North America in cooperation with overseas churches.

A film team from Ken Anderson Studios, Winona Lake, Indiana, is producing the films. The scripts were written by Ken Anderson in consultation with national leaders. Harold Weaver, Elkhart, Indiana, serves as executive producer, representing the North American committee in relating to overseas churches and the film team.

The films are to become the basis for the 1974 mission study in Mennonite congregations in North America, although they have been planned to be useful in their own countries, too. Printed study materials will cover other Asia countries where Mennonite churches are emerging. Each film will be fifteen to twenty minutes long. Release prints are expected by July 1, 1974.

The General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Mennonite Central Committee are involved in support of the filming projects.

An apostolic adieu for Jim and Anna Juhnke

Dwayne Martin

"Excuse me, sir," said the usher. "But don't you have a jacket?"

A jacket! But this is Africa. I soon realized, however, that I had come to a very special celebration. Botswana MCC director Jim Juhnke and his family were returning to the United States the end of July. The entire Gaborone congregation of the Apostolic Spiritual Healing Church had dressed in their blue and white uniforms to say farewell.

After a brief discussion the ushers pardoned my naked arms and led me to the front row. The building was shaped like a cross. The men sat in its right arm. Women filled the left arm and body, and the children squatted behind them at the cross's foot, except for the two Juhnke children who wandered between their parents.

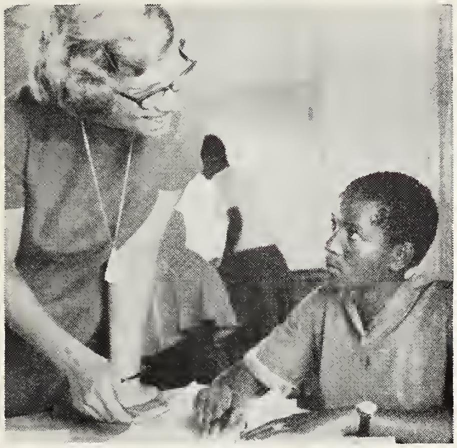
The service began with a prayer, or rather, three hundred prayers. Each person raised his voice to God, and for several minutes the clamor filled the hall. Then the minister's voice spread like oil on troubled waters, "Amen . . . amen . . . amen . . ." until all was still.

"Today we have come to say farewell to our friends, Jim and Anna Juhnke," began the minister. Pastor Motswaela's eyes shone with a rare zeal, and his square beard made him look like a Sunday school drawing of the Apostle Paul or Phillip. "Professor Juhnke has been our father. . . ." As he continued I wondered how the church survived before the Juhnkes came.

Jim's speech reminded the group that there is no other foundation laid than Jesus Christ. At home we don't wear uniforms. We don't clap and dance. You have taught us many things. You have taught us that there are other ways to worship."

So far I had heard only stately hymns, but these soon gave way to repetitious jingle tunes with clapping hands and swaying bodies. At offering time the entire congregation danced up to the altar to bring their gifts to the Lord. Some waved money in their hands, while the shy and the poor hid it in their fists, but each person twisted and jived his way around the altar, placed his offering in the plate, and danced back to his seat, where he continued the singing and clapping for the rest.

When all the coins and bills were counted the minister announced that they had collected $100 for the Juhnkes to buy provisions on their trip home. How do you accept money offered by undernourished children?



Jim and Anna Juhnke returned to North Newton, Kansas, this summer after a two-year stint of MCC service in southern Africa. They were on leave of absence from Bethel College. In Botswana, Anna (top) taught at the Gaborone secondary school. Jim, who directed the Botswana program and also carried out some assignments in South Africa, is shown in the bottom photo chatting with Paxman Lowell Histand (left).

The Juhnkes had promised that we would get home by one o'clock, but the speeches, songs, and prayers continued. Pastor Motswaela looked at me and said, "I fear our visitor who came with Juhnkes will never come and worship with us again. As you can see it is already half past one, and I am sure he must be getting hungry." I had forgotten food, but the two Juhnke children had not.

Someone held up a beautifully woven basket. "Normally we give these gifts to the men," said Pastor Motswaela. "But who is it that uses a basket?" Everyone pointed to Anna. "Right! The woman uses a basket."

Anna's turn at speechmaking had come. She spoke on "Trust and obey," which they all knew and sang eagerly. Jim and Anna gave the church a Bible commentary and a set of paperback books. The head of the women's group rose to say how helpful these would be in the church library.

The pastor opened a box, revealing a black Bible. "When I sent Israel to the store to buy a Bible, he came back with an English Bible. Now how are people in America supposed to know Professor Juhnke has been to Botswana if he returns with an English Bible?" Everyone laughed. "So I said, 'Go back and bring a Tswana Bible.' And who is the Bible for?" All pointed to Jim, "Right. It's for Professor Juhnke."

He laid his hands on the Bible. As he prayed his intense bubbly voice floated above the singing of the people. He handed the Bible to Jim and said, "Whenever Professor Juhnke is unwell he must lie down with his head on this Bible. And the prayers of the congregation will go forth and heal him."

"The first reading from this Bible is going to be done by Professor Juhnke." Motswaela chose a verse from Hebrews. Jim stumbled bravely through the Tswana words, and despite attempts at politeness the giggles leaked out.

Next all four Juhnkes knelt while the minister laid his hands on their heads. After the twenty-third repetition of "O a tsamaya kwa seding," I felt like shouting, "Please get off it!" My hands were aching, but everyone else went right on clapping and having a great time. Then the first two rows from each wing marched up to shake hands and wish the Juhnkes farewell. And then about five special groups sang farewell songs.

Finally the minister looked at the clock and said with obvious pride, "As you can see, ladies and gentlemen, it is a quarter past two. We must have had very important work to do today to keep us here this long." Jim said a short benediction, and at last we marched, front row first, out into the African sunshine.

New phase of church planting to begin

Church planting is ready for phase 4 and a new emphasis, said twenty-three district and provincial representatives who attended a consultation on church planting September 18-19 in Chicago, called by the General Conference's Commission on Home Ministries.

The establishment of urban churches to gather city Mennonites, which flourished during the 1950s and early 1960s, must now give way to a new form of church planting, the representatives said. But they did not spell out the specific form of the new churches to be started. Instead, they endorsed flexibility and suggested a variety of forms: traditional "sanctuary" churches, house churches, intentional communities, interdenominational congregations, and congregations of house churches.

Representatives, who included mission committee chairmen, conference ministers, and district presidents, set five goals for church planting:

1. That each district recruit at least one person or family who would qualify for and be ready to do new church planting within the next twelve months.
2. That every congregation consider what church planting within this triennium means for them and that they give a progress report to their district or provincial missions committee within one year.
3. That the district conference and Dave Whitermore (CHM church planting secretary) within this year study, affirm, and strengthen what is already happening in church planting.
4. That CHM and the districts train small group leaders for house church planting during 1974.
5. That Palmer Becker (CHM executive secretary) encourage the (inter-Mennonite) Home Ministries Council to establish an inter-Mennonite agency for church planting.

Impetus for the consultation came from the Commission on Home Ministries annual meeting last February, when five commission members read papers, and the commission declared the city church movement dead and committed itself to a new phase of church planting. The commission at that time gave approval to hiring Dave Whitermore for the church planting assignment and called for "a two-day consultation to consider our church planting directions."

At the consultation, Leland Harder of Elkhart, Indiana, now on a special part-time assignment in church planting with CHM, presented a lengthy paper on the history of General Conference church planting.

Phase 1, he said, was the era of rural church extension, 1860-1900. The General Conference's first mission work after it was established was the support of traveling ministers, known as *Reiseprediger,* whose assignment was to draw scattered churches closer in spirit, help struggling new churches to grow, and bring them all into conference membership and participation.

From 1900 to 1940 the conference began establishing inner city missions to "claim the urban world for Christ." The success of these ventures "was not immediately apparent," said Mr. Harder, and some churches were still drawing mission subsidy forty years after they had been established.

The third phase of church planting, 1940-1965, "had the Mennonite nucleus itself as the first concern—gathering up the lost sheep of Menno" as Mennonites moved from farm to city. The Board of Missions created a committee on city churches, city church pastors convened occasionally, a city church publication was started, a city church field secretary was hired. (The committee on city churches was abolished in 1969, when the Commission on Home Ministries was formed.)

City churches had higher proportions of members of non-Mennonite background than rural churches, but among all city churches, only a few gained more than 10 percent of their members from non-Mennonite sources.

The most important lesson which the city church movement brought into focus, Mr. Harder said, "is that the Mennonite church, General Conference in particular, cannot depend on a pious rural community to perpetuate itself. . . . Corollary to this is the obvious conclusion that the church cannot depend on cultural traits to identify its real Mennonite quality. Only a deeper preparation for Christian life with strong spiritual support can continue a believers' church in competition with a distracting rival environment."

Mr. Harder concluded, "Whatever the character of this new thrust (phase 4), it will not be like any of the preceding three strategies, nor will it be totally unlike any one of them. It will probably have rural as well as urban aspects of ecology. It may have less concern for money and property and give more attention to the intensity of the authentic Christian community."

Henry Gerbrandt of Winnipeg, executive secretary of the Conference of Mennonites in Canada, also presented a paper on the history of church planting in Canada. He said the period following World War I was spent founding new churches with recent Russian immigrants, building church buildings, and providing ministerial services. The movement to the cities began following World War II, and now these city churches are becoming the backbone of the Conference of Mennonites in Canada.

The recent immigration of many Canadian Mennonites, their strong German life-style, and government encouragement to retain ethnic identity have not encouraged outreach of transfer from one church to another, Mr. Gerbrandt said.

He said two options for the future were using the mainline evangelical approaches of groups like Campus Crusade with its individualistic emphasis, or placing more emphasis on peoplehood, Mennonites' own discipleship, and witnessing to other church groups.

Participants in the consultation worked part of the time in four strategy groups on guidelines on basic strategy, the meetinghouse/sanctuary church model of church planting, house churches and intentional communities, and "interchurch" churches.

Bethel enrollment jumps 25 percent

Registration figures after three weeks of classes showed a total of 564 persons enrolled at Bethel College, of which 487 were full-time students.

Vernelle Waltner, registrar, said that last year, after two weeks of classes, Bethel had registered 445 students, 403 for full-time work and 42 part-time.

The increase represents a 25 percent jump, and to her knowledge this is the highest percentage of increase in the state. Average increases have been under 2 percent.

Registration by classes shows the following totals: freshmen 199, sophomores 110, juniors 124, seniors 72, and specials 59. There are 253 new students, including transfers.

CENTRAL DISTRICT REPORTER

October 16, 1973

CENTRAL DISTRICT EDITION

Emerging church looks at three resources

There are helpful resources now available for the contemporary church of the mid-seventies.

Relational theology has been rediscovered in this decade. It has focused on meaningful relationships in the community of faith as the basis for spiritual growth. The small group movement, as seen through the eyes of the Yokefellow movement, Faith-at-Work Fellowship, and Lay Witness Mission, has gained new momentum as well as validity. Relational theology has nurtured a more complete Christian life-style by placing dialog as a necessary ingredient.

Transactional analysis is a second resource that has emerged in this decade. It is also compatible with the small group movement. With just a basic understanding of TA, the nonprofessional can participate in the process of growth groups and therapy. TA is a simplified approach to an understanding of personality, communications, and interpersonal relationships. Vast numbers of congregations are now utilizing TA and applying it to Christian education as well as counseling services.

A third resource that is compatible with the small group movement is the Serendipity group process techniques as developed by Lyman Coleman. The Serendipity books and workshops have attracted thousands of avid fans. Serendipity revolves around the four bases of self-sharing, affirmation, community or fellowship building, and celebration. Serendipity utilizes relational Bible study as an important ingredient in team building as well as developing biblical literacy. The Serendipity group process is noteworthy for the renewal movement and is compatible with TA and relational theology.

Because of these three resources and their commonality I am more hopeful and optimistic for the emerging church as an instrument of renewal in this age. I rejoice with those congregations that have taken advantage of them and are now seeing the fruits of their efforts. *Brant Loper, Yokefellow Institute newsletter*

Members respond to conference goals

Goal No. 1 To generate congregational excitement over serious discipleship.

Editor's note: Members of congregation and district committees are being asked to respond to one of the ten goals. Each month statements enlarging upon these goals will appear in the Reporter.

Discipleship means involvement

Three words: excitement, serious, and discipleship. The youth would say those words are "heavy," for *discipleship* means a full, free, and honest following of the leadership of our Christ, and *serious* says that we're not going to "play church" anymore, not going to just talk about commitment, but really *be* the people God bought us to be, and *excitement*—well, that's the one we have the least of about anything, even though it is a sign of being alive—in the Spirit as well as in the flesh!

There is no way we can say we are disciples of Jesus without really "following in his footsteps." And that means being seriously involved in the life situations which need messages of peace and caring love, for where there was hurt and sorrow Jesus reached out to touch, and heal, and lift up. *Nick Kassabaum, CD peace and service committee*

Discipleship breaks with status quo

Discipleship like happiness is different things to different people. Serious discipleship is difficult to discern from outward signs as only God knows what is in the heart. Jesus' requirements for discipleship were quite rigid (Lk. 14:26, 33; John 13:34, 35). Individuals may be serious and excited about their endeavors but to get a whole congregation to be excited with them is difficult. It is good to have full attendance at church but serious discipleship is more than attending meetings.

An excited congregation will be more concerned about what its members are doing outside the church than having record-breaking attendances. A congregation should be more excited over the ones who venture out in serious discipleship than the ninety-nine who remain in the status quo. *Max Sprunger, member of Camp Friedenswald committee*

Civil religion versus discipleship

There are two assumptions here that relate to obvious definition questions. What is meant by 1) "*serious* discipleship" and 2) "excitement"?

I would guess that one refers to Anabaptist history, the Golden Age of our heritage. However, it is one thing to read and get heady about this glorious past, and another to get people excited about "doing it" today. Such discipleship appears "radical," whereas most of us think and live "middle of the road."

And when some exceptional soul *is* moved to radical decisions and acts, the reaction noted in affected congregations often is other than *positive* excitement. (Serious disciples like prophets are appreciated most from afar.) We cannot assume that congregational excitement will follow serious discipleship.

For what are the chances of serious discipleship on a *congregational* basis in our church-type churches when there are so many other things people are more excited about? Furthermore, we can only begin to hope for such widespread discipleship when we can accept the unpleasant notoriety that so often accompanies radical discipleship. We cannot assume that more than a small percentage of our members will ever be open to a *different* and *strange* Spirit and to the rigors of serious/radical discipleship. Cultural and civil religion die too hard. *Harry Spaeth, secretary of CD conference*

Models for pastor's salary explored

The elder deacon was driving me home in his Cadillac following a church budget preparation meeting when he turned to me and said, "It really bothers me that we are not paying you a more adequate salary." By his statement he was opening the way for me to tell how we were doing financially. We were in a bind. With four children we were finding it almost impossible to make any progress with the debts we had accumulated. And we were living frugally.

In spite of our situation I shrugged off his words with some offhanded comment to the effect that we were making it. After all, who wants to admit that they cannot manage their money even if the amount is small? But as I thought about it and talked it over with my wife, I was not satisfied with my response. If the deacon was truly feeling that we were not receiving an adequate amount, and we felt the same way, then we should have been able to talk about it. Actually the deacon was a good friend who lived modestly and his company-owned car did not really reveal his style of life and his stewardship. So in a day or two I went to visit him and brought up his comment and the fact that I had not been honest with him in my response. The result was that the amount allocated for the pastor's salary in the budget was increased.

There are persons in every congregation who are concerned that the amount of money the pastor receives for his services be adequate. But it is not always clear to such persons how that amount should be determined. If the person has not lived on a set salary, he does not have the personal experience from which to draw to make such a decision. Therefore I would like to suggest three ways in which a church can work on this problem.

The brotherhood model

One suggestion that has been around for some time is that the pastor should receive approximately the average salary of the families in the congregation. In smaller congregations it is not too difficult to estimate the taxable income of the majority of the families. If that seems a little difficult, the church council can be used for setting the figure. This means that the church officers would need to be open about their income and willing to talk about it. In a brotherhood it should be possible to share such information in determining what another brother should have to live on. There is also the assumption that if the pastor's family has special needs that it would be right for him to receive more than the average salary.

Only rarely does one hear of a congregation using this method. In our society where income is a means of obtaining social standing, it is too threatening to be open about finances. So let's look at a second model.

The church model

A number of denominations have recently sought to do something about the low level of salaries for pastors. Committees made up of laymen have been appointed to make the recommendations. In 1969 a denomination quite similar to the Mennonites came up with the following: They suggested that a pastor without seminary training receive a basic salary of $5,200 plus parsonage or a salary of $7,200 without parsonage. For a pastor with seminary education they suggested a basic salary of $6,000 plus parsonage or $8,000 without. The pastor without a seminary education should then receive $200 increment per year up to sixteen years of service. The pastor with a seminary degree should receive $250 per year increment. At the end of sixteen years of service the pastor with a seminary degree would be receiving a basic salary of $10,000 plus parsonage or $12,000 if the pastor supplied his own home.

This is a very orderly way of setting a "fair" salary for the pastor. If all our churches would follow this pattern the pastors would be treated equally on the basis of the amount of education and the number of years they had served.

In addition to the wages paid the denomination recommended a pastor receive a two-week vacation each year for the first three years, three weeks during the fourth to sixth years of service, and four weeks after seven years of service. It was further suggested that a car allowance be figured at ten cents a mile for the first 15,000 miles and seven cents per mile thereafter. Churches were urged to enroll their pastor in the pension plan and the hospitalization plan. There is another important item that should not be missed. It was recommended that the salary schedule be adjusted each year according to the increase or decrease in the cost of living based on the U.S. Department of Consumer Price Index. This is important for the cost of living has been rising at a rate better than 4 percent per year. Taking this factor into account, a pastor with a seminary degree who started serving in 1969 at a salary of $6,000 plus parsonage should have received the following increases: (See bottom chart).

It is the assumption of this model that unless the pastor receives the cost of living increase, he will actually be receiving a decrease in salary, as the yearly increment is more than the cost of living increase only the first year.

This model has some disadvantages, particularly to pastors who are young and who have less training. Some might rightly question whether older persons need much higher salaries. But this means that the young pastors should then be started at a higher figure. But this pattern does not propose to be the brotherhood pattern which was presented first. It seeks to use some of the standards that are accepted in the world, and most pastors would be happy if they were applied regularly.

The professional model

A third model would be to use the salary scales of professional workers in the community. A variety of figures could be used, but one that is very readily available is the scale for public school teachers. Let us look at these figures for a community in Indiana. The starting salary for a teacher with a bachelor's degree is $7,425 for a 9½ months contract. Using this for a pastor we would need to adjust it for 11½ months and the starting salary would be $8,987. The schedule lists annual increments, and in addition there are periodic cost of living increases.

For a person wth a master's degree

	Basic salary	*Yearly increment*	*4 percent Cost of living*	*Total salary*
1970	$6,000	250	240	$6,490
1971	6,490	250	260	7,000
1972	7,000	250	280	7,530
1973	7,530	250	301	8,081

(one year less than a seminary Master of Divinity degree) the 9½-months salary is $8,020. For the 11½-months period, this would come to $9,706 as a starting salary. This scale places the pastor on a par with teachers of the community who have a comparable secular job. It is also a salary that most pastors would find acceptable.

Other considerations

In setting a pastor's salary it would be well for the committee as a whole to keep in mind the Golden Rule. Instead of seeing how frugal they can be, the members should treat the pastor as they would like to be treated.

Secondly, there should be an annual review in which the committee seeks to take in account all the factors that should be considered. The pastor should not have to be in a position of requesting an increase. But if the church has not brought up the subject, he should feel free to raise the issue and the brotherhood should be able to give him a considerate hearing.

Thirdly, churches need to be aware that when the cost of living is rising rapidly, any salary increment that does not equal the rising cost is a salary deduction. If members are receiving comparable deductions, then it would be appropriate for the pastor to be treated equally.

Fourthly, a church that prizes the brotherhood concept should not settle too easily for a rigid pattern, but should seek to be open to talking about how we are doing in stewardship.

Fifthly, in a tithing congregation it takes only ten families to give a pastor an average salary, and the pastor's tithe will go quite a way in helping to cover other expenses. *David Habegger*

General Conference 1974 seeks nominations

The nominating committee of the General Conference is looking for suggestions on who should run for General Conference offices and commission seats.

Heinz Janzen, general secretary, said the nominating committee would meet late this year to draw up a list of persons to be nominated at the triennial sessions of the General Conference August 3-9, 1974, in St. Catharines, Ontario.

Those whose terms will end in 1974 and those who are eligible for reelection can be ascertained from the conference's *Handbook of Information,* published annually.

Group studies its heritage

The Mennonite Heritage Fellowship of the Normal Mennonite Church was started in February 1970 as an informal interest group and has been meeting each month since then, except for the summer months. The group meets in the homes of the participants and various aspects of Mennonite history and life are explored, usually with one of those attending in charge. The group is particularly interested in learning more about and preserving the Mennonite spiritual and cultural heritage. Though there is little formal organization, Myrna Park has been in charge of making program plans. Some of the topics for various programs have been: "Mennonite origins—The Anabaptists," "Joseph Stuckey and the beginning of the Central Conference," "The Apostolic Christian Church," "The Hutterite colonies," "History of the First Mennonite Church of Normal, Illinois," "Mennonite family histories," "Mennonite burial places in central Illinois," "The Stahley family from Switzerland to Illinois," "Sleeping preachers."

The Mennonite Heritage Fellowship also sponsored two films for the churches of the community—*Christianity in Russia* released by the Union of Evangelical Christians-Baptists of the USSR and presented by Cornelius Krahn in 1971, and in 1972 the documentary Mennonite history film, *The quiet in the land*, produced by the Christopher Dock Bicentennial Committee. *Evelyn Bertsche*

Whitermore assists in church extension

David Whitermore, who completed an itineration assignment with the Commission on Home Ministries in June, began a new assignment in church extension July 1 under CHM.

The invitation to the new assignment through the end of the triennium, grew out of discussion at the recent annual meeting of the commission. There commission members and district mission committee members saw a need for more leadership from CHM in church extension. They pointed to a readiness in the conference for new initiatives in church extension and an openness to varied forms of church extension, including house churches, intentional communities, and "daughter" congregations.

"The city church movement of the 1950s has kind of died," said Palmer Becker, CHM executive secretary. "But there are a lot of people in communities in North America that could be helped with an Anabaptist type of fellowship. A number of congregations are expressing some interest in starting a new congregation."

Mr. Whitermore's job description includes developing a strategy for church extension in consultation with district home missions committees and others at a specially called meeting later this year.

He will work in the CD during November to find appropriate locations for new churches, while living in Elkhart, Indiana.

He will also help in promotion in "developing a church extension mentality in the General Conference."

Leland Harder aides CHM as church/planting consultant

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, Elkhart, Indiana, has been named a part-time consultant in church planting with the Commission on Home Ministries.

The appointment, approved by the CHM executive committee August 15, will be for one-third-time services during the fall semester.

Mr. Harder's assignment will include:

—consultation with Dave Whitermore, primary staff person in church planting, on theology and strategy of establishing new congregations.

—analysis of the church planting which the General Conference has done in the last few years and what can be learned from that.

—updating of the nonresident member survey and analysis of where Mennonites are moving.

His assignment will begin with the consultation on church planting sponsored by CHM September 18-19 in Chicago. Invited to the consultation are district ministers, district and provincial representatives (mostly from home missions committees), and other resource people.

John Sprunger

Sprunger licensed

John Sprunger was licensed for the ministry September 9 at the same service where Kenneth Bauman was installed as pastor. John is a graduate of Winona Lake Seminary and is continuing his work toward a master's degree one day a week. John and his wife, Debby, are living in Berne.

Boynton has interim pastor

Herschel Thompson of Lincoln Christian College began as interim pastor August 5 at the Boynton Church, Hopedale, Illinois. The congregation is continuing their search for a pastor who can live in the community and serve the congregation.

Project calendars sent to U.S. General Conference churches

Project calendars for September 1973 to August 1974 were mailed July 15 to all U.S. churches in the General Conference Mennonite Church

For each month, the seventeen-by-eleven-inch appointment calendar will mention special projects to which Sunday school classes or other church groups may contribute, major church holidays, and General Conference and district conference events.

The project calendar will replace the Echo project booklets previously sent out by the Office of Stewardship and Promotion. Additional projects not mentioned on the calendar will be available from the central offices upon request.

Two women workers return to Zaire

Additional missionaries under Africa Inter-Mennonite Mission (AIMM) returned to Zaire in August.

Frieda Guengerich, a member of the Calvary Mennonite Church, Washington, Illinois, will work primarily with the women in Zaire. She will be a teacher at the Bible school in Kalonda, Zaire. She has worked in Zaire since 1946. Ms. Guengerich has attended Fort Wayne (Indiana) Bible School; Bluffton College, Bluffton, Ohio (BS); Illinois State College in Normal, and Mennonite Biblical Seminary, Elkhart, Indiana.

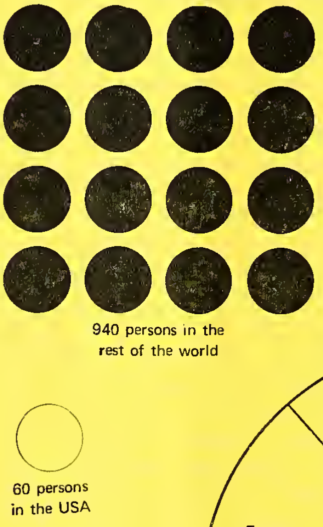
Anna V. Liechty, a member of the First Mennonite Church, Berne, Indiana, will be a teacher at the Nyanga High School after her return to Zaire. She has served in Zaire since 1946. Ms. Liechty has attended Moody Bible School and holds BS and BA degrees.

Service assignments given

Dennis Ray Donelson, Hopedale, Illinois, is serving a one-year voluntary service assignment with the Mennonite congregation in Markham, Illinois. He is a maintenance worker at the Community Day Nursery, located in the building of the Markham Mennonite Church. Dennis is a member of the Boynton Church, Hopedale, Illinois.

Todd and Lyn Gratz have been appointed by MCC as volunteer service workers to Meadow Lake, Saskatchewan, Canada, as recreational director for youth in the community which has a considerable Indian population. They started in late August. They are now taking training at MCC headquarters in Akron, Pennsylvania.

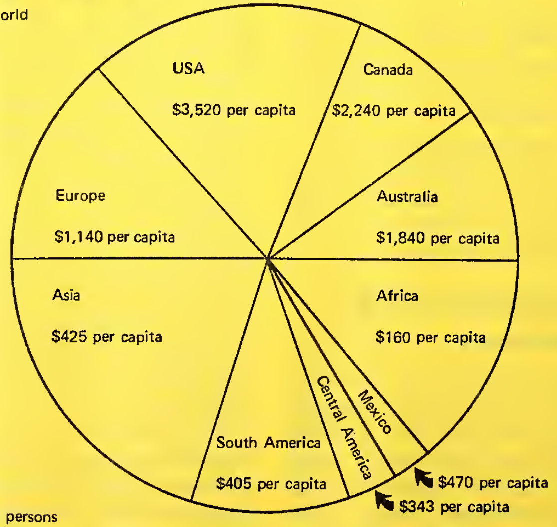
Elizabeth Ann Yost, First Church, Bluffton, Ohio, is serving one year in the Hamilton, Ontario, voluntary service unit. She will be a club worker at the Welcome Inn and hold an earning position for the voluntary service unit. Beth has attended Bluffton College, Bluffton, Ohio, and is the daughter of Burrton and Elnore Yost, Bluffton.



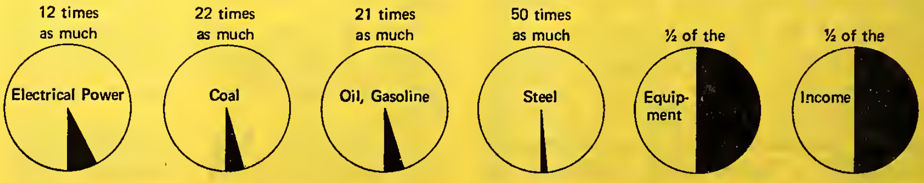
More than three billion persons inhabit our global village. If this world population were compressed into a community of 1000 persons 60 residents would represent the population of the USA. The Americans' life expectancy in years would be almost twice that of the other 940 persons. Of the 60 Americans the lowest income group would be better off than the average in the rest of the world.

North American Christians have a special responsibility to share the time and material wealth God has given. Following Christ's way of humility and love commits us, at home and overseas, to the 800 persons — in 1000 — who are hungry, poor and sick; the 500 persons who are unable to read or write; the 670 persons who do not know Christ.

Share yourself and your money for Jesus' sake. He says, "Much will be expected from the one who has been given much."



In this community of 1000 persons Americans would have:



(Information adapted from World MAP *digest,* January-February 1972.)

evangelism-that-cares

KEY
73

Living, active congregations

First Church members respond to Buffalo Creek disaster

Do you remember the Buffalo Creek flood disaster in West Virginia?

On February 26, 1972, a dam broke at the end of a valley and followed the path of Buffalo Creek, washing several towns away (from Saunders to Man, West Virginia) as it went. To many of us, this was a tragedy and an item for prayer or maybe for passing conversation. But that was over a year ago.

We would probably have forgotten about Buffalo Creek if it had not been for the article a short time ago in *The Bluffton news* about Ralph and Francis Sommer of Pandora, volunteering to head up the Buffalo Creek Mennonite Disaster Service unit.

At the First Church this spring, an area of discussion had been "Vacations with a purpose." Several families and young people decided to spend a week of this summer at Buffalo Creek. The group left Bluffton June 11 with part of them returning home June 15 and the remainder June 19. Those involved in the project were Richard, Marsha, and Paul Weaver; Richard and Mary Pannabecker; Stan, Anita, Kathy, Emy, and Lori Bohn; Diane Zimmerly; Faye Sprunger (Berne, Indiana); Sue and Jenny Schirch; Cynthia Lehman; and Becky Koerner.

The "emergency" stage is over, but for the people of the Buffalo Creek Valley, the tragic day in February is very real in their minds and in their lives. One hundred and twenty-five persons died in the flood and many homes were destroyed or damaged beyond repair.

The Bluffton group helped with basic cleanup projects and small repair projects. Tasks included painting, recreation area cleanup, the tearing down of a coal shed, tearing up a damaged porch and patio area for reconstruction, and cleaning up the remains of a home that had been destroyed to make way for a play area for the community.

Since the "emergency" is over, the government assistance has ceased except for the mobile homes provided immediately after the flood. One basic need now is for more skilled persons to help work on new homes or put new furnaces in, etc., into repaired dwellings. Another need is our concern and our desire to work with persons in this area and others long after disaster strikes. Our attention is given to crises when it is new to us but we must continue support and give assistance to others long after that newness wears off.

Those participating in this project will not forget the Buffalo Creek disaster. The feeling and thoughts of a family returning to a completely destroyed house was felt, but only a little, by those helping to clean up the remains of a home. It is now a part of their lives even though they were only involved a short time. By becoming involved, it is much more meaningful and important than just reading about places or talking to someone else who has been involved. *Bluffton news*

The Dove of God

The Dove of God
brings the good news
of Shalom-peace
to the mind
to the heart
to the spirit of man
in the Fellowship of Jesus

The Dove of God
sends the good news of Shalom-peace
to the hurts
to the corruptions
to the alienations of men
by the Fellowship of the Spirit.

Volunteer shares faith with Appalachian friends

I've changed my image of Appalachia. Isolated families, tumbled-down shacks, worn-out farms, hills scarred by coal mines, extreme poverty, and ignorance were all part of my mental picture. And it *is* all there. But there's another part—beautiful mountains, adequate to beautiful housing, schools, churches, and friendly people. Especially friendly people who have time to "set and talk."

Buffalo Creek valley was an ugly place when we arrived in January.

But then we began to meet people. We listened as they shared their frustrations and a cup of coffee with us. They had to tell over and over of the terrible morning in February 1972 when the dam broke. All had lost family or friends or both. And all wanted to leave their government trailers and go back to their plot of land. They were thankful for their temporary housing, but a year had passed and the government was still making unfulfilled promises.

A new highway and sewer system was to go through the valley and no one was allowed to go back to their piece of land if it would be in the right-of-way. If a house was still standing, it couldn't be moved into. But the highway couldn't make up its mind about final plans. And people had to pay taxes on the land they couldn't live on.

We had come to help people get back into their homes. Most couldn't go back, so we also felt frustration. But we could continue to listen and to share.

Where people were allowed to return, homes have been repaired, fences built, walks poured, and one new house built—in the name and spirit of Christ. But most important we've shared our faith with our new friends. At least one said, "I never had any use for the church before. You've made me think." *Frances Sommer*

Return to normal growth, says economics professor

Henry Rempel, professor of economics at the University of Manitoba in Winnipeg, said at the MCC Peace Assembly that the North American economy is a tumor on the rest of the world, which, if not treated soon, might well destroy the whole world. And to be a participant in this tumor is, in and of itself, an act of violence.

Growth of the body can be beautiful, but there is a feedback mechanism in the body which brings growth under control, he said. "If the feedback fails, we call this cancer. Growth is the ideology of a cancer cell."

He pointed out that even if a 3 percent increase in real income (our present rate) were possible for the next hundred years, by then other countries would have the military capability to do something about it. North American governments will have to devote more to defense simply to hang on to their way of life.

"It is possible not to have a military establishment only if we check our growth, and return to normal growth, growth that takes in the whole of mankind," Mr. Rempel said.

He suggested several ways to deal with our cancer and redistribute the power of wealth:

—work on an effective support system for an alternative life-style. (It can't be done on individual New Year's resolutions.)

—create an alternative ethic for business behavior.

—construct effective feedback mechanisms through which minorities can express themselves without getting the permission of the majority.

—remove all tariffs on goods from developing nations.

—create a vision that a better life is possible.

"It is the strength of our vision and not our numbers that will determine our success," Mr. Rempel concluded.

College-church magazine has new editor

George Lehman, Newton, Kansas, has been named editor of *forum*, a monthly magazine for college and university students published jointly by the Student Services Committee of the Mennonite Board of Mission (Mennonite Church) and the Commission on Education (General Conference Mennonite Church).

Litany of justice

Leader: the average yearly income of the African is $85, and the Asian, $105.

People: Lord, how can it be that the Grateful Dead make more money than thousands of Africans and Asians together, by borrowing Oriental and African music?

Leader: The American Indian is yet to gain his full freedom. Is he so great a threat?

People: Lord, what has happened in the hidden corners of our history that we would like to keep buried at Wounded Knee?

Leader: Our refrigerators bulge with perishables because of low-paid, migrant, "stoop" labor.

People: Lord, do we not herd them into labor camps?

Leader: Youth are given heavy sentences for drug use, while adults refuse laws for murderous, drunken driving.

People: Lord, why do we insist on perfections according to age?

Leader: The "right to be violent" is denied to black and brown citizens but we insist on bombing our enemies until they are forced to sign an "honorable peace" treaty.

People: Lord, how can we be saved from our contradictions?

Leader: Lord, congressionally approved funds for the poor are impounded from welfare to ITT, Lockheed, and Standard Oil. The biggest warfare budget in history is not seen as inflationary while the "widow's mite" the OEO receives becomes the scapegoat.

People: Send us protesters for justice, kindness, and humble marching with our God, because they speak for the dispossessed—and finally for all mankind.

Leader: Lord, teach us what it means,

People: That you died the death of a criminal.

Leader: Lord, open our wills to your justice, your mercy, your steadfast love as a right for all mankind. Teach us that no man is truly free unless all are free—free to be bound by your freedom.

People: We dedicate ourselves to your way of justice, and kindness as we humbly walk with you, our Lord and our God. *Champaign*

Prayer of dedication

O Lord, who has led us from bondage into freedom, from a land of restrictions to a country with greater opportunities, help us to use this freedom.

Deliver us from the bondage to the body which, apart from thee, enslaves us through its passions.

Deliver us from the bondage of the soul which, apart from thee, dreams of immortality and fills us with pride.

Deliver us from the bondage to the soil which, apart from thee, becomes an object of idolatry.

Deliver us from the bondage to the home which, apart from thee, leaves us no time for others and for prayer.

Deliver us from the bondage to success which, apart from thee, causes our souls to die.

Deliver us from the bondage to the self which, apart from thee, leads into the hell of estrangement.

Deliver us from the bondage of possessions which, apart from thee, can never satisfy.

Deliver us from the bondage to freedom as an end in itself, since apart from thee, freedom is slavery.

O God, in whose service is perfect freedom, teach us how to lose our lives for Jesus' sake in order that we may find them.

Amen. (*Prayer by Pieter de Jong from research group for European Migration Problems*)

Theme . . . "For everything its season, and for every activity under heaven its time. . ." Ecclesiastes 3:1.

Mission sparks interest in young people within church

Can young people today be interested in missions when television, school activities, and sports are contending for their time, thoughts, and energies?

Yes, there are children and young people within our churches who are interested in missions. Yes, there are those dedicated parents and Young Mission Workers' leaders who are sparking that interest. Those people who believe that God has a plan for each of these youthful lives, that now is the best time for them to find it and that by prayerfully working together it can be a rewarding experience for all.

Yes, some have said, "Our children are too busy with school and club activities. There isn't time for a Young Mission Workers' organization." But others have said, "They are busy but we wish to help them learn that in this busy world we need to 'seek first the kingdom of God and his righteousness.' " Some have said, "We haven't enough children in our church to have a YMW." But there are those who have been blessed in working with a group of only five.

There may be some of the youth within our conference who couldn't name a missionary and the field on which he is serving. But one YMW group made a study of Japan this year. At different meetings they studied the country and customs, learned to know our missionaries in Japan, had a missionary on furlough speak to them, made a scrapbook showing our way of life, and sent it to Japan where it is being used in church classes.

One YMW group picked missionary children's birthdays from *Missions today* and wrote to them.

Another leader reported, "We picked ten of the older ladies in our church and assigned two girls to each lady. During the year the girls are to visit them a couple of times a month, running errands if needed, remembering their birthdays. They made gifts for their ladies at Christmas and caroled for them and plan to have a party for them in the spring. These girls have found mission work at home!

A copy of a most interesting cookbook compiled by another group of girls was received. This was used as a money-making project for missions.

One leader expressed this concern. "We wish more of our parents would feel obligated and willing to bring their children to meetings and also be more faithful in giving money for their various projects."

May we each ask ourselves these three questions. What is my church doing for our youth—one of the greatest resources we have for doing God's mission work today and tomorrow? What am I doing? Prayerfully ask, "Dear God, what do you want me to do?" *Betty Krehbiel, YMW sponsor, Western District (Used by permission)*

Mission study guides are here

By the time you read this, your president should have received the 1973-74 *Guide to mission study*. Perhaps program committees are already busy planning the programs for the new year. We hope that you will find this booklet very helpful as you plan your study for 1973-74.

The new theme verse, which appears on this page, is also the theme for our year of study. The contents are again divided into eight sessions. Three of the sessions are on "Overseas mission," three sessions on "Home ministries," and two sessions on "Education." The last twenty pages are filled with worship service suggestions, as well as many additional program ideas.

The editors have put together a very helpful and exciting *Guide* for your use. If your society has not been using this booklet in the past, we encourage you to look into this new one very carefully. It could be an adventure as well as a growing experience for each one of your members. More copies are available from the WMA office, Box 347, Newton, Kansas 67114.

The Women's Society of the Ebenezer Church promotes two "all-day sewings" each year. Projects include anything from quilts, baby blankets, comforters, and bandages to boy's shirts and pants. Pictured here are possible future knotters of comforters at the Ebenezer Church.

Ebenezer women at work

Our society, the Ebenezer Mennonite Women's Society of Bluffton, Ohio, has two "all-day sewings" each year. One of these is in March and the other in November. On these days we make a quilt for a returning missionary, as well as baby blankets and large comforters. Many of these blocks are cut at monthly meetings. Some members make booklets and awards from used cards, while others are tearing and rolling bandages.

Many remnant pieces are turned in throughout the year. Two of our members, Olive Steiner and Burnette Moser, use these to make girls' blouses, skirts and jumpers and boys' shirts and pants. Last winter over two hundred pieces were made, weighing a total of forty-six pounds. All of these, together with seventy-three pounds of used clothing and fifteen pounds of comforters, were taken to the World Relief Commission at Nappanee, Indiana. *Mrs. Willis J. Amstutz, Pandora, Ohio*

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

First resource index ready

Resources for Sunday school and other study groups in the local congregation publicized quarterly through the new Christian Education Resource Index (CERI), was developed jointly by the Commission on Education and the Commission on Home Ministries.

Loris Habegger, general editor for COE, said the resource mailings would give congregations summaries of and recommendations for courses of study in Bible study groups, Sunday school elective courses, midweek Bible study, and other auxiliary educational study groups.

Included in the first mailing is information on "Moral issues in the control of birth," *Anabaptism: Neither Catholic nor Protestant, A new vision,* and *Communicating the good news.*

Mr. Habegger said the resources would have an indexing system similar to that used by the Church of the Brethren, since the Commission on Education would also be promoting the Brethren keysort file for curriculum resources.

Your Answer

Lincoln estate totals $725,000

Here was a person into whose hands had accumulated nearly three-fourths of a million dollars, according to report of the will as filed for probate. How it came about, obviously the news item did not indicate. But such accumulation could only take place through commerce in some way or in a socioeconomic order. Somehow through the ebb and flow of economic tides she was able to channel into her own reservoir a substantial part of the whole. Now she is gone and the distribution is pending.

A significant part of that will accrue to state and federal governments through estate and inheritance taxes. But no provision was made for God's cause to be furthered by any designated portion for such purposes. Hence nothing can now be so appropriated. Only if the few who stand to profit by her provisions will now take it upon themselves to allocate some part of their portions, to his cause, can his works be profited by what he made possible.

Will they do that? Would you? *Committee for encouragement of estate planning*

Church oppresses women

"The Christian church has done as much as any other institution in the modern world to oppress women," charges a thirty-two-year-old Roman Catholic nun, "maybe even more.

"For nearly 2,000 years, the male leaders of the church have told women to sit back, shut up, and put up because God, Jesus, and St. Paul have commanded it. But now religious women are beginning to realize that God is not necessarily male, that Jesus wasn't a male chauvenist, and that St. Paul's hang-ups about women are no more to be tolerated than those of Hugh Hefner."

The women's liberation movement offers organized religion a unique opportunity to recover the authentic biblical doctrine of the radical equality of men and women. It also provides the impetus for discovering Jesus' message of freedom from bondage—including sexual bondage. —from Adam's rib to women's lib *by Kenneth Woodward,* McCalls, *June 1971*

VITAL STATISTICS

BIRTHS

Ebenezer, Bluffton, Ohio: to Saundra and Charles Niswander, Christian David, July 12; to Tom and Connie Klingler, Jonathon Scott, July 14; to the Dan Steiners, Philip Lynn, July 23.

Eighth St., Goshen, Ind.: to the Tom Swiharts, Matthew Todd, July 18.

First, Berne, Ind.: to the Richard K. Yoders, Jason Kent, Aug. 1; to the Robert Pattersons, Troy Lee, Aug. 4; to the Tad Wullimans, Roberta Jo, Aug. 27.

First, Bluffton, Ohio: to Dave and Linda Reichenbach, Heather Ann, Aug. 4; to John and Barbara Watkins, Anne Christine, June 11; to Terry and Phyllis Reynolds, Sheila Ann, Aug. 19; to Dennis and Sue Neer, Steven Norris, Aug. 22.

Grace, Pandora, Ohio: to the Jim Lemleys, Stephen James, Aug. 14; to the Frank Youngs, Scott Douglas, Aug. 6; to the Kreg Scheys, Carey Jo, Aug. 27.

NEW MEMBERS

First, Berne, Ind.: Ida Schindler, David Roth, Harvey Hirschy, Wilbert Beer, Mrs. Carl Amstutz.

First, Nappanee, Ind.: Rosco Cripe, Sr.

Meadows, Chenoa, Ill.: Alan Grusy, July 18.

First, Bluffton, Ohio: W. A. Howe, July 18.

MARRIAGES

Maplewood, Fort Wayne, Ind.: Tom Albrecht, Berry Miller.

Ebenezer, Bluffton, Ohio: Linda Snyder and Richard Montgomery, July 7; Greg Amstutz and Patty Dunifon, July 21.

First, Berne, Ind.: Linda Liechty and Marvin Schwartz, Aug. 4; Clifton Sprunger and Susan Eileen Beam, Aug. 11; Joanne Sprunger and Tony Brown, Aug. 25; Kevin Lehman and Gyneth Neuenschwander, Aug. 18.

First, Bluffton, Ohio: John Sommers and Elaine Sue Andrews, June 30; Douglas Mead and Doris Ewing, August 4; Kris Heiks and Mike Sherman, Sept. 15; Merry Brauen and Gene Augsburger, Sept. 1; George Franzee and Shirley Steckshulte, Aug. 25.

First, Normal, Ill.: John Ernst and Nena Hamilton, Aug. 3.

Grace, Chicago, Ill.: John Frailey and Carol Kluever, June 30; Danny Foyed and Deborah Ann Barnes, June 23.

Pulaski, Pulasksi, Iowa: Thomas Clemens and Priscilla Wyse, Aug. 25.

Apostolic, Trenton, Ohio: Teresa Wineberg and Michael Diesh, Aug. 17.

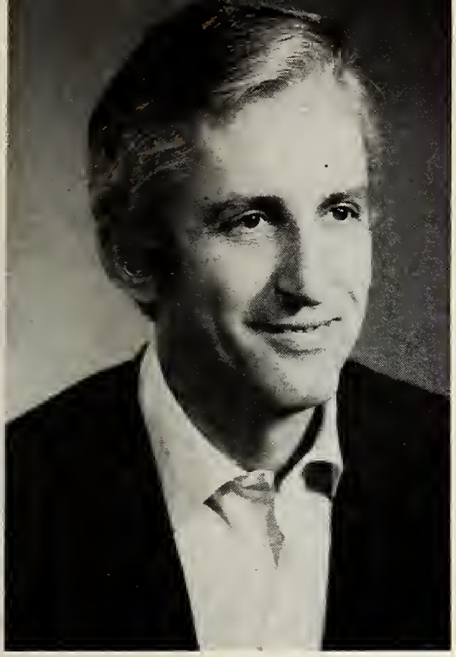
United, Peoria, Ill.: Kenneth Calvert and Ruth Benko, Aug. 4.

ANNIVERSARIES

Carlock, Ill.: Mr. and Mrs. Leslie Whitmer, Aug. 20, 50th; Mr. and Mrs. Guy Myers, Aug. 27, 59th.

First, Berne, Ind.: Mr. and Mrs. Alvin Kennel, Aug. 1, 50th; Mr. and Mrs. Harve Nussbaum, Aug. 5, 56th; Dr. and Mrs. T. H. Soldner, Aug. 29, 53rd.

Material for the Central District Reporter should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514.



Vernard Eller to speak at Bluffton conference

Vernard Eller, professor of religion at LaVerne College, LaVerne, California, will be the featured speaker at a conference on Christian faith and contemporary culture at Bluffton College November 12-14.

Millard Lind, professor at Goshen Biblical Seminary, will serve as Bible study leader. Pastors of Eastern and Central District Mennonite churches and Bluffton area ministers have been invited to participate in the conference, previously known as the annual Bible lectures.

Designed primarily for ministers, the conference will also include sessions in which faculty members and students will participate.

The conference will open with a session primarily for ministers. The topic is "Wars of Yahweh and Jesus' nonresistance: Reconciling the relation of Old and New Testaments."

The next day at 9:30 A.M. Mr. Eller will speak on "Jacques Ellul, the Christian in an age of technology."

He will address the entire campus community in forum at 11 A.M. on the topic "Morality and ethics."

He will also be the dinner speaker that day. His topic is "The Christian in an affluent culture."

Dr. Eller, an ordained and active minister of the Church of the Brethren, is the author of several books. Among them are *Kierkegaard and radical discipleship, King Jesus' manual of arms for the armless,* and *The simple life: The Christian stance toward possessions.*

Conference ties discussed

Representatives of all five provincial conferences met with the Canadian Conference's executive committee and its constitutional task force for two days in September to take a careful look at interconference relationships.

Although twenty-one leaders at the meeting agreed that there has been some overlapping between the provincial and Canadian conferences, they concurred that the Conference of Mennonites in Canada continues to serve a useful function and should be continued. There was consensus that the Bible college and native ministries programs should be operated at a national level. They also wanted a national approach to ministerial placement, and most of them preferred a Canadawide approach to publications.

They also agreed that the conference membership is a diverse group of people. Both geography and the Mennonite people's neighbors have influenced the direction of their development.

This diversity, among other things, has meant that major church-planting stages have come to the provinces at different times. The churches from other provinces should stand ready to help their sister provincial conferences during these periods of expansion.

This phase of the discussion involved the question of subsidies to emerging congregations. It was felt that the financial support should come from the Canadian Conference, but that administrative oversight should be provided by a group consisting of representatives from the provincial and Canadian conferences as well as from the local church or churches. This type of formula has already been applied in recent months to two new church developments in northern British Columbia and Saskatchewan.

The three-member constitutional task force will incorporate the input from this meeting in its draft of a new constitution for the Conference of Mennonites in Canada. The constitution is scheduled to be ready for presentation to the conference's 1975 sessions.

Help sought for pastors

Denominations need a procedure for identifying and reaching pastors or former pastors with problems, said John E. Golisch, pastoral care consultant and clinical psychologist who spoke with the General Conference's committee on the ministry September 20-21 in Chicago.

Mr. Golisch, affiliated with the Lutheran Church-Missouri Synod, has been involved in counseling ministers who are having difficulties in the ministry or in finding new pastorates. He often guides them into therapy or into other vocations.

Mr. Golisch provided the committee with a list of resources and seminars which could help the conference in dealing with pastors with problems. He told the committee it should establish procedures for identifying these people, for developing programs to help them, for educating ministers on how to plan their careers, and for developing programs for those who must leave the ministry for some reason.

In the past, some ministers have identified their job with God. They need to give more attention to personal growth and family life, Mr. Golisch said.

In addition to consulting with Mr. Golisch, the committee on the ministry adopted a policy to encourage local congregations to set aside time and money for continuing education for pastors. Some congregations and district conferences are already budgeting for this, the committee noted.

The committee also sent back to staff for further development an evaluation form for use by pastors and congregations about six months before a pastor's term expires.

The evaluation instrument would allow both the pastor and the church council to evaluate themselves and then talk about any problems before the vote of confidence is taken.

Often congregations have no system and don't consider the whole gamut of a minister's task, the committee said.

The evaluation forms will be revised soon and presented to congregations through district ministerial committees or equivalent persons in districts which do not have ministerial committees.

The committee on the ministry decided to wait on revision of the new statement on ordination and church leadership until more responses have come in from General Conference members. Few congregations have requested the study guide accompanying the statement.

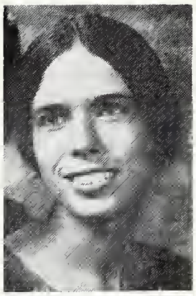
RECORD

Brubaker

Enns

E. Epp

R. Epp


L. Gratz

T. Gratz

Workers

Doris Brubaker, Nappanee, Ind., is beginning a year of service with the General Conference voluntary service unit in Upland, Calif. She will work at the Montclair Community Center and Free Clinic. Doris, a member of the North Main Mennonite Church in Nappanee, is a graduate of Hesston College, Hesston, Kans., and has attended Goshen College, Goshen, Ind.

Irene Enns, Dawson Creek, B.C., will be a General Conference volunteer for at least one year in Elkhart, Ind. Her assignment is with the Elkhart County Association for the Retarded. She is a member of the Coaldale (Alberta) Church and is a 1972 graduate of the Galt School of Nursing, Lethbridge, Alta.

Roger and Elaine Buller Epp of Beatrice, Neb., have been assigned by the General Conference Mennonite Church to the Phoenix, Ariz., voluntary service unit. They will serve two years, Roger as a Head Start aide and Elaine as a nurse. Roger is a member of the Beatrice Church and received a BS in industrial arts from Bethel College, North Newton, Kans. Elaine is a member of the Zion Church, Elbing, Kans., and is a graduate of the Bethel Deaconess School of Nursing, Newton, Kans.

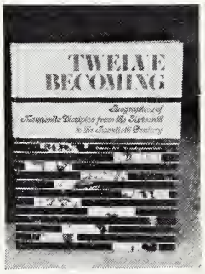
Todd and Lyn Gratz have begun a two-year term of service with MCC in Saskatchewan. They are serving as recreational directors at Meadow Lake, an institution for troubled youth. Todd received a BS in English and Lyn a BS in social studies from Bluffton College in Ohio. Todd is the son of J. Richard and Betty Gratz, Bluffton, Ohio, and a member of the Ebenezer Church, Bluffton. Lyn is the daughter of John and Marian Noterman, Sarasota, Fla. Lyn, a Methodist, attended the First Mennonite Church, Bluffton.

Joan Huebert, Henderson, Neb., has joined the Markham, Ill., voluntary service unit of the General Conference Mennonite Church. She will serve one year, half time as secretary for the Sheltered Care Workshop and half time as teacher aide in the Community Day Nursery. She is a member of the Bethesda Church, Henderson, and is the daughter of Leo and DeLoris Huebert, Henderson.

Huebert

TWELVE BECOMING

Biographies of Mennonite Disciples from the Sixteenth to the Twentieth Century



Faith and Life Press, in announcing the publication of the new book, **Twelve Becoming,** makes the possibility of appreciating history at every age level a reality. Author Cornelius J. Dyck has written the book consisting of twelve biographies to show history as a process—not just a static record of events. Twelve personalities from representative Mennonite bodies reflect Christian discipleship from the sixteenth through the present century. The illustrations by Richard Loehle add to the mood of reality in the book; each biography contains a full page illustration. This is a book about disciples rather than heroes. Reading these stories should provide encouragement to today's disciples in the process of "becoming." A teacher's manual for use with children's classes is in preparation. Churches and families will want to use this book in many ways and on many occasions. 126 pp. $4.50

Order from: FAITH AND LIFE BOOKSTORES
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Berne, Indiana 46711

FELLOWSHIP BOOKCENTER
159 Henderson Highway
Winnipeg, Manitoba R2L 1L4

Holiday Seasons and Special Occasions

Cash Project Suggestions 1973-74

Mennonite Central Committee offers this list of gift suggestions for use by congregations or families especially during the holiday seasons. Sunday schools, vacation Bible schools or youth groups may find the list useful in expressing Christian compassion for the poor. (Matt. 25:34-40) These suggestions are parts of ongoing vital programs.

1 India Drought Assistance $75 is needed for one day's activity of the Mennonite Service Agency in Bihar, India. Local people are hired to build dams, fish ponds, and irrigation canals so that the recurrent problem of drought may be overcome.

2 Jordan Kindergartens $50 will provide a kindergarten experience for a five-year-old refugee child in Jordan. MCC pays for local teachers, rental of space, and teaching materials.

3 Medical Care—Nhatrang, Vietnam $250 provides the MCC share of the medical program at Nhatrang for one week. Operated by the Evangelical Church of Vietnam and MCC, Nhatrang serves 40,000 patients each year and trains nursing assistants.

4 Sheets $2 will provide one 72 x 90 inch white sheet for an overseas hospital. MCC and Mennonite mission workers see need for 20,000 sheets. Requests come from 10 countries. A new sheet feels just as refreshing to a Third World refugee as it does to a North American.

5 Towels 80¢ will purchase, pack, and ship one bath towel. Requests for towels total 50,000. Quality towels feel comfortable to persons of all skin colors.

6 Yard Goods 50¢ a yard is the average price MCC pays for the cloth purchased for overseas distribution. Requests from overseas total 600,000 yards or 340 miles of material.

7 Sewing Machines for Africa $100 provides an income-producing machine for one individual in an African sewing project. Machines are needed in Sudan, Zambia, Ethiopia, Botswana, Zaire, Nigeria.

8 Small Livestock in Zaire $3 will provide one rabbit or 12 chicks for a Zairian family. Paxmen are teaching the people better methods of raising and caring for small livestock so that their diets will improve.

9 Brazil Health Centers $40 a month underwrites the MCC support of one of seven health centers in poverty-stricken northeastern Brazil where mothers are taught the basics of family nutrition, child care, and home management.

10 Paraguay Leprosy Program $100 is needed each week to assist the leprosy work at Kilometer 81 in eastern Paraguay. Control of leprosy is a priority with inpatient and outpatient care.

11 Haiti Clinics $2.50 provides the subsidy needed above patient charges for the operation of 10 clinic visits at Grande Riviere du Nord. MCC and Haitian staff annually conduct thirty-five thousand consultations.

12 Bolivia Teacher $200 provides one month of support for a 25-pupil school and a teacher in Bolivia.

13 Paraguay Indian Medical Care $300 provides the MCC support needed to supply one week of medical care for 7,500 Indians in the Paraguayan Chaco.

14 Appalachia Family Services $200 a month provides the support for one family services worker in Whitesburg, Kentucky. MCC administers this program which seeks to improve the quality of life for low-income persons.

15 Atlanta Senior Citizens $200 supports a volunteer in a senior citizens project in Atlanta, Georgia. As their financial and emotional resources drain away, many elderly persons withdraw. A volunteer is encouraging these people to develop skills and become active again in their community.

16 Training Moroccan Orphans $350 a month provides a vocational teacher in Morocco. Some of the 276 teen-age boys in the orphanage in Oujda will get three years of vocational training, learning skills to make them self-sufficient.

Give through your regular congregational or conference channels, designating clearly the project. Canadians may give through MCC provincial channels.

MCC
Akron, PA 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

REVIEW

Half-breed: A proud and bitter legacy

Half-breed, *by Maria Campbell (McClelland and Stewart Limited, Toronto, 1973, 157 pp., $5.95) is reviewed by Susan Hiebert, a free-lance writer from Crystal City, Manitoba.*

WHEN I READ Duncan Campbell Scott's poem *The half-breed girl,* I used to wish the poet had asked the girl what she was thinking. As it is, the writing is a glimpse of what a white man thought he saw in a human born of two races. Now at last, in her well-written and disturbing book, a half-breed girl is answering the white man's stare.

In Maria Campbell's true story of what it was like to grow up and become a half-breed woman in Canada, she often speaks of being loved, or of loving. On page 27 she writes, "Grannie Dubuque's brother was chief on his reserve and as they loved me, I often stayed with them." The theme runs like a strong and insistent thread through the entire book, and all that happens to her appears to be a result of being loved or not being loved.

White people in Saskatchewan, where Maria Campbell was born, generally did not love her or her people. As a result, Maria had difficulty loving herself and learned to hate her people, not because they were unlovable but because she wanted to identify with the dominant society which, like Scott, looked at her and her people with eyes that did not understand. A good portion of the book describes her fight to accept herself in spite of what her neighbors did to her image of a half-breed. She goes on to document that Indians did not accept her white blood any more than the white's accepted her red ancestry, and she was truly a member of what Louis Riel called "Canada's lost people."

The fact that the book is written by a metis about a metis' life shouldn't make it less disturbing to a reader. She is not writing about a distant land or a faraway past, but about us, now. Much of the story could be told by any woman, and many a man, in Canada, since *Half-breed* sets out some of white society's attitudes which are quite sick, but which middle-class white people, and Mennonites generally, usually escape because of our affluent and conformist life-style.

Few churches talk about the truth that Maria Campbell discovered, which is that women can earn more money by selling sex than by working hard at anything else. Christians have known for centuries that until laws and attitudes are changed, prostitution and marriage are the only means for a woman to acquire the big money. Maria Campbell talks about it candidly.

Not everything in the book is sad. Miss Campbell beautifully depicts the people of her childhood, recreating them for us in all their human splendor. They are individuals, people with big hearts, small hearts, good and bad intentions, people with laughter on their lips and tears and hopes and fears in their eyes. The strong point of the book is this portrayal of the people who loved her when she was a little girl.

There is nothing that can be said about the chapters which tell of the manner in which the half-breed people blended their Indian culture with white religion and came up with a recipe of merrymaking during religious holidays which will surely seem heathen to Mennonites, except don't skip them. Just carry on reading, and you'll have a better understanding of metis culture.

Maria Campbell

What we call Canada and white society is a rising star for us, but for the metis it was a curtain on the Indian way of life. The Indian blood is strong and vibrant in the veins of Maria Campbell and her people, and it was not easy for them to adapt to white farmers who became the owners of their country and their neighbors in a relatively short period of time. The description of the attempts her father made at farming, the back-breaking work the men and women of her half-breed community performed and the pay they received from the people to whom their country was being sold and given, should make every Christian weep.

From the reading of Maria Campbell's story comes an awareness of a wonderful, gifted, courageous, misunderstood, and neglected group of Canadians we all know as half-breeds. She makes them come out of the shadows, where Canadians have put them, and they stand before us with the sun shining down on them. The question with which I put the book down after reading it is why do we give them their place in the sun grudgingly, as if we have a right to say who stands in the light of God's earth?

Family planning films draw Sumatran crowds

Family planning films, shown by MCC volunteers Jim and Cathy Bowman and local workers, have been drawing crowds of 500 to 3,000 people in Sumatra.

"This is the first opportunity for most of the villagers to see movies," Mr. Bowman noted. "Even though the subject matter is less than thrilling, they do not want to miss it."

Since beginning work in Sumatra two years ago, MCC has been working to promote family planning, a high priority for the country, with little success until the last two months, when the audiovisual approach was tried.

Plans call for the audiovisual program to be enlarged to include presentations on agriculture, health, nutrition, and development.

Christians and old clothes

From the book Half-breed: A proud and bitter Canadian legacy. *It is reprinted by permission of the Canadian Publishers, McClelland and Stewart Limited, Toronto.*

THE IMMIGRANTS who came and homesteaded the land were predominantly Germans and Swedes. On small farms they raised pigs, poultry, a few cows, and a bit of grain. I remember these people so well, for I thought they must be the richest and most beautiful on earth. They could buy pretty cloth for dresses, ate apples and oranges, and they had toothbrushes and brushed their teeth every day. I was also afraid of them. They looked cold and frightening, and seldom smiled, unlike my own people who laughed, cried, danced, fought, and shared everything. These people rarely raised their voices and never shared with each other, borrowing or buying instead. They didn't understand us, just shook their heads and thanked God they were different.

During Christmas they would drive by all the half-breed houses and drop boxes off at each patch. Dad would go out, pick up the box and burn it. I cried, because I knew it contained cakes and good things to eat and clothing that I had seen their children wear. This was always a bad day for Dad as he would be very angry, and Mom would tell me to be very quiet and not ask questions. Our neighbors all wore this cast-off finery, and as I got older and started school I was glad Daddy had burned the clothes because the white girls would laugh when my friends wore their old dresses and say, "Mom said I should put it in the box as my Christian duty." By the time I reached the age of ten I had the same attitude as Cheechum about Christians, and even today I think of Christians and old clothes together.

All our people were Roman Catholic, but at that time we had neither a priest nor a church. Mom was happy when the Germans built their church. They were Seventh-Day Adventists and worshiped on Saturday. She wasn't pleased with this but overlooked it, sure that God would understand and forgive her for attending. The important thing was to go to church.

In spite of Dad's pleading and Cheechum's disapproval and wrath, I was dressed up and taken with Mom in the wagon. She had told me so much about God and churches that I was fairly jumping out of my too-tight shoes. We arrived late and as we walked in the minister saw us and stopped talking, so everyone turned and looked at us. There was no place to sit except in the front pew, where Mom knelt down and started to say her rosary. A lady leaned over and said something to her, whereupon Mom took my hand and we left. We never went back and it was never discussed at home.

The men used to tell of the only time an evangelist minister came to our part of the country to try to civilize us. He was a Saint-Denys. He had been saved from a life of sin by the evangelists and now he was coming back to do the same for his people.

In the community lived an old, old man called Ha-shoo, meaning Crow. He was a Cree medicine man. Ha-shoo loved to chant and play the drum. When Saint-Denys arrived he asked some young men to go about the settlement and tell people about the church services. When the messenger arrived at Ha-shoo's house, the old man asked, "What do they do?" The boy said, "Oh, Grandfather, they talk and sing." The old man answered, "I'll be there and I'll bring my drum."

So to the service he went. The minister conducted it in Cree with lots of hollering and stamping. Finally he said, "Now we will sing." Old Ha-shoo, who was sitting on the floor, took up his drum and began to chant. The minister yelled, "Ha-shoo, you s.o.b.! Get . . . out of here!" The old man got up and left, and so did the rest of the congregation.

Improving her reading skills

Studies in such countries as India and Tunisia have shown that many persons who have learned to read lapse into illiteracy within a year because they do not reinforce their learning. This is usually because there is nothing at their level for them to read, or because they are not motivated to read. To help overcome these problems, the American Bible Society has launched a program called "Good news for new readers," a program aimed at helping newly literate persons attain normal reading skills through a Scripture literacy program. Here a woman in Guatemala receives her first Scripture literacy selection.

LETTERS

Revised declamation

DEAR LARRY: There have been a lot of sad words in our nation and our churches about Watergate. Mr. Nixon himself has said that we need to move on because there are many important things which must still be worked out. He is right, and we should be able to move on past it and get to work. Amidst the many tragic moments surrounding Watergate there have been some lighter ones which prove that we Canadians and Americans can be resilient when the going gets tough.

About the funniest thing I have read in a long time was an editorial which appeared in the August 16 issue of the *Snohomish tribune.* It is a reprint of an editorial which appeared in a recent *Sheldon Mason County journal.* There is hope if we can laugh at ourselves and our foibles. I hope you can use the editorial in its entirety in one of the forthcoming issues of *The Mennonite* . . . *Harold Thiessen, 1412 Third St., Snohomish, Wash. 98290* Sept. 11

Editor's note. *Space does not permit us to reprint the entire editorial from the* Snohomish tribune, *but here's a taste of it. Its title is "The declamation of independence."*

Watching the incredible performance of John (Time Frame) Ehrlichman before Senator Ervin's talk show panel produced the urge to speculate how the Declaration of Independence would read if Thomas Jefferson had possessed Ehrlichman's mentality and command of the language. Herewith a small sample.

We hold these truths, at this point in time, to be self-evident; retaining the right, of course, to offer a value judgment based on the exigencies of the particular mood at the time of reference; that all men are created, I believe that is the word, although I don't find it in my log, equal; bearing in mind, however, that in matters of national security the king has power to suspend that equality; that they are endowed—to put this in proper perspective it should be pointed out that this does not refer to political endowments, particularly political endowments made in the heat of a campaign, which neither the king nor I are aware of since we are busy with important matters of state — by their Creator—there is no doubt in my mind who the Creator is and I don't think there is doubt in the mind of any loyal American as to who he is, regardless of whether or not that citizen has been employed by him, presently, or at any other point in time—with inherent—possibly not the most precise word in this context—and inalienable rights—rights are relative, of course, and subject to suspension by the king. . . .

Film downgrades Indians

DEAR EDITOR: The *Reader's digest* first motion picture *Tom Sawyer* has everything a true-blood American could want. It has adventure, romance, humor, and homespun philosophy. It has hayrides, fireworks, sack races, apple pie, and Aunt Polly's motherly love.

Tom Sawyer, played by the freckle-faced, redhead Johnny Whitaker, of television's *Family affair,* evokes waves of nostalgia for boyhood innocence with his unmalicious "magnanimous lies," mischief, and bravery. Sentimentality attacks when he finally says, "I love you," to Aunt Polly.

The movie has been receiving rave reviews and is considered a first-rate family entertainment. The controversial movie critic Rex Reed in *New York daily news* describes it as a film with "enormous quality and richness . . . a wholesome treat." The editors of the *Reader's digest* are happy that it is neither violent nor pornographic.

But, alas, it is violent. Oddly, the only evil character is Injun Joe. He is portrayed as a base, heartless murderer, and liar. Even the movie's only white trash, the drunkard Muff Potter, outshines Injun Joe in every possible way. "Somethin about Injun Joe freezes your blood," says hero Tom Sawyer.

Indians today are struggling to improve their image that Hollywood has insistently distorted. Was it necessary for the *Reader's digest* to add insult to injury under the guise of theatrical realism? Would anything of quality have been lost if Mark Twain's prejudices of the nineteenth century had been omitted? One of the things that motivated the *Reader's digest* to produce *Tom Sawyer* was that they wanted to "participate positively in the marvelous medium of film." Certainly, in our twentieth century of Wounded Knees even a less sinister and more humane characterization of Injun Joe would have been more positive.

MEDITATION

The Beatitudes according to the natural man

Blessed are the poor—except that I don't want to be one of them.
Blessed are the meek—they make it easier for me to get what I want.
Blessed are the people of my color, for they shall inherit the earth.
Blessed are those who hunger and thirst to see right prevail—
then I can leave it up to them and not have to get too concerned about it myself.
Blessed are the merciful—may they always be merciful to me.
Blessed are the peacemakers—I get so angry when people won't be
peaceable that I could take them and bang their heads together. I could shoot them, even.
Blessed are we who are pure in heart—we deserve a lot of credit.
People really should show us more respect and give us the honor due us.
Blessed are those who have suffered persecution for the cause of
right—I wouldn't want to get that involved myself, but I'm glad somebody is—it makes my life easier.

Barbara Jurgensen

Indeed, *Tom Sawyer* has everything an American—a white American, that is—could want. Because if you are Indian as I am, you will realize with distress and sadness that after the trimmings are stripped from the movie, it depicts not much more than a glorified cowboys-and-Indians mentality. *Emma LaRoque, Goshen College, Goshen, Ind. 46526* Aug. 10

Retreat into relationships

Dear Editor: I am compelled to write by two articles in the September 18 issue which I found very compelling. One is Anita Lehman's article advocating a part-time job in order to have "more time for relationships." The other, which seems to me a counterpoint, is Lois Janzen's editorial "Letting go and leaving behind," in which she states, "Even family loyalties can be idolatrous and become the final excuse why we cannot take risks for God's kingdom."

We cannot deny that relationships are important and that the marriage relationship is the most important of them all. However, is there not a point at which even the marriage relationship is meant to be a means to serving the world rather than an end in itself? If a marriage relationship consumes time and energy to the extent that part-time instead of full-time work become necessary in order to maintain the marriage, then perhaps some questions need to be asked about why the relationship is taking an unjustifiable amount of energy away from involvement in the needs of our time.

The "retreat into relationships" can become a massive cover-up for the lack of meaningful vocational commitment. As Lois Janzen reminds us, even relationships (including marriage) are subject to the question of where our loyalties really are. *Melvin D. Schmidt, 655 South Lorraine, Wichita, Kans. 67211* Sept. 19

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The Legacy of Michael Sattler

Translated and edited by John H. Yoder

The fanatics or radicals of the sixteenth century reformation were otherwise known as "Anabaptists." Michael Sattler has been called by both admirers and critics the most significant of the original Anabaptist leaders. Now Sattler's writings and scholars' comments on them come alive for the first time in the English language. Experience through this book the visions and feelings of an early Anabaptist in his own words.

Dr. John C. Wenger and Dr. Myron S. Augsburger served as consultants to the editor.

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Contents

God has chosen some new brothers and sisters for us 586
Jake and Katy Dyck's skidoo 588
News 590
Record 594
Half-breed: A proud and bitter legacy 596
Christians and old clothes 597
Letters 598
The Beatitudes according to the natural man 598
The way I feel now 600
Keeping our overseas workers posted 600

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The way I feel it now

John Funk

Our seeming cultural superiority has successfully isolated us from a whole nation of people. We bump into them occasionally, but do not feel them. We see them but refuse to recognize them. They are our neighbors, yet we do not know who they are. Few people have conscience pangs severe enough to make even token efforts to bridge the gulf that separates our peoples. No people is subjected to as much poverty, discrimination, and misunderstanding as the Indian people living among us.

I hear Indian people saying, "We are a people." "We are God's children." "Recognize us, for we are brothers and sisters." Few listen and fewer hear. Indians are a distinct people. Three hundred years of trying to assimilate them without success is proof of that.

I have witnessed numerous forces of our society's grinding process on the humanity of Indian people. They are forced to stand in lines formed by our highly specialized bureaucracy; forced into unskilled roles; forced to be content with poor housing, poor educational facilities, poor medical services; forced to compete on our terms in our society. They are politically, religiously, and economically exploited.

A lesser people would long have been ground out of existence.

As the white society gnaws at Indian humanity, we are gnawing at our own. We judge poverty but can't remember when we were poor. We accept generalized statements about Indians, but don't know one Indian by name. We discriminate simply by letting society determine our attitude towards Indians. And we become less human. We understand that our money is used for the poor, the unemployed, and the Indians. We don't understand that our affluent society discriminates against people who by design are kept at a distance. We dehumanize ourselves by our discrimination and lack of understanding.

For every Indian sleeping on bare pavement in our cities, for every alcoholic Indian belching at a lamp post, for every diseased Indian in our sanitariums, for every Indian living in poor housing, for every Indian who falls by the educational wayside, society becomes less human, the church less credible, and theology less divine.

Keeping our overseas workers posted

Persons working abroad in mission and service projects usually feel a strong need for contact with their churches and communities back in North America. Church periodicals play an important role in keeping them posted. But these magazines and newspapers take so long getting to some countries by surface mail that the overseas personnel become frustrated waiting. Here's a recent letter from an MCC volunteer in Latin America.

"To help you understand the problem as we see it, please note the following: *The Mennonite* arrives by surface mail very sporadically, and usually two to four months after it is mailed. During the past year we have received only twenty-one issues. Why almost half didn't arrive, I don't know. It is frustrating to receive three or four copies at one time and have half the issues missing. Obviously following the dialog in the Letters section becomes futile. . . . We are fed up with this kind of surface mail nonservice and if we find no alternative to paying $24 per year for postage alone, we probably will be forced to terminate our subscription."

Both the Commission on Overseas Mission and MCC have been approached about the possibility of providing air mail subscriptions for all their overseas units, but they have indicated that it is unfeasible financially for them.

A more feasible alternative would seem to be for families or congregations to provide air mail subscriptions for their members or friends.

To send *The Mennonite* air mail to Bangladesh, India, Indonesia, Japan, Jordan, Taiwan, Vietnam, or Zaire currently costs $28 per year. For Bolivia, Brazil, Colombia, and Paraguay, the cost is $24 per year.

Consider the possibility of including the cost of an air mail subscription for a church worker in your congregational or family budget for 1974. The communications and morale boost that such a thoughtful gesture would give our personnel abroad would far exceed the 50 or 60 cents a week that it costs. LK

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:38 OCTOBER 23, 1973

Leighton Ford

COVERED UP OR COVERED OVER?

A JOURNALIST who had been watching the Senate Watergate hearings commented that he saw those trim, clean-cut young witnesses testifying and wanted to ask: "What's a nice boy like you doing in a place like this?"

But, deep down, he says, he knows the answer. From the cradle on it's been drummed into them that cover-ups are desirable. Every time they turn on the TV or thumb through a magazine they see people covering up wrinkles, blemishes, and gray hair.

At some point each of us is tempted to cover up, not just the wrinkles in our face but the blemishes in our soul. And how remarkable the Bible is in that it doesn't attempt to cover up the mistakes of its heroes, but shows them, warts and all.

Take, for example, a scandal that rocked the administration of ancient Israel which involved sexual misbehavior, intrigue, lying, elaborate cover-ups, and finally murder. And it reached right into the palace and implicated the great King David himself. The Bible makes no attempt to censor these dark pages; instead it details the story of David's fall and recovery. And, most remarkable of all, it includes some personal poetry in which David pours out his feelings. A modern writer might call the story "The candid confessions of a king." The complete account can be found in 2 Samuel 11-12 and Psalms 32 and 51.

To bring this long-ago story up to date and apply it to you and me, I want to use a modern technique and have an imaginary interview with King David, using the facts and words recorded in the Bible, with a few additions. I think we'll find he has an important lesson to teach *all of us*: sin is something we all do (though that doesn't excuse us). What matters is whether our sin is *covered up* or *covered over*, whether its hidden or forgiven. And that's the difference between guilt and release, between living in death and living in real life!

And now, an interview with King David.

Interviewer: King David, we appreciate your granting us this interview. It must be painful and embarrassing for you to discuss some of these matters.

Some people wonder what your motive is . . . would you mind telling us?

King David: Of course. I have only two motives. One is to bring glory to my God, for what other god is like ours, a God who pardons us so freely and whose grace is so free? Secondly, I think by telling my story I can help other people, by letting them know that when we fall down it isn't necessarily the end and that the only truly happy man is the one who knows his sins have been forgiven.

I: Very well. King David, can you reconstruct for us the events that led to what has become known as the Bathsheba affair?

K: Certainly. I've gone over them many times since. It all began in the spring one year, the time when kings usually go forth to battle. That's when I made my first mistake. Enemies were attacking us and I should have gone out to lead our troops myself. But instead I sent my top general, Joab, and I remained at Jerusalem. I guess I was tired and vulnerable. Well, anyway, late one afternoon I got up from a nap and was walking on the roof of my house. That's when I saw a woman bathing . . . a very beautiful woman. I made inquiries and found that her name was Bathsheba and that her husband was a man named Uriah who was away fighting in the army. The situation was perfect, so (and I take no pride in relating this) I sent for her and—we had an affair.

I: King David, some of your friends have tried to defend you by saying this woman surely knew you might be watching and deliberately tried to entice you. Do you agree?

K:Frankly, I don't know. The point is, I could have turned away. But I didn't. It was just that one time . . . such a small thing really. Then a few weeks later it got complicated; Bathsheba told me she was pregnant.

I: And what then?

K: I know now what I should have done. I should have confessed it immediately to the Lord and to her husband. But I just couldn't bring myself to do it. So I had Uriah recalled from the front lines, supposedly to brief me on the military situation. In reality my purpose was to have him spend the night with his wife and cover up what had happened. But it didn't work. Uriah had such a strong sense of duty that he refused to go to his house while his fellow soldiers were in the field. I was furious. I sent him back to the army, ordered General Joab to put him at the hottest place in the battle. My orders were followed. Uriah was killed.

I: So the matter seemed to be hushed up.

K: Perfectly. So I thought. Later I married Bathsheba and she bore me a son. I'd forgotten only one thing. God. *He* knew about it. And he wasn't pleased.

I: How did you come to realize that?

K: One day Nathan, a true man of God, a prophet, asked to see me. I'd almost have to say he tricked me into accusing myself. He told me a story about a rich man with many flocks and a poor man who had only one little lamb which was a special pet for his family. The rich man had some company come and instead of killing one of his own flock he took the poor man's one lamb. I was furious! I told Nathan this rich man deserved to die and I'd see to it that he gave the poor man four lambs back.

Nathan just looked at me and I felt my conscience start to crawl. Then he quietly said, "King David, you are the man." Suddenly I realized *God knew*.

Finally, I said to Nathan, "I have sinned against the Lord." And Nathan said the Lord would put away my sin but that the child Bathsheba had borne would die.

I: And did it?

K: Yes, and I learned a hard lesson. That God can forgive our guilt but the consequences of our sin can't all be undone. The baby died, the enemies of the Lord mocked my faith, we've had problems in our household since. What starts as a tiny temptation grows into a major disaster. I learned never to fool with sin. But I also learned how great God's forgiveness is.

I: King David, in the twentieth century a lot of people say they don't need forgiveness because they don't feel "guilty." What would you say to them?

K: Well, I'd say that sin does more than give us an uneasy conscience. It breaks our relation with God. After my experience of forgiveness I was on good terms with God again. And with that, life became deliciously new. Security, purpose, joy—all that I'd lacked I recovered. The Lord became real again.

I: King David, could you now sum up the lessons you've learned?

K: Yes, in two parts. First, don't minimize sin. When I wrote Psalm 32 I tried to bring this out by using four different words: "Blessed is he whose *transgression* is forgiven, whose *sin* is covered, to whom the Lord imputes no *iniquity*, in whose spirit there is no *deceit*." "Transgression" means mutiny, as if my soldiers turned against their commander. "Sin" means missing the mark; "iniquity" means to twist away from God's path; and "deceit," of course, means to cover it all up. So I've learned that we human beings are not naturally good. We are rebels who've missed the mark, left the right road, and tried to cover up our tracks. Unless we face up to this, our homes, our nation, ourselves will fall apart.

Secondly, I've learned that no sin is too great, no sinner too bad to be forgiven. But I think it's important to realize that we confess to God, for sin isn't just against men; it's against God. And only God can forgive.

I: Any final words?

K: Yes, we have only two ways to deal with sin—to try to cover up or to let God cover it over. The answer isn't silence; it's no rationalization. I found that. I couldn't hide my sin and I couldn't forget it.

I: Thank you, King David.

And so the interview ends.

But the truth lives on. What even King David didn't know, you and I know today. King David's greater son . . . the Lord Jesus . . . would come as the Messiah to pour out his life's blood on a cruel cross for the covering of our sins.

Don't cover up . . . open up . . . let God cover over. You'll be able to say with David, "Happy is the man whose sins are forgiven, whose transgressions are pardoned. Happy is the man whom the Lord does not accuse of doing wrong, who is free from all deceit."

Forgiveness is in Christ for you. Reach out and take him now.

Reflections on a Swan Lake summer

Willard and Elma Waltner

CAMP—a highlight of summer, most everyone who has ever attended a session will agree. A program of Bible study, crafts, recreation, quiet times and rap sessions, renewing acquaintances, and making new friends. A lot of activity packed into a few short days that appeals to youth in our fast-paced twentieth century.

But what of the camp staff members who are responsible for seeing that nobody feels left out, for solving any problems that might arise, for keeping things running smoothly? Is it also a time for building pleasant memories or a hectic series of weeks to be lived through? What inspires young adults to spend their summer as members of a camp staff?

Those who serve at Swan Lake Christian Camp, the Northern District's camp on Swan Lake, near Viborg, South Dakota, are probably typical of camp staffers throughout the denomination regardless of the geographical location of the particular camp. Nine staffers worked with Curtis and Barbara Gaylord, the camp director and his wife, during the 1973 camping season. Camps included a wide span of age groups from ten-year-olds to silver-haired senior adults. In retrospect, as the season ended, the director and his staff assessed the season and their feelings concerning it. Why had they come? What did they give and what did they gain from the experience? Was it with an "I hope I can do it again" or an "I'm glad it's over" feeling that they said good-bye to the last group of campers and to fellow staff members?

Why had they come in the first place?

For some, now college age or older as a rule, their happy experiences as campers themselves in an earlier day sparked the desire to return. Some had been camp counselors previously and thought working the entire summer on the staff would be a followup.

Ed said, "I had been here two summers ago as a counselor. For me, as far as summers go, this is the only sort of thing that makes sense because I like to interact with kids. It's a good atmosphere and I like working with the staff. Right now I am sort of between things. I graduated from college two years ago and did service in Boston. I am finishing up my term here because there was no summer program where I had been stationed. I plan to return to school in the fall."

For Marci, it was the desire for a change that brought her to Swan Lake.

"I had been working in hospitals and nursing homes for several summers and was tired of working indoors and a regular eight-hour day. I wanted something different, to get out. I thought camp would be a good change."

Her twin brother, Monte, agreed. "My coming here was really sort of by accident," he said. "I was looking for

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something for the summer and knew that Marci was coming here. When she'd talked to Curtis he mentioned that he was short on male staff so I talked to him. I thought the experience would be different. I'd never done the same thing two summers in a row. I was looking for something new."

And did he find something new?

"Yes indeed, and it has been a good experience," he said.

The staffers had no favorites among the different age groups of campers. As one of them said, "They were so different that at this point I couldn't pick a particular one as best. Maybe, after a while, I will look back and one will stand out particularly in my mind, but not now." And the rest of the staff heartily agreed.

Camp director Curtis Gaylord expanded the idea a bit. "You like one for one reason, another for something else. It's hard to compare one camp with another. How can you draw comparisons between Outpost, where there was a large age range, with a camp held here where all the campers are nearly the same age? Or senior high to junior high? They are so different in terms of the type of approach that we as a staff take towards them."

One camp was for special education youngsters, and Ed remarked that working with these children with their handicaps was a refreshing experience.

"I had never worked with youngsters like that before. They don't have a lot of the problems that other children do. They're happier and more ready to express themselves, very appreciative, too."

On the top end of the age scale, all the staffers enjoyed working with the senior adult group. One of them described that bunch of campers as "fantastic. These older campers wanted to get to really know us, as young people. It was really great. At home I am always so busy I never seem to have time to visit with older people. And they were so eager to share with each other. Quite a contrast to the senior high group who were hesitant to speak out and share in the big group, though they were quite willing to do so when divided into smaller groups."

The counselors felt that they had learned much themselves through the summer. Laura explained it, "I've learned a great deal about how to relate to people, and relationships. We've talked this over at staff meetings—how to be really open and honest instead of having only surface type relationships. I have learned to do this but it's risky, in a way. In order to get to know people, I find I must let them really get to know me, too. That is the way I've gotten to know other people well, but only when I've done that."

In a way they looked on the summer with mixed feelings as to whether they would want to do it again. One of them remarked, "I'm not sure. This has been such a good summer that I would be comparing any that follow with this one and am afraid they wouldn't be as good."

Director Curtis probably wrapped it all up when he said, "At the end of a season I have the feeling 'I don't think I want to do it again' but after a period of time the feeling changes. It's sort of like riding a rapids in a canoe. Just when you finish you say 'I wouldn't do that again,' but after a few days you're ready to go back and start in again. It's that way with counseling."

New members come from Mennonite fold

Most new members of General Conference Mennonite congregations are gained by baptism of members' children or by transfer from other churches. Only 3 percent are by baptism of people of no church background.

These were some of the findings from analysis of statistical forms prepared by General Conference churches for the past six years.

These findings should be a way of testing whether effective evangelism is taking place in the General Conference, said Malcolm Wenger of the Commission on Home Ministries staff.

Mr. Wenger said that study of statistical forms from 1967 to 1972 shows that the greatest inflow of new members into the General Conference is by baptism of people of Mennonite parentage and background. In six years, the reporting churches (about 88 percent) baptized 7,719 persons of Mennonite background, 532 of other church background, and 294 of no church background.

Almost as many new members came by transfers from other churches. In six years, the reporting churches took in 7,435 members in this way, 6,585 by letter and 850 by confession of faith. During the last two years (the only years for which this information was available), over half of these transfers came from other General Conference churches.

"The winning of our own children to a voluntary commitment to Christ is an important kind of evangelism not to be neglected, but it is not the evangelism that shares the gospel message with those outside the Christian family," Mr. Wenger said.

Similarly, "transfer membership is important in retaining people already won for Christ and the church," Mr. Wenger said, "but this is not true church growth; it does not reflect an evangelism that cares for those outside the Christian faith."

He said the Institute of Church Growth suggests three categories for church growth: "biological" growth, or evangelism of children of believers; transfer growth; and conversion growth, or winning people of non-Christian parentage to the faith. Using these categories, the General Conference for the last six years would have 54 percent biological growth, 43 percent transfer growth, and 3 percent conversion growth.

"There may be better terms to describe growth," Mr. Wenger said, "but these terms highlight how effective (or ineffective) we have been in winning some of the 100,000,000 non-Christians in North America."

During the six years, baptism of persons of nonchurch background reached a low in 1970, with only twenty-eight reported, down from sixty-two in 1967, forty in 1968, and thirty-three in 1969.

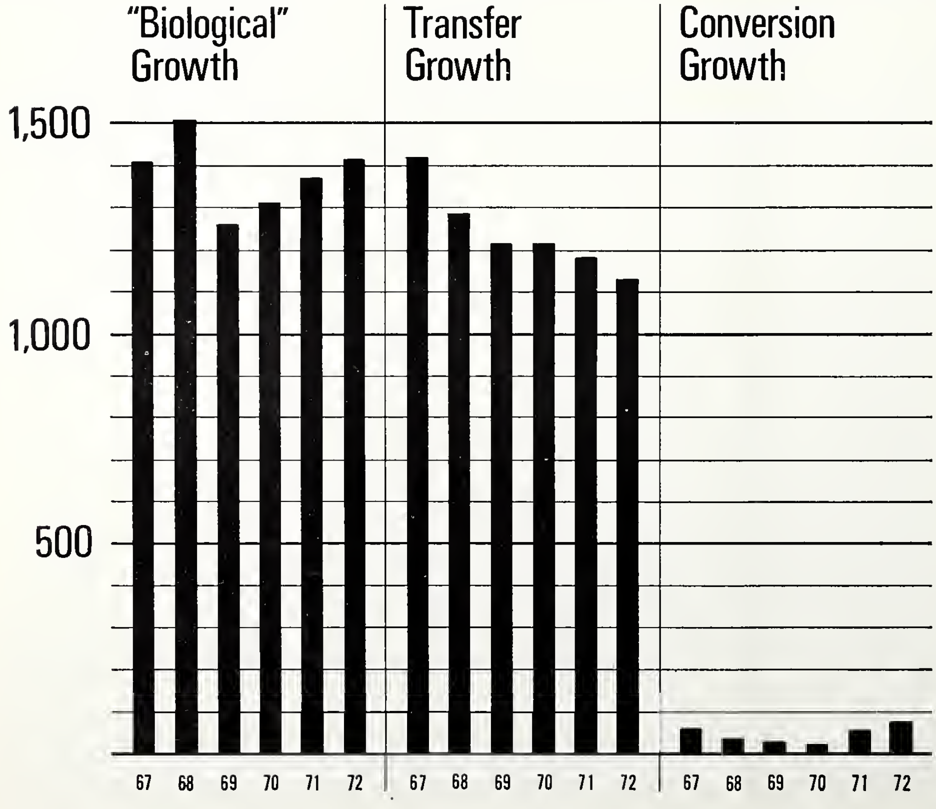
Mr. Wenger saw a possible upward trend. In 1971, fifty-four persons of nonchurch background were baptized. Thirty-three of the 306 General Conference congregations reporting indicated at least one such baptism. In 1972 the number had grown to thirty-four churches baptizing a total of seventy-seven.

But these figures seem slim compared to the goal of baptizing 300 nonchurched people in 1973, set by the Commission on Home Ministries.

Mr. Wenger quoted Leland Harder in the *Fact book of congregational membership,* where he writes, "The early Anabaptist commitment to an aggressive evangelism, to recruit new members who were true believers, has been largely replaced by an in-group birth rate as the means of perpetuation."

Mr. Harder's studies indicate that between 1960 and 1970 the percentage of members of the General Conference who were of non-Mennonite parentage increased only from 8.5 percent to 9.1 percent. But the studies also show that the Mennonite birth rates in Canadian and U.S. congregations have fallen sharply in the last decade and that transfers flowed out twice as fast as they came in.

"There have already been some gratifying experiences as a result of Key 73 that cannot be caught by statistics," Mr. Wenger said. "But if our commitment to evangelism is real, there should be some new people in the family of God."



Volunteers explore defusing Vietnam fields

Exploratory work in the countryside of Vietnam to find ways to help local farmers clear their land of unexploded bombs will begin in October. MCC second-term volunteers Earl and Pat Martin, Paoli, Pennsylvania, will do initial research.

Two to four million undetonated bombs now lying in the fields and forests of Vietnam prevent refugee farmers from returning to their homes and preparing their land for crop production. The Martins will explore the extent of the problem, what the Vietnamese themselves can do about it, and what ways foreign agencies like MCC may be able to help.

"The disincentive for returning to the countryside—threat of arrest, continual bombing and general warfare, and the danger of unexploded ordnance—must be tremendous for the refugees," Earl reflected. "Whatever we can do to help them achieve their aspirations of returning seems to be along the right lines."

Returning to the land seems to be in the long-term interests of the Vietnamese people. Although the United States Government trained some members of the army of South Vietnam in ordnance disposal, it appears that little is being done so far to clear the fields.

"This is the kind of project Americans should be doing—to the extent that we are responsible for the unexploded bombs and artillery shells in the fields and villages," Earl said. "The work also has the potential for making a strong peace witness both in Vietnam and the United States. It is a truly Christian service."

But the mission is dangerous. During his months researching the problems of ordnance disposal for the Indochina Research Center in Washington, D.C., Earl found that much detonation work is with fuses, some of them quite complicated. Experienced Pentagon people commented that the work is an "inherently dangerous game," "not a job for amateurs," and even "kills some people who know what they're doing."

At the present Earl's work will involve research rather than actual detonation. Ordnance disposal requires six or seven months of specialized training. However, the Martins, who have a daughter, Lara Mai, gave a great deal of consideration to the possibility of a family person being involved in high risk work.

"We are ready to follow this road wherever it leads," the Martins concluded. "The question is bound to come up: Don't you love your family? Don't you have any feeling of responsibility for your child? It is here we believe the crux of the issue lies. It is precisely because we do love our daughter that we feel it important to work at cleaning up the countryside in Vietnam. It is because of our humanity that we would work with this problem.

"We are child not only to our parents, but to all parents. We are mother and father not only to Lara but to all children. If anyone is threatened by unexploded ordnance in the fields and gardens of Vietnam, that person is our child, that person is our brother, our sister, our mother, our father. No person's life is more or less dispensable than another person's."

The Martins previously served with MCC in Vietnam from 1966 to 1969. Earl, who speaks Vietnamese fluently, recently received a master's degree in Asian studies from Stanford University. Pat, a registered occupational therapist, hopes to do some therapy work.

"It is really the Vietnamese and only the Vietnamese who can bring spiritual healing back to their own land and people," Earl emphasized. "Perhaps a few foreigners can be servants to them during this process, but the main job is theirs alone."

Slides show post-war war

"The post-war war," a new slide set produced by the National Action/Research on the Military Industrial Complex (NARMIC) is now available from Mennonite Central Committee audiovisual department. The slides are a sequel to "The automated air war."

The set of 160 slides tells how the United States continues to support the war in Vietnam since the Paris Agreements last January 27.

"It's important material," noted Walton Hackman, executive secretary of the Peace Section. "The war in Vietnam is continuing with Americans in sport shirts instead of Americans in uniforms aiding the South Vietnamese army."

The slides also point out United States support of South Vietnam's treatment of political prisoners and training of police who are harassing civilians.

The NARMIC slides are sent at no cost with carousel trays and a written script. An abbreviated version will soon be available. The set should be reserved at least one month in advance. Write the AV Department, MCC, 21 South 12th St., Akron, Pennsylvania 17501.

Waterwheel built in Zaire

A fifty-five-year-old farmer has designed and built a waterwheel in an African village where such a device had never been seen.

Albert Drudge, volunteer with MCC in Zaire, decided there must be a better way of supplying water to people around the Nyanga mission hospital, schools, and farms than the traditional method of hauling it from a stream two miles away.

Mr. Drudge's farming background in Stouffville, Ontario, had not provided much experience in waterwheels. But in September 1972 he heard about and went to see a working waterwheel at a Catholic mission station at Kansanze, some miles from Nyanga.

"At that time I had no idea I would build one," Mr. Drudge said. "I was just curious as to how a waterwheel works."

But the idea grew. By December Mr. Drudge had worked out a plan in his head and put enough of it on paper to merit a grant from the Canadian International Development Agency for the waterwheel project.

CIDA requires local people's involvement in projects they fund. Ten Zairian men working with Mr. Drudge dug a channel to divert the stream and excavated a dam. They hauled gravel from an abandoned diamond mine twelve miles away across the Kasai River and cement from Kananga at a cost of $7.00 a bag.

The seven-foot wheel powers a pump to lift water 400 feet to a storage tank at the African Inter-Mennonite Mission station one mile away. From there, a distribution system of pipes will carry water to the various station facilities.

Program set for 1974 General Conference

"Jesus: Free to follow, bound to choose" has been chosen as the theme for the triennial General Conference sessions of the General Conference Mennonite Church. Sessions will be August 1-7, 1974, on the campus of Brock University, St. Catharines, Ontario.

The youth and adult program committees, meeting in St. Catharines September 22-23, set an outline for the conference program, including Bible study, board reports, special interest groups, speakers, a centennial opera, and a communion service.

Opening each weekday will be Bible study led by David Schroeder, professor at Canadian Mennonite Bible College, Winnipeg, Manitoba, and small group discussions of the biblical material. The same small groups will also meet for thirty minutes following each evening session.

Following the Bible studies will be reports from each of the conference's three commissions, Mennonite Biblical Seminary, and the Division of Administration.

Conference business, including elections and resolutions, will be primarily in early afternoon on Friday, Saturday, Tuesday, and Wednesday.

Late afternoon will be devoted to "insight" groups on such topics as family, the charismatic movement, the role of women, Christian unity, and civil religion.

General sessions will be each evening, with speakers yet to be announced.

Sunday morning will include a special worship service prepared by Mennonites from the Kitchener, Ontario, community, to celebrate and recall Anabaptist principles and what they mean to Mennonites today.

Sunday afternoon and evening will include tours of the area plus two performances of an opera being prepared for the Mennonites in Manitoba, who will be celebrating in 1974 the centennial of the coming of Mennonites from Russia to the prairie states and provinces of the United States and Canada.

Heinz Janzen, general secretary of the General Conference Mennonite Church, said the conference would include opportunity for congregational and personal testimony.

Resolutions, he said, should have been tested in a local congregation, commission or division, insight group, resolutions committee, or other group before being brought to the conference floor.

Youth will share most sessions with adults, but will have some youth insight groups, special speakers, and a youth celebration the last morning.

Afternoon tours for youth will include bicycle hikes. Other afternoon activities will focus on creative expression of the discipleship theme through drama, music, sculpture, and photography. A coffeehouse and film theater are planned from 9 to 11 each evening.

Seventh- and eighth-graders may participate in a camp for the week, and other daytime sessions are planned for younger children.

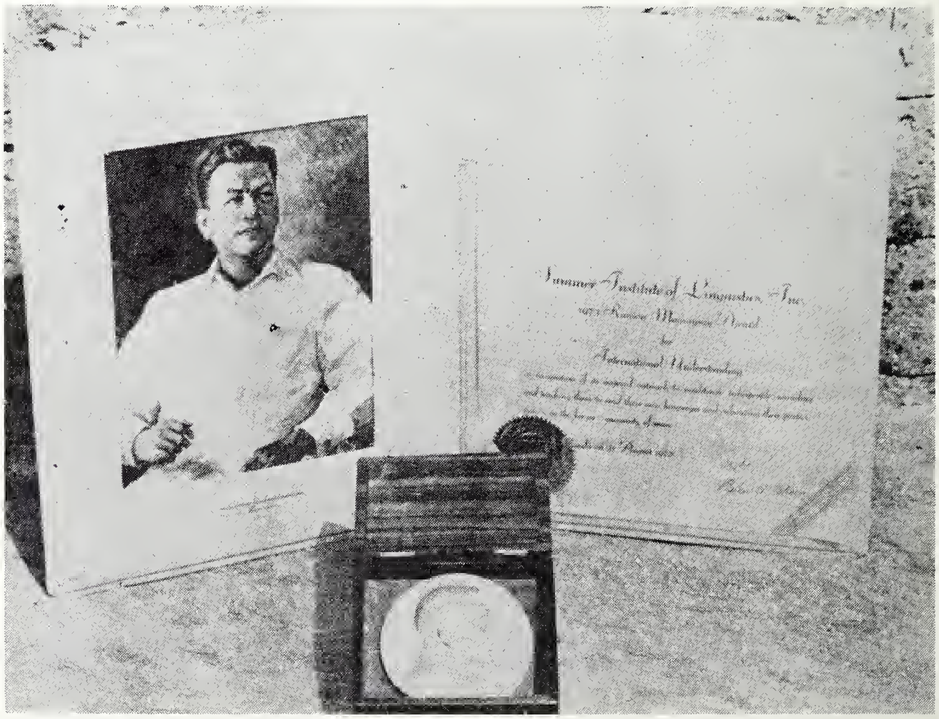
Lodging will be available in hotels, motels, campgrounds, university dormitories, and (for youth) churches.

Unruhs accept Wounded Knee leadership

Robert and Myrtle Unruh, Bloomfield, Montana, long-time Mennonite Central Committee workers in Paraguay, have volunteered for a term with Mennonite Disaster Service to provide leadership for the rebuilding programs under way in the Wounded Knee, South Dakota, area.

The Unruhs arrived in Wounded Knee September 19, and are now headquartered at the Porcupine Ridge Mennonite Church not far away. Pastor Ted Standing Elk is hosting the workers and giving his services as program advisor.

The goal of the rehabilitation program in Wounded Knee is to repair and winterize homes of the Sioux Indian people whose property was damaged during the recent disturbances there.



Award for Wycliffe

The Summer Institute of Linguistics, affiliated with Wycliffe Bible Translators, received this 1973 Ramon Magsaysay Award for International Understanding in ceremonies in Manila, Philippines. The award, recognized as the Asian Nobel Peace Prize, was presented to the institute "in recognition of its inspired outreach to nonliterate tribespeople, recording and teaching them to read their own languages and enhancing their participation in the larger community of man." Missionary-linguists of seventeen nationalities serving with the institute in twenty-five nations and 560 languages have been trained at facilities in Great Britain, Germany, Australia, New Zealand, and the United States (University of Oklahoma, University of North Dakota, University of Washington, Gordon College, and the institute's International Linguistic Center, Dallas, Texas).

Mennonites speak out on death penalty

Twenty states including Ohio and Indiana have reinstated death penalty laws since the Supreme Court invalidated all standing laws on capital punishment, June 29, 1971. Courts in two other states have construed legislation to allow the death penalty. Such laws affect the future of twenty-three people facing the death penalty.

Concerned Mennonites in Pennsylvania are now calling on the Pennsylvania state government not to reinstate capital punishment. MCC Peace Section representative James Drescher from Lancaster and John K. Stoner, of the Brethren in Christ Commission on Peace and Social Concerns, recently visited state legislators to voice their concerns. This year the Pennsylvania House of Representatives passed a mandatory capital punishment bill which the Senate must now pass, reject, or replace with another bill. One person in Pennsylvania is on death row.

"I get the feeling our officials are reacting to the public's law and order feelings," Mr. Drescher said. "I think we have a lot of public education to do."

The U.S. Supreme Court decided two years ago that existing state laws were "cruel and unusual punishment," since the administration of the death penalty was provably unfair. Poor and minority group people on death row were more often executed than wealthier, white people in the same situation.

Following the Court's decision, states can either make the use of capital punishment more fair and efficient by passing laws that reduce discrimination and delay, or repeal the death penalty entirely.

Nine of the twenty states which have reinstituted capital punishment laws have passed mandatory death penalty laws; eleven have enacted a nonmandatory death penalty. Mandatory laws require death for specified crimes such a premeditated murder, while nonmandatory laws separate jury conviction and sentencing of the defendant.

No states have formally abolished capital punishment since the 1971 decision. If the twenty-eight states which have not yet taken action decide to pass no laws, they will have, in effect, rejected the death penalty. However more of the states are expected to draw up new death penalty legislation.

"At least fourteen states had abolished capital punishment before the Supreme Court decision," noted Walton Hackman, executive secretary of MCC Peace Section. "It had begun to seem as if public opinion was favoring abolishment. Now it seems that opinion is swinging the other way."

At a recent Pennsylvania state judiciary committee meeting, fifteen wives of members of the Fraternal Order of Police or of deceased policemen stood in the Capitol lobby with signs advocating the death penalty. In contrast Mennonites have done more in direct ministries to offenders than in voicing their opinions to state governments concerning capital punishment legistlation.

"Our convictions on this matter should be as well thought through as those concerning military service," writes John H. Yoder in *The Christian and capital punishment*. "We should contribute to the awakening of public opinion by speaking to our neighbors and writing to newspapers. We should witness to legislators, especially if and when abolition legislation is being considered. . . . We should remind ourselves that when we are instructed to 'pray for kings and all who are in high places' it is concrete things like this which we are to have in mind."

Bible college delays building start

The Canadian Mennonite Bible College building committee has decided to postpone the starting date for the construction of its addition to spring in 1974. Earlier a September starting time had been announced.

The original decision to begin construction as soon as the plans were ready was based on the expectation that the required subcontractors would be readily available in fall.

The project is a 15,000-square-foot addition to the north of the classroom wing built on two floors. The addition will include a chapel, office space for college and conference administration, a bookstore, and lounge areas on the main floor.

Anabaptist Curriculum Project sets budget

Three denominations publishing a new Anabaptist Curriculum have set a $2,000,000 budget through 1978.

Representatives of the General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church met September 23-25 as the publishers' council and editorial council for the curriculum project. The Church of the Brethren also sent a representative to the editorial council.

The budget will include development, publishing, manuscripts, and salaries over the five-year period.

The council scheduled the first year of the two-year cycle of material to be available to congregations by September 1977, with the second year to be ready September 1978.

The curriculum will include nursery through grade eight, with possible later expansion to youth and adult materials. Kindergarten material will probably be a revision of the current kindergarten curriculum, which was written more recently than the rest of the present graded series.

Loris Habegger, a General Conference representative on the editorial council, said the council went over its objectives for the curriculum, including a clear Anabaptist identity, parallels with real life experience, and material on a behavioral as well as intellectual level.

Mr. Habegger also said the editorial council will try to develop a curriculum that is usable in house churches and small congregations as well as in large congregations with a separate classroom for each one or two grades.

The editorial council will continue to meet quarterly to develop themes, select writers, and edit material.

The schedule calls for writing of the first year's material to begin in June 1975.

Elected as chairman of the editorial council was Helmut Harder of Winnipeg, a member of the (General Conference) Commission on Education's Department of Literature Development. James Horsch of Scottdale, Pennsylvania, is secretary.

Colleges will emphasize continuing education

Enrollment is up at almost all General Conference Mennonite colleges this year, but the number of eighteen- to twenty-two-year-olds will drop by 1977.

Presidents of Bethel, Bluffton, Canadian Mennonite Bible, Conrad Grebel, and Freeman colleges and of Mennonite Biblical Seminary met September 21 with the Department of Higher Education of the Commission on Education to discuss these and other common concerns.

Robert Kreider, serving part time for COE in the area of higher education, said colleges and the Department of Higher Education may need to redirect their energies toward the needs of those over twenty-two, particularly in continuing education.

Those at the meeting suggested that the department send a brochure to churches listing courses and personnel for continuing education.

Also suggested was the possibility of DHE's cooperating with the (Old) Mennonite Board of Education in such areas as demographic studies and financial planning.

The group emphasized that the future of the colleges depended on the support from the Mennonite constituency in students and money. DHE will continue to promote the colleges as a whole through bulletin covers, the back of Sunday school quarterlies, and other ways.

The department has not been meeting regularly with the college and seminary presidents, but the group has decided to meet again at least as soon as September 1974.

Nigerian Mission completed

Medical work started by Mennonites thirteen years ago in Abiriba, Nigeria, has been successfully handed over to Nigerians. In August Nyle Kauffman, a medical doctor and the last MCC representatives on Abiriba, left the area.

The Mennonite Board of Missions first sent workers to Abiriba in 1960 to help staff the hospital. The mission board planned to supply doctors, nurses, and administrators to the hospital for ten years. After that time it was expected that Nigerians would carry on the work.

Transfer of leadership to Nigerians progressed well until interrupted by the Nigerian civil war in 1967. During the war the hospital was nearly destroyed. Most of the buildings were heavily damaged and all hospital equipment was lost. At that time the Mennonite Board of Missions withdrew from the country. MCC became the Mennonite umbrella organization in the country and cooperated with the Friends in crisis work.

Various voluntary agencies, including MCC, sent personnel, equipment, and funds to rebuild the hospital after the war. By this time the hospital was under local management. Expatriates were involved in medical or rehabilitation work.

Two years ago the reconstruction and reequipping of the hospital and rural health facilities were completed. In 1971 the Kauffmans were sent as the last personnel from the American Friends Service Committee and MCC.

A doctor whose home is Abiriba will replace Mr. Kauffman for six months.

"There are a fair number of doctors in the East Central State. Getting one to come to Abiriba is largely a problem of paying him enough," Dr. Kauffman explained. "Abiriba has the necessary resources to attract doctors to its hospital. As long as mission or other groups furnish doctors, Abiriba won't do it."

Workshop on preaching set

A major workshop on contemporary biblical preaching will be held at the Associated Mennonite Biblical Seminaries, Elkhart, January 28 to February 1, 1974. It will be sponsored by the seminaries and area Mennonite conferences.

The workshop is designed for pastors and for seminarians as well as others interested in the renewal of faithful biblical preaching which speaks relevantly to the contemporary human situation.

Forenoon sessions throughout the week will focus on biblical interpretation in preaching. Primary resource persons for these sessions will be James D. Smart of Toronto, author of *The interpretation of Scripture* and *The strange silence of the Bible in the churches,* and John Howard Yoder of Elkhart, as well as other members of the seminary faculties.

Afternoon sessions will focus on the communication issues in contemporary preaching. Primary resource persons will be LeRoy Kennel, associate professor of communications at Bethany Theological Seminary, and Kenneth Bauman (Berne, Indiana), recently president and professor of preaching at Union Biblical Seminary, Yeotmal, India.

Evening sessions will be devoted to the experience of preaching itself.

This workshop is a new form of the January inter-Mennonite school for ministers held annually at the seminaries.

China watcher doubts evangelism prospects

A Hong Kong clergyman doesn't agree with evangelicals who anticipate opportunities to conduct evangelistic work in mainland China as the country opens to foreigners.

Raymond Whitehead, now back in Hong Kong after visiting here on furlough, said the baggage of "cultural imperialism" which went along with American missionaries before the Communist takeover remained a barrier to old-style evangelism.

The representative of the National Council of Churches supported his pessism with these points:

1. African and Asian Christians may be able to discuss with the Chinese the religious questions on which Americans had best keep silent.
2. Faint vestiges of the Christian faith and the church can still be found in the People's Republic.
3. The Communist revolution in China has had a spiritual dimension, discerned in a kind of cultural religion and in the humanistic thought of Chairman Mao.

Concerning American participation in evangelism in China, he remained adamant. "There will never be a return to the missionary situation before 1949," he said.

He said Tanzanians studying in China have asked to go to church and services have been arranged for them.

"The Chinese accept them as brothers from the third world and yet the Tanzanians are Christians. African, Asian, and Latin American Christians don't carry with them the same stigma of the old colonial powers and the foreign traders; therefore they are not suspect."

RECORD

Enns

Imbrie

Loewen

McKee

Workers

Paul Albrecht, Claremont, Calif., has accepted a three-year appointment to the President's Council of Advisors of Bethel College. Approved by the Bethel Board of Directors last year, the President's Council serves as special advisors, sharing their expertise and experience in the various areas of college operations. Dr. Albrecht is dean of Claremont Graduate School and professor of business economics. He is a 1947 graduate of Bethel College.

Barbara Enns, Beamsville, Ont., is serving for one year with the General Conference voluntary service unit in Markham, Ill. She will work at the day-care center or the Sheltered Care Workshop. Barbara's home church is the Bethany Church, Virgil, Ont. She is the daughter of John and LaVina Enns of rural Beamsville.

Edward Imbrie, Jr., Erie, Pa., is a new member of the Oklahoma City voluntary service unit under the General Conference Mennonite Church. He will work for one year in Our Wonder House, a day-care center. Edward is a member of the Bower Hill Community Church in Pittsburgh, Pa., and has attended Grove City College, Grove City, Pa. His parents are Edward and Jean Imbrie of Pittsburgh.

Rita Loewen, Winnipeg, Man., is beginning a General Conference voluntary service assignment in Liberal, Kans. She will work for one year as a teacher aide in the Sunshine Day-Care Center. She has attended Sargent Ave. Church in Winnipeg and is a 1973 graduate of Sturgeon Creek Regional Secondary School in Winnipeg. Rita is the daughter of Henry and Elizabeth Loewen, Winnipeg.

Elfrieda McKee, Hydro, Okla., is starting one year of General Conference voluntary service in Upland, Calif. She will serve in the Pacific State Hospital for Mentally Retarded in Pomona, Calif. A member of the Bethel Church in Hydro, Elfrieda has attended Bethel College, North Newton, Kans., and Southwestern State College, Weatherford, Okla. Her parents are Robert and Wilma McKee of Hydro.

Calendar

Nov. 9-10—MCC Peace Assembly, Camp Friedenswald, Cassopolis, Mich.

Nov. 28-29 — General Conference nominating committee, Minneapolis

Aug. 7, 1974 — General Conference triennial sessions, St. Catharines, Ont.

Canadian

Nov. 20-23—British Columbia Ministers Course, Clearbrook, B.C.; G. W. Peters, speaker

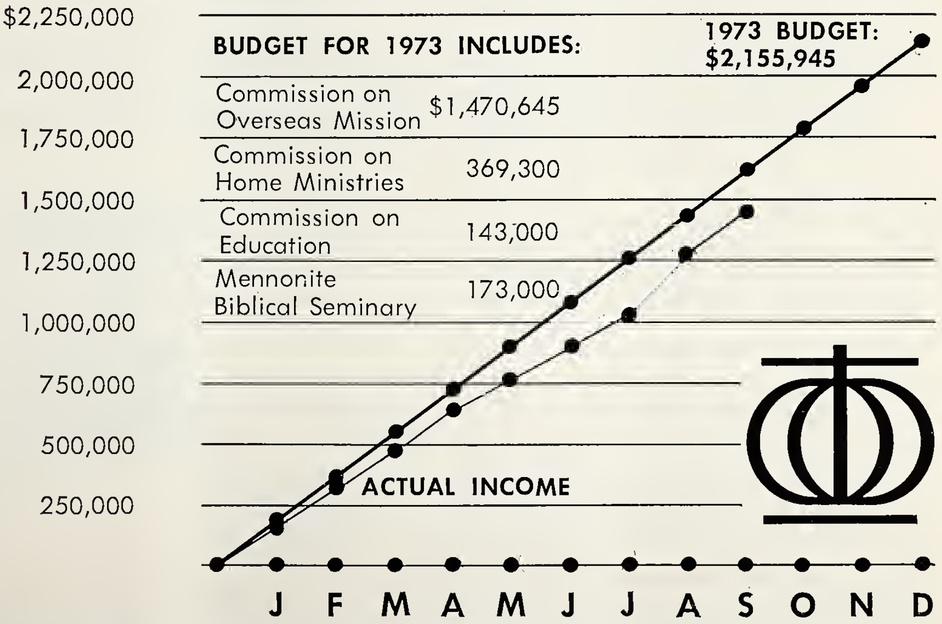
Nov. 24—MCC (Manitoba) annual meeting, North Kildonan Mennonite Brethren Church, Winnipeg

Western

Oct. 29-30—Menno Simons lecture series, Bethel College, North Newton, Kans.; William Stringfellow, speaker

Nov. 18 — Harvest festival, Eden Church, Moundridge, Kans.; Harry Martens, speaker

Conference budget



September was another good month in terms of financial support for General Conference programs. May and June were slow, but all other months have exceeded the comparable months of 1972. A total of about $140,000 more has been received in 1973 than during comparable period in 1972. This is an increase of about 10 percent. However, it should be noted that this year poverty projects are included in the budget. Consequently, we have 65 percent of the budget in at this time; last year at the same time the percentage figure was 63.2. *Wm. L. Friesen, conference treasurer*

REVIEW

Divine history written in human lives

Twelve becoming, *by C. J. Dyck (Faith and Life Press, Newton, Kansas, 1973, 126 pp., $4.50) is reviewed by Waldemar Regier, pastor of the Rosthern (Sask.) Mennonite Church.*

"WHAT DO WE take along to read?" This was one of the questions our family asked as we prepared to go on our vacation this summer. "Well, not too much" was my reply. "I am just not in the mood for preparing a long reading list." However, I had just received my copy of *Twelve becoming* in the mail. I had been reading some comments about the book and browsed through a copy at the Canadian Conference. It looked interesting. We did take it with us, among a few other books.

My wife, Hildegarde, and I agreed that we would read a chapter a day with the children after one of our meals. But when we suggested the idea to the children, there was an agonizing groan from some and an enthusiastic "yes" from others. Our children are ages nine through fourteen.

By the third evening, they were asking about our "Mennonite story." Of special interest was the one on David Toews, since in Rosthern we had just finished celebrating the fiftieth anniversary of the immigrations from Russia in the 1920s.

Twelve becoming is a book of twelve biographies of Mennonite disciples from the sixteenth through the twentieth centuries. So states the subtitle. It is written on the basis of documents and various sources by Cornelius J. Dyck, professor of church history at Associated Mennonite Biblical Seminaries in Elkhart, Indiana.

John Oberholtzer

Biographies make history come to life. It might even be said that history consists of a procession of personalities, or that it is a travelog of experiences. But even better is the concept that history is a procession of people in the process of becoming . . . believers, followers, witnesses, and human beings . . . people in search of meaning for their lives.

Twelve becoming, an interesting and creative title, is written for the people in the church. The stories bulge with interesting detail and personal glimpses into the lives of these disciples. Sometimes one feels like asking: Are these persons not being idolized? But then comes an incident or comment that assures us that these were real people, with the good and the bad. They are not yet perfect but in the process of becoming. And we begin to share in their dreams as well as the realities about them, in their hopes and the disillusionment they experienced. This is not really hero worship. It is not a moralistic presentation of persons. It is really divine history written in human lives.

The choice of the "twelve disciples" is about the best that could have been made. There is a lot of scope here, covering five centuries and spanning five continents and four national groups. There are representatives from different sections of the Mennonite family and representing people from various walks of life. But there is only one woman! However, all are Anabaptist and Christian. And the walls, hopefully, keep coming down!

The book has helpful features, such as maps and illustrations, well done

TWELVE
BECOMING

Biographies of Mennonite Disciples from the Sixteenth to the Twentieth Century

Faith and Life Press, in announcing the publication of the new book, **Twelve Becoming,** makes the possibility of appreciating history at every age level a reality. Author Cornelius J. Dyck has written the book consisting of twelve biographies to show history as a process—not just a static record of events. Twelve personalities from representative Mennonite bodies reflect Christian discipleship from the sixteenth through the present century. The illustrations by Richard Loehle add to the mood of reality in the book; each biography contains a full page illustration. This is a book about disciples rather than heroes. Reading these stories should provide encouragement to today's disciples in the process of "becoming." A teacher's manual for use with children's classes is in preparation. Churches and families will want to use this book in many ways and on many occasions. 126 pp. $4.50

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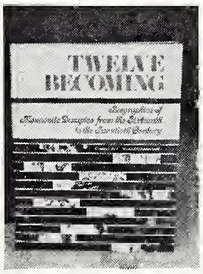

by Richard Loehle. I can recognize the features of Joe Walks Along and Harold Bender, but David Toews is a stranger in the sketch. John Hiebert's cover design is imaginative and supports the theme of the book. The crossbars on the lower half of the cover, with partial glimpses of the sketches in the book give subtle invitation to find out what's inside. They are also symbolic of the fact that the biographies themselves are only glimpses into the lives of a few representative disciples.

Aside from the fact that the book is enjoyable reading, it can be used in very different ways, as is suggested by Frank Ward in the preface. One minister friend told me he wanted to use it on Sunday mornings to share with his people. The stories could be dramatized by youth and children's groups. The book is a good resource in Mennonite history and theology and is well suited for supplementary reading in catechism instruction classes. It can be helpful in sharing our story with non-Mennonites.

I would like to commend the Commission on Education, Faith and Life Press, and the author, C. J. Dyck, for a job well done and one which will serve the cause of Christian discipleship for many years.

PRIORITY 5 ECONOMIC DEVELOPMENT

Assist economic development in Mennonite church areas and solicit technical and financial resources beyond those of COM to accomplish this task.

COM

Commission on Overseas Mission
Box 347, Newton, Kansas 67114

LETTERS

Charismatic confusion

Dear Editor: Having recently been fed a one-sided diet on the charismatic renewal and its results, first in *The Mennonite* (September 11 issue) and then in *Der Bote* and the *Mennonite reporter*, one wonders why there is such urgency to spread this questionable teaching.

Admittedly, an absence of warm, fervent Christianity is quite evident in the mainline denominations of our day. Believers are frustrated by the spiritual ineptness of appointed leaders. Hungry hearts are longing for a deeper and more intimate fellowship with Jesus Christ. The deficiency of spiritual power, the coldness of Christian love, and the weakness of the church are causing seeking souls to yearn for an experience that is more than form and ceremony. As a result, many are turning to the new Pentecostalism, with its emphasis upon the charismatic gifts.

Granted, the mainline churches have failed to give proper teaching on the Holy Spirit and his work. This is an error. However, there is still the danger that the Pentecostal-charismatic movement is a worse error. The fear of the Pharisees at the time of Christ's crucifixion could well be applied here: "So the last error shall be worse than the first" (Mt. 27:64b).

In reading the detailed report by Lois Barrett Janzen one cannot help but ask: Where is the evidence of the "sound mind" which we receive by the Holy Spirit? (2 Tim. 1:7).

When Ed Goerzen stresses the point "that not only to speak in tongues is to be held out but all the gifts of the Spirit," one wonders again, why has not someone received or practiced the gift of "the discerning of spirits"? (1 Cor. 12:10). *The living Bible* says, "He gives someone else the power to know whether evil spirits are speaking through those who claim to be giving God's message—or whether it is really the Spirit of God who is speaking." If this would be done in all seriousness, the chances are that it would be revealed as coming from a demon in the guise of an angel.

The way these testimony and prayer meetings are held and the photos on the cover of *The Mennonite* (September 11 issue) do not at all make the impression of being Christlike.

Is it any wonder, when the chairman of the West Abbotsford Church is a member of the charismatic movement, that they would have tense moments over the movement? One of the biggest controversies has been over the (water) baptism of several teenage boys by Henry Wiebe, a layman, at a non-Mennonite camp. It should be noted that the baptism took place without even notifying the boys' parents and that the mode of baptism used was immersion. Why this mode? The mode of baptism by immersion is one more unbiblical teaching that crept into the church through heretical sects.

Which is the way out of this dilemma?

1. Our leaders and pastors must realize that a shepherd is there to lead his sheep instead of following them.
2. They must realize that their further duty is to be watchmen.
3. They must tend the flock of God that is in their charge not by constraint but willingly, not as domineering over those in their charge but as examples to the flock.
4. It may have been that in times past bishops and pastors were domineering. Now they seem to have swung over to the other extreme. Often they are question marks instead of exclamation marks.

We have to begin anew teaching the full counsel of God.

I hope it will not be felt that I am trying to suppress renewal in our churches. My intention is to warn against well-meant, but false teachings, teachings that are based on experience and feeling, rather than on the Word of God.

"Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace," Paul wrote to the elders of Ephesus. "I know that after my departure fierce wolves will come in among you, not sparing the flock, and from among yourselves will arise men speaking perverse things, to draw away disciples after them."

Having had occasion to live with the Pentecostal people in the Homewood-Carman-Winnipeg area for more than thirty years, and repeatedly having seen the sad results of their influence on individuals who wanted to serve Christ truly, and having seen our churches which opened their doors to these teachers sorely splintered into many factions, and having compared this present charismatic movement, sometimes called the neo-Pentecostal movement, I cannot help but be deeply concerned for those dear brethren in the faith who are in search of a deeper experience in their Christian lives but who are misdirected and falsely taught. This erroneous teaching is based on Scripture verses taken out of context. It is therefore dangerous and misleading.

I hope that you do not think that I am being unkind, but years ago I suffered so much through this sort of teaching that today I will do almost anything to deliver my fellow Christians from this cruel bondage. Don't misunderstand me. There is a higher life and experience to be possessed by us here and now, but this life as we shall see by and by is one of growth and development, not one of satisfaction and complacency. The Scriptures are perfectly clear. Never in this life shall we be satisfied with the life we are living, nor shall we ever be the Christians we ought to be, nor shall we ever be as saintly as we should like to be, nor shall we be wholly free from sin, nor will our service be as fruitful as it ought to be. Never in this life will we be satisfied with ourselves, for the simple reason that the more we grow to be like him, the more we will be conscious of our own sin and failure.

Regard with suspicion those who make you feel as though you are a spiritual outsider. Humble, Christlike people always consider others better than themselves.

I have known a number of sober Christian people who, after claiming to have received "the gift of tongues," lost control of both their human emotions and natural passion. The Corinthian church, which made so much of tongues, permitted unspeakable immorality to go unjudged in its fellowship, and it was splintered into four groups. The New Testament has far less to say concerning the gift of tongues as a manifestation of the Spirit than many would have us believe. This sign is referred to only once in the four Gospels (Mk. 16:17), three times in the Book of Acts, and in only one epistle (1 Cor.).

I would not be so harsh as to deny emphatically that Christian people today speak in tongues, but without hesitation I do say that very many people who claim to speak in tongues are not speaking under the inspiration of the Holy Spirit but simply jabbering as a result of uncontrolled emotions. Moreover, it is evident that many who claim to have the gift of interpretation of tongues do little more than speak nonsense. If what they are translating into their native tongues is indeed inspired directly by the Holy Spirit, then every word of it ought to be faithfully recorded. When read, it should bear a striking resemblance to Psalm 23, the Sermon on the Mount, 1 Corinthians 13, and the rest of the Scriptures. The oft-quoted passage from Acts 2, "In the last days God said, I will pour out my Spirit upon all mankind," cannot convincingly be applied to this twentieth-century Pentecostal movement as a fulfillment of Joel's prophecy because Peter on the day of Pentecost, when their enemies said they were full of wine, claims that they had just witnessed the fulfilling of this promise.

How desperately we need a real movement of the Holy Spirit in the church today. And how we lack men of God who are able to expound the Scriptures rightly and fearlessly proclaim the lordship of Jesus Christ. That is what the apostles did. Not once do they refer in their writings to how wonderful their experience was when on the day of Pentecost the Holy Spirit was poured out upon them. Instead, they lift up the risen Savior as Lord of Lords. It is precisely at this point that I feel a lack in the present charismatic movement. They seldom call our Savior by his proper name, "the Lord Jesus Christ." "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Cor. 12:3b). Let us not fool ourselves, no matter how reverently and piously we may speak of God the Father, if we do not give the same honor to his son, the Father will not accept our honor either (John 5:2 and 23). *D.D. Klassen, Box 417, Carman, Man. R0G 0J0* Sept. 28

Not like peas in a pod

Dear Editors: I read *The Mennonite* faithfully every week, just as I do *Newsweek*. Your articles are most interesting. I do believe you have improved by expanding and including the far stretches of Canadian life and times in your coverage.

The article by Robert S. Kreider in the September 25 issue was exceptionally good. I have felt this way all my life, and sometimes you wonder if you are alone and perhaps a bit of a loner.

We are more interesting to ourselves and others if we're not all "just peas in a pod."

Thanks, too, for your help with the American Indian. If ever we owed a people to be "our brothers' keeper," surely they are the ones. We need to help them to help themselves. We do all need our human dignity! *Patricia Myers, Route 3, Box 59, Towanda, Pa. 18848* Sept. 26

MEDITATION

Lighting a small candle

For the messengers God sends
telling to us the age-old truths
parents
teachers
writers
friends
pastors
bringing the good news
Lord of all, we raise this
our song of grateful praise.

Lord, we know your Word is the seed,
the sowing time is always,
and the reward is sure.

Help us to get in tune with Christ and his compassion
so we will not find it so hard to keep in touch
with humanity's needs.

Help us not to expect you to use us as a lighthouse somewhere else
if you can't use us as a candle where we are.

We want to understand
that we don't need to be stars
in order to shine for Jesus,
for
it was by the ministry of a mere candle that
a woman recovered her lost piece of silver.

Make us to know that the torch of Christianity
may be lit in the church,
but it does its best burning
in the shop
and in the street.

Make us realize that the biggest work
a Christian can do
is to find his
brother
friend
and introduce him
to you.

Bless those who light others to Christ in this world,
for
they will find their small candle
here turned into
a
shining
star
over
there.

Amen.

Polly Nickel

Contents

Covered up or covered over 602
Reflections on a Swan Lake summer 604
News 606
Divine history written in human lives 612
Letters 613
Lighting a small candle 615
MEDA: A concrete response to
cries for help 616

COVER

Summer camp provides opportunities for many activities, including times to reflect and to sort out one's thinking. The cover photo was taken at the Swan Lake Camp near Viborg, S.D. See the story on pages 604-5.

CONTRIBUTORS

Evangelist Leighton Ford's article is a condensation of a radio sermon he presented on the Hour of Decision.

Willard and Elma Waltner are freelance writers and photographers from Freeman, S.D.

Polly Nickel of the Grace Mennonite Church, Regina, Sask., wrote the meditation for a special service featuring Mennonite Pioneer Mission workers Jake and Wanda Neufeld.

J. W. Fretz is faculty member and immediate past president of Conrad Grebel College, Waterloo, Ont.

CREDITS

Cover, 604-5, Willard Waltner, Box 190, Freeman, S.D. 57029; 602, John Hiebert; 608, RNS.

The Mennonite

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MEDA: A concrete response to cries for help

J. Winfield Fretz

Several weeks ago the members of Mennonite Economic Development Associates received a letter from Lloyd J. Fisher, MEDA's executive director, stating the following:

"MEDA has accepted a new project with a group of Christians in the Philippines. James Metzler, under the Eastern Mennonite Board of Missions, is the link between the church and MEDA. . . . This project is a hog project. The plan suggests a unit of twelve gilts and one boar to begin with. These animals will be cared for and remain at one central location. The pigs will be given to local farmers to fatten. The weaner pigs will be purchased by the farmer for cash or will be fattened on contract. If cash is paid for the pigs, the contract will end. If the pigs are fattened on contract the project will continue to furnish the feed and split the profits. A locally produced balanced feed will be used and disease control is included in the management."

The budget calls for $5,000.

Here in a nutshell is an illustration of one of the millions of human needs in the world. And here in a nutshell also is one concrete response to the cry for help from one of the nonaffluent areas of the world. The members of MEDA represent over a hundred North American businessmen who are religiously motivated to use their God-given talents to help where help is needed. They comprise that growing number of Christians who are no longer willing to confine their compassion to "prayer and fasting." When their brothers in need ask for bread they are no longer willing to give them a stone.

MEDA has tried to help hundreds of individuals. It has tried by seeking to understand the nature of the needs among those who have appealed for help; it has advanced large and small sums of money where that seemed to be the need. It has supplied mechanical equipment where that was unavailable and needed. It has provided management counsel and technical advice where that has been asked for.

The members of MEDA at significant expense to themselves have traveled great distances to look after projects and to give personal encouragement to partners engaged in small and large projects in various parts of the world.

I am a member of MEDA because I believe in the goals and purposes of MEDA. I am a member because I am inspired by the sincerity of the men who constitute this organization. I am a member of MEDA because of what I have learned and am learning about Christian stewardship of time, personal talents and money. I am a member of MEDA because it is an effective form of Christian witness through service. I am a member of MEDA because I would like many others to see this as an attractive means of service and a personal challenge to use their resources.

The pig project in the Philippines is just one of hundreds carried on in South America, Africa, Asia, Indonesia, and Central America. Every member is assigned to a committee of his choice. The organization is not exclusive. It invites all who wish to invest funds, time, energy in behalf of Christian people in need. It is an unofficial arm of the Mennonite churches and works cooperatively with the Mennonite Central Committee.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:39 OCTOBER 30, 1973

BECAUSE THEY WANTED ENOUGH TO EAT

Anne Neufeld Rupp

The day sits down upon its feet
Colder than hell on a market street:
Kicked by a crowd
Killed by defeat
Because he wanted enough to eat.

Wild is the wind and wild is the wheat
The day sits up and picks at the meat
Which lies half-starved on a village street:
Cursed by a crowd
Kicked by defeat
Because it wanted enough to eat.

And the hollow owl in the hollow tree
Stuffs up his head and looks at the sea;
Blind eyes blackened by destiny
Hugging his hymn, "Who, who are we?"
Holding the whisper, "Sons of the free."

The day dies down on the dirty street
Broken the wind and broken the wheat;
Blood on the housetops and blood on the feet:
Faces like people are naked and neat:
Scattered like pigeons on the muted street:
Killed by the enemy
Cursed by defeat
Because they wanted enough to eat.

Who is bringing communism?

David Augsburger

WHO's bringing communism?

The answers to this question are multiple.

The leftists.

The liberals.

The pinkos.

The "better-red-than-dead" cowards.

The pacifists.

The students.

The blacks.

The Maoists.

The you-name-its. You may go ahead and name it. Everyone else is. Name any group that threatens you, any group that demands change. Any group that gains a following of the other kind of people not of us and our kind.

"They" are bringing communism!

"They" are undermining our way of life!

"They" will cause the downfall of us all!

But let's examine this, honestly.

Who is bringing communism?

If it is coming upon our land, and if it may someday overthrow our government, who is to blame for it all?

Shall we look for the danger to the right or to the left? Ridiculous question, right? If there is any threat from communism, it must come from the left, not so? Not so!

It may well be that those who are doing most to bring communism—in our nation and in our world—are not the leftists who favor change, but the rightists who defend the status quo at any cost. Not the liberals who lean toward socialism, but the conservatives who resist any and all change because it threatens their security and prosperity.

Our greatest danger may well be to the right, not to the left. Having tipped my hand, I want to explain why I have the audacity to suggest such a thing.

Christian writer and thinker John Drescher wrote as follows in the *Gospel herald* (February 18, 1970, issue):

"Injustice brings communism. Whenever people are robbed of their just rights, whenever laws are on the side of injustice and favor the rich over the poor, whenever a land lets its rich become richer while its poor become poorer it prepares the ground for communism.

"Racism brings communism. Putting white or black or Indian or brown on top or bottom plants the seeds for com-

Ten thousand Mexicans demonstrated outside the U.S. Embassy in Mexico City following the military coup in Chile. The military take-over of Chile heightened support for communism in many parts of the world.

munism. Whenever people of different races are placed in different classes or because of race are condoned or condemned, communism has fertile soil.

"Preachers and other persons who preach only 'pie in the sky' really call for the coming of communism. To deny the social implications of the gospel and do nothing about the social ills of our age is creating the climate for communism to grow. To call farm and other 'nice' forms of government subsidy 'aid' and to call help for the poor and needy 'welfare,' while demanding the former and denouncing the latter is planting the seeds of communism.

"People who live in expensive homes, drive big cars, and live in luxury bring communism. These are the ones who are hit first when communism comes because such accumulate to themselves while those around find it nigh impossible to live.

"People who run businesses, reaping large profits while keeping employees at the lowest possible standards and wages bring communism. This inequality begins to burn and rebellion rises within the heart. Only when people are exploited does communism have a chance.

"Doctors, dentists, lawyers, and other professionals who charge exorbitant fees bring communism. It is when the poor feel caught by those who have the advantage to make unreasonable demands that communism crouches at the door.

"Lawmakers who think more of the next election than of the next generation bring communism. A lack of concern for the common man and the putting of personal prestige and pursuits above people spells the death of democracy and opens the door to communism.

"All such and others who put personal gain before concern for persons rightly need to fear communism the most and be warned that unless they change their course the curse of communism and revolution shall come and that right early."

It is not the enemies of democracy that are bringing communism to the Western Hemisphere, but its friends. Friends who oppress, extort, abuse, and misuse people as well as things. With friends like this, who needs enemies?

And the greatest tragedy of all—these friends of democracy do their destructive work largely under the banner of Christianity and under the blessing of many, many of its practitioners and preachers.

They are the people who insist, "Our nation is God's nation. We must stop communism as Christians by doing what we've been doing, only doing it better and better. So any method we may use to oppose them is God's method, any means is justified!"

Is that Christianity? No, hardly. Any simplistic claims that "Christianity is the answer to communism" are false. The Christian answer is not a rival system for organizing an economy, for running a society, for establishing a government. As I read the Bible, Christianity is not capitalism. It is not even democracy. It is a new style of life-love-service-salvation-and-witness that can and has survived within any and every kind of political and economic system.

The Christian answer is not an answer to communism. It is an answer to communists. It is an answer to people as persons. It is an answer for persons as human beings. It is an answer for human beings to become sons of God.

Christianity is a new value system.

Instead of power and might which both communism and capitalism value supremely, Christ presents a cross. It shows that the way of God is the way of suffering, the way of love, the way of self-sacrifice.

Since the cross, success on man's terms is no longer necessary, survival as a man is no longer a necessity. The way of Christ—trusting God in life, death, and resurrection—are a possibility.

So the man who follows the way of Jesus finds a new answer that deals with the real problems that are causing world growth of communism.

First, the man who follows Christ knows that any Christian answer must be a repentant answer. Repentant that we have made Christianity a support and comfort for the haves—instead of a great concerned movement to care for the have-nots.

The New Testament clearly teaches such repentant concern for the have-nots by the haves. Listen:

And now, you plutocrats, is the time for you to weep and moan because of the miseries in store for you! Your richest goods are ruined, your hoard of clothes is moth-eaten, your gold and silver are tarnished. Yes, their very tarnish will be the evidence of your wicked hoarding and you will shrink from them as if they were red-hot. You have made a fine pile in these last days, haven't you! But look, here is the pay of the reaper you hired and whom you cheated, and it is shouting out against you! And the cries of the other laborers you swindled are heard by the Lord of hosts himself (James 5:1-4, Phillips).

Jesus called haves to care about have-nots — in concrete ways. Do you care?

The Christian answer must also repent of our un-Christlike ways of defending our prosperous status quo:

—Repent of sanctifying the means we use by the end we see. Not only the communists are willing to do any wrong that evil may come. True, "atheistic communists" crushed Hungary in 1956. But "Christian France" brutalized Algeria in 1959. True, "atheistic communists" crushed Czechoslovakia in 1969. But what of "Christian America's" My Lai?

—Repent of supporting those in privileged positions while ignoring those in need and want. Have we not failed to give hope to oppressed peoples while we were giving comfort to the oppressors? Have we not blessed the colonial exploitation in the past, or the economic spoilation of the present because it enriches our nation at the expense of theirs?

—Repent of softening the claims of Christ in its call to sacrificial commitment of life, future, and possessions.

Is not the Christian answer—truly—the repentant answer? Demonstrated in repentant attitudes of concern for all men everywhere? Practiced in repentant actions of sacrificial living, giving, and serving that others may share the good of this life—and the good of the life to come?

Only such repentant persons are among those who are not bringing communism.

What about you and your style of life?

Are you a part of the problem that is making our world a hotbed for revolution?

Or are you a part of the repenting solution?

DUNAMIS:
PASTOR-PROPHETS TO PEOPLE IN POWER

". . . AND WE PRAY for those who know firsthand the cost of the sin of this nation." These words are from the prayer of a Senate aide at a recent recommitment service for members of Dunamis.

The sin of this nation—malnutrition and starvation in our own rich land, the grieving, maimed, and dead from the Indochina war, the growing incurable bitterness of the imprisoned, the oppressed in other nations whose dictatorial governments could not exist without the support of our own government, etc.—the list of those who must pay the price of the sin of this nation goes on and on.

Fallible men and women in positions of power make decisions which result in justice and injustice, and life and death for thousands of people in this and other countries. Those of us who thrive in spite of the sin of this nation know that we are called to bind up the wounds of those who must pay the awful price for that sin. But what is our call, our responsibility to the decision makers? Have we thought deeply enough about that?

Dunamis, a movement begun in Washington, D.C., is a means for Christians to relate to the political power structure of the country. The word *dunamis* is the Greek New Testament word for power — the power (*dunamis*) of the Spirit, which in Acts transformed ordinary people into powerful spokesmen who changed the course of history.

Many of the men and women who are the decision makers feel a loneliness under the weight of their burden. Can we ask them to take courageous stands without the support to do so? They also need to be sensitized to the consequences of their actions upon human suffering. Can we stand quietly by when we see decisions made that destroy life and dignity?

What then shall be the pattern of obedience to those of us who are called to be the "salt of the earth" to the political establishment?

One of two approaches has usually been taken by Christians in relation to the government: a lobbying-pressure approach which depends upon volume for

persuasion, or praying for those in authority, but doing so with little knowledge of what officials really experience or of the issues with which they must grapple. Our prayers "for those in authority over us" are almost as automatic as a child's "Now I lay me down to sleep." After having prayed, we often do lay ourselves down to sleep instead of offering ourselves to be sent.

Any politician's life is full of those trying to pressure him, argue with him, or extract some promise or favor from him. Most people regard the politician as one who is to be won over for one side or another, and even the church and its representatives have often failed to treat the politician as a person. Some ministers of churches attended by the powerful readily boast of the dignitary in their congregation. They thus idolatrously place that person on a pedestal and deny him even the brotherhood and life which are the unique gift of the church.

Commenting on the inadequate response of the church to the powerful, Senator Mark Hatfield says, "A politician confronts within himself deep questions about the issues and decisions he must make. He needs to find people with whom he can honestly share and confide his thoughts in order to think through the troubling choices he must make. As one in political life faces such decisions, he often must confront deep moral issues and questions of fundamental values and ethics. In the midst of those dilemmas he can profit from those who will think through these questions with him from the perspective of faith, and ever with the support of prayer. Churchmen should view the politician not merely as someone who has to be 'lobbied,' but their aim should be to build honest personal relationships with politicians, based on true concern, love, and understanding."

Commitments made by each member of Dunamis are simple, yet serious. Each person commits himself or herself (1) to study and reflect on a particular issue which will enable him or her to become prophetic in that area (a resource used is *Washington memo* from MCC's Peace Section office in the capital), (2) to study the Bible in a serious and disciplined way and to pray for at least one member of Congress, and (3) to build a continuing relationship as a pastor and prophet with that Congressperson.

Regular financial contributions are a natural part of the commitment, one in which persons from outside our group also participate.

Ministers and lay people are likely to regard themselves either as "pastors" *or* as "prophets." "Pastors" are those concerned chiefly about personal salvation, ministering to the personal problems of other individuals and leaving untouched their social responsibilities and sins. Of these, Senator Hatfield says, "They have a tendency to blind themselves to the theological dimensions of the problems faced in the political realm, thinking only of the personal needs of those who hold office." Our "prophets" feel that the church cannot remain silent on questions of our nation's misplaced priorities, war, and oppression. But without concern for the people who are addressed, the message after a time falls on deaf ears.

"In relation to the powerful," comments my co-staff worker in Dunamis, a former Senate employee, "our 'pastors' are often unwilling to speak the *truth*. They value access to the powerful so much that they are unable to risk any sort of confrontation and often even justify themselves by saying that they have a good 'contact' for the kingdom. Our 'prophets' are sometimes so intent upon uttering a word of judgment that they refuse to do the work required to speak the *truth in love*."

Speaking to seminary students, Senator Hatfield said, "Our need today is for pastor-prophets. In combining these two, the church has a unique means for influencing the politician's thinking, his values, and his political choices. . . . If the church is not a pastor to the politician, its prophetic message will not be received; it will fall on dry ground. But if the church is not a prophet to the politician, its pastoral responsibility will remain incomplete; there will be no vision, no stimulus for growth, and 'the people will perish.' "

A member of Congress responding to a Dunamis relationship said that the expression of "true Christian love" was appreciated "more than I can tell you" and added that in the long run this could be the type of political involvement more meaningful than any other and that many members of Congress would cherish this relationship more than any other they have.

In Washington, D.C., Dunamis groups form around critical issues such as military spending, migrant education, and adequate food for the world. Those who have similar concerns form a group around that concern. They then "adopt" the Congressional committee responsible for that area: the Senate or House committees on armed services, education, foreign relations, etc. Next they acquaint themselves thoroughly with the agenda, the workings, and the personnel on that committee, concentrating individually on one or two persons.

In other parts of the country Dunamis groups work with their own Congressional delegations as well as their local officials. Though we are still small, there is the beginning of a Dunamis interest in other countries.

Most essential to the existence of Dunamis is the mission group concept of the Church of the Saviour in Washington. In it groups commit themselves both to the inward journey of spiritual growth and development and the outward journey of obedience in some task.

"To intelligently support those in power," says Yvonne Franklin, a member of Dunamis and a professional staffer on a Congressional committee, "will take not only the discipline of Scripture study and prayer, but the discipline, as well, of the study of the function of Congress and the critical issues confronting the nation."

"We need responses from people in our churches to sound the call to these good men and women in Congress," says Yvonne. "They need renewed hope, courage, vision, love, support, imagination, and compassion. We see our Dunamis call as no less important than that of the ancient prophets in warning Israel's kings of the folly of pursuing war and armaments at the expense of justice to the poor and the oppressed in the land."

The Dunamis mission in Washington, D.C., asks churches to look again at their responsibility to the decision makers. We believe that many individuals in our churches might be called to form groups that will join with us.

If you receive this information about Dunamis as good news, we invite you to contact us at 2025 Massachusetts Ave., N.W., Washington, D.C. 20036.

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NEWS

MPM sorts, integrates religion-culture issues

When German-Canadian Mennonites encounter the Ojibwa and Cree of northern Manitoba, the culture and religion of each are affirmed and called into question.

This time the Mennonites were affirming and asking the questions at a cross-cultural theological seminar October 3-5 in St. Norbert, Manitoba, a suburb of Winnipeg. The seminar was sponsored by Mennonite Pioneer Mission, the native ministries' arm of the Conference of Mennonites in Canada.

Sometimes the question was phrased, "How can we present the gospel without excess cultural baggage?" or "How can we affirm the good in Indian culture and religion when presenting the gospel?"

Others phrased the question more critically, "Is the essence of the gospel being lost if we affirm too much of Indian culture?"

The group of about fifty at the seminar was mostly white—board members, MPM personnel, conference representatives, pastors, and a few other invitees—with about half a dozen Indians.

This limited cross-cultural communication at the seminar was lamented, but Fred Unruh of Regina, Saskatchewan, board chairman, pointed out, "The questions we are asking are white men's questions."

The consultation did not draw up a theological statement, but there were some areas of consensus, sensed by Adolf Ens of Ottawa, who had been asked to be "assessor" for the seminar.

First, the group felt that it need not reject everything in Indian culture as non-Christian. Yet the uniqueness of Jesus has to be affirmed, it said. Somewhere in the middle, MPM is to work, affirming some aspects of Indian culture (such as the sharing ethic), negating some aspects, altering others.

Second, the Old Testament can be a model for how to embody theology in another setting. The Hebrews adapted Babylonian legends to give their own message. Abraham, Moses, the Hebrews in exile—all encountered other cultures and transformed elements of them into new structures.

In all instances, Christian workers need to listen as well as preach. When new conflicts are enccuntered, perhaps Mennonites need a new "Jerusalem council" to decide on those matters for which there is no precedent.

Finally, the Mennonite constituency needs to be kept informed of what is happening with MPM workers and the communities they serve — in order to squelch rumors, to give feedback, and to be open to the possibility that the encounter with Indian peoples may allow Mennonites to see what is non-Christian in their own culture.

The seminar participants first listened to a description of Indian culture at the time of the first contact with whites, presented by anthropologist Roland Fisch, who is beginning service with MPM at the Hole River Reservation.

Among the Algonquians, including the Ojibwa and Cree, sharing was a part of a social structure of equality. Status was gained by the persons who gave away the most, he said. The chief was usually the poorest man in the band. During the Feast of the Dead, the family of the deceased gave away everything. Among some tribes goods were redistributed periodically, much as the Hebrews redistributed wealth during the Jubilee Year. In some cases, even whole tribes of enemies were adopted.

Harmony was another important principle governing relationships with people and nature. Open confrontation and competition were to be avoided. No one gave orders.

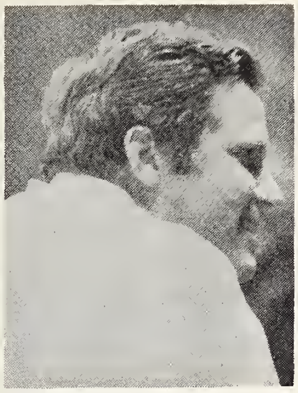
Rose Jackson from Winnipeg also told the seminar of the valuable aspects of her Indian upbringing at her grandparents' knees. The Indian has respect for those who are different, she said. "When the Indian gives thanks, he fasts. . . . My mother would not waste even sandy water."

Culture and religion proved difficult to separate. Indians, it was pointed out, have not viewed religion as a separate compartment of life. For them, religion permeates all of life. Keeping the distinction between the two categories is hardly more desirable for Christians, several people said.

"Is the gospel valid unless it is incorporated in a culture?" asked Menno Wiebe, MPM executive secretary. "Faith has to be expressed through a culture. That's the meaning of the incarnation."

Raymond Duck from Bloodvein River, Manitoba, (far right) played and sang a Saulteaux version of "In the sweet by and by." Later other participants in the MPM seminar joined him for "If you're happy and you know it, say amen."

Rose Jackson



Roland Fisch

Menno Wiebe

Fred Unruh

David Schroeder

"My faith includes all that I believe about the world," said David Schroeder, professor of New Testament at Canadian Mennonite Bible College. "I am also able to say that my world view has changed over the years, yet I still profess to have the same faith."

But the questions remained: What of Indianness is Christian? What is unchristian? What is on neutral ground?

Most participants agreed that the Indian sharing ethic was more Christian than the practice of many Mennonites.

"The Scripture from Matthew 6 on 'taking no thought for the morrow' is one I have never been able to preach on," commented Abe Hoeppner, MPM worker at Bloodvein River.

On the other hand, no one wanted to bless everything in Indian religion/culture. But who makes the decision what is Christian and non-Christian?

"We need to rely on our native Christians to make these decisions for themselves," said Mr. Wiebe.

"But will they then just be feeding back to us what we have told them?" asked Ed Goerzen, MPM board member from Mission City, British Columbia.

There were also some practical questions: Can missionaries use the word *manitou* to mean a personal God when that was not the original meaning?

The Gospel of John uses the Greek word *logos* for Christ, even though the word means a rational force, Mr. Schroeder pointed out.

Vic and Norma Funk, MPM workers at Pauingassi, asked for counsel on whether to stay as mission personnel. Local native Christians provide leadership in the church, and Vic has been given a place in the community as friend who repairs engines, operates the sawmill, and teaches Bible classes. How does the missionary know when to help the congregation by leaving?

A longer discussion came over the issue of "syncretism," variously defined, usually with a negative connotation: "Are we merely combining two religions, or can Jesus be seen as the fulfillment of Indian history, just as he was the fulfillment of Hebrew history?"

"Jesus is not the fulfillment of all religions," said Henry Funk, board vice-chairman, from Drake, Saskatchewan. "You can't take Christ out of Jewish history and tack him on to any pagan religion."

"God has been and is at work in the history of every people," said Mr. Schroeder. "Truths of God may be known by non-Christian peoples. We need to listen and learn from what God has done with other peoples."

Raymond Duck, a layman from Bloodvein River, told the group, through an interpreter, "Man was made in the image of God, but was in need of a savior. We knew this before we had the Bible."

Henry Gerbrandt, Canadian Conference executive secretary, added, "To see that Jesus is the fulfillment of all truth is not syncretism. Jesus is the fulfillment of all God-given truth."

"Is the Bible the only place we go for truth?" questioned board member Ernie Sawatsky.

"No," said Mr. Gerbrandt, "but Scripture is the norm."

The seminar also dealt with the need to begin a mission work with a humble, humble, listening attitude.

Adam Cuthand, an Anglican Cree minister from Winnipeg, told the group of a Mexican bishop who allows no one to begin mission work in a new area until the worker has studied the language and lived with the people for two years.

"The first step in missions," said Mr. Wiebe, "is to stand in solidarity with our fellowman. We ought to say—no more evangelization without friendship. We need to see a person not as merely a potential convert, but as a potential brother in Christ."

The seminar was, in a sense, a place for board members and constituency representatives to get in touch with and put in theological terms what MPM workers have been experiencing. New ground had to be covered. MPM could not simply adopt the foreign missions model because of the interaction between sending churches and mission churches.

The seminar recognized there have been problems, however, in communicating what is happening in northern Manitoba to the churches in southern Manitoba and the rest of Canada. The conference needs to find better ways for people at Pauingassi to relate to the wider Mennonite brotherhood. Language, customs, and distance are barriers, but Indians as well as those of German background have something to offer to the encounter.

"Our most difficult task these days," someone observed, "has been to look at how *we* are enslaved by our culture."
Lois Barrett Janzen

MMA-planned conference focuses on abortion

Twenty General Conference persons appointed by the education and home ministries commissions were among the 105 people who attended a two-day conference on abortion sponsored by the Mennonite Medical Association October 5-6 in Chicago.

The meeting, according to MMA president LeRoy Lapp of Morgantown, West Virginia, was not an attempt to work out a position on the life termination question. Its intention was to enable people from various disciplines and walks of life to share their insights and concerns about the abortion question.

There was a near 50-50 ratio of men to women at the conference, but all but one of the six papers were presented by men. Helen Alderfer of Scottdale, Pennsylvania, the lone woman on the roster of speakers, focused her address on the personal aspect of abortion. She related several case histories of women who went through the process of deciding what to do about unwanted pregnancies. It is estimated, she said, that there are thirty million abortions a year in the world.

LeRoy Walters, an ethicist who is serving in the research division of Georgetown University's medical center in Washington, D.C., skirted the abortion question in his keynote address, "Ethical issues at the boundaries of life." His presentation touched on test-tube fertilization, fetal experimentation, and the prolongation of life.

Dr. Walters suggested three "middle axioms for medical ethics" in his conclusion. These were (1) human life should be respected and revered, (2) the weak and defenseless are especially to be protected, and (3) physical health and life are relative, not absolute goods.

Theologian Ross T. Bender of Elkhart, Indiana, spoke on the religious perspectives of the abortion question. His assertion that "many problems of anxiety are resolved when one is lovingly surrounded by a caring-sharing community of which one is a part" was affirmed. But several smaller discussion groups indicted Mennonite congregations for having done far too little caring and sharing for people who need support. Several participants commented that women contemplating an unwanted pregnancy would not be likely to go to the church for counsel because so little intimate sharing is usually done there on issues of any sort.

"Abortion: Some social considerations" was presented by Ted Koontz of the MCC Peace Section staff, Akron, Pennsylvania. Among the causes he listed for the increased acceptance of abortion were (1) a dramatic shift in the world population picture which has contributed greatly to a desire to prevent births, (2) a subtle change in people's values caused by scientific and technological advances, and (3) a shift away from interpreting human experiences through a theological framework in which right and wrong, valuable and worthless, etc., are determined by reference to an outside authority, such as God.

"Our concern," said Mr. Koontz, "should not be to turn the clock back somehow but to learn how rightly to use the techniques which have been developed to rightly weigh the various values, both of relatively recent origin and of ancient origin, which come to play in abortion decisions."

Speaking about the argument that abortion violates the "sanctity of human life," Mr. Koontz noted that sanctity of human life cannot be solely concerned with the bodily survival of individual persons.

He quoted from Daniel Callahan's book *Abortion: Law, choice, and morality* to identify five distinct spheres which must be accounted for under the heading of sanctity of life:

"(a) The survival and integrity of the human species, (b) the integrity of family lineages, (c) the integrity of bodily life, (d) the integrity of personal choice and self-determination, mental, and emotional individuality, and (e) the integrity of personal bodily individuality."

"Abortions are never good," said Mr. Koontz. "They can, at their best, be only the least bad of a number of bad options."

Marvin Ewert, administrator of Bethel Deaconess Hospital in Newton, Kansas, during the discussion period following his presentation on "Institutional responsibilities with reference to abortion," said that no Mennonite-operated hospital to his knowledge will provide any abortions on demand. He said, however, that "therapeutic" abortions were being done.

Some participants wondered if it would not be better to close down a hospital rather than to submit to a government or court order to perform an abortion. There is some speculation that hospitals in remote areas may be forced to provide this service on demand even against their wishes. Some responded that a church-operated hospital may, in fact, be the very type of helping community which some women need when they are in the process of deciding whether or not to get an abortion. William Dunn, administrator of the Bloomington, Illinois, hospital, said, "These present challenges give the church the opportunity to be a caring community in a situation of need through these hospitals. This is no time to get out."

It was reported at the conference that the General Conference and the Mennonite Church had recently been given a Schowalter grant to help disseminate information to their congregations on the abortion question. An interconference reference group has been set up to carry out this project. *Larry Kehler*

Drug companies donate vitamins for Chad

A delivery of 3¾ million vitamin pills arrived unexpectedly at MCC headquarters in Akron, Pennsylvania, October 1. The pills, worth $58,800 were donated by Upjohn Company, Kalamazoo, Michigan, for famine relief in Chad. A second smaller shipment from Mead Johnson Laboratories arrived the same day.

Interchurch Medical Assistance, Inc., at MCC's request, donated one million vitamin pills and antibiotics from its stock and contacted major drug companies including Upjohn and Mead Johnson for additional donations. IMA is a nonprofit organization which collects donated drugs and hospital supplies to be distributed overseas by medical mission and relief agencies of North American Protestant churches.

Vern Preheim, Zaire director, informed Akron of nutrition needs in Chad following his visit to that country in July. Mr. Preheim requested 1½ million vitamin pills, liquid vitamins for babies, and some antibiotics to be distributed through the twenty dispensaries and hospitals operated by missions in Chad.

"We aren't planning to ship all the vitamins now," said Fred Swartzendruber, assistant in the material aid department. "Some vitamins may be shipped to Upper Volta."

Ad hoc pastors' group meets in Minneapolis

An informal group calling itself the Mennonite Pastors Fellowship met September 25-26 in Minneapolis to "check with each other on where the winds of God are blowing today."

The small ad hoc group first met in Wichita, just before the urban pastors' seminar last February at Camp Mennoscah, Kansas. Future meetings are planned, but no dates have been set.

Five papers were presented at the meeting in Minneapolis. Peter Ediger, Arvada Church, Arvada, Colorado, presented a paper on Mennonite minority identity; David Habegger, Hively Ave. Church, Elkhart, Indiana, a paper on the personal spiritual quest; Melvin D. Schmidt, Lorraine Ave. Church, Wichita, Kansas, on "Biblical perspectives for the church"; and Stanley Smucker, Trinity Mennonite-Presbyterian Church, Oklahoma City, on implications of the Oklahoma City experiment for the Mennonite Church. Ron Hunsicker, Charleswood Church, Winnipeg, prepared a paper on small groups in the church, but could not attend the meeting.

The sharing on theological issues facing the church was free and honest, according to the participants.

One said, "In my twenty years of ministry I have never been in as honest a group as this one." The group dealt with personal as well as corporate issues, although the group consensus at the end was to stress corporate issues.

The ad hoc nature of the group had its drawback, the group felt, in that no formal channels for sending out invitations were used. Word-of-mouth invitations reached possibly one hundred pastors in the United States and Canada. Of those, eleven attended.

Any pastor or person with pastoral interest who wants to be in touch with this fellowship group may contact David Habegger or Ron Hunsicker. *Melvin D. Schmidt*

Teachers learn firsthand about learning

Helene Riesen, author of this article, is a Sunday school teacher at First Mennonite Church, Winnipeg, Manitoba.

It was a rainy Friday evening in September, when the Sunday school teachers of First Mennonite Church of Winnipeg, together with John Neufeld, their minister, and Cornelia Lehn, director of children's work for the General Conference, presently teaching at CMBC, set off for a weekend retreat at Camp Arnes. Puns about "retreating" . . . laughter . . . stumbling through puddles in the dark, laden with sleeping bags and suitcases . . . reservations expressed . . . it seemed a dubious beginning.

"Serendipity" is a word coined by Lyman Coleman to define relationship games we played that gradually loosened up the group. Before Friday evening was over, men and women—young, middle-aged, or old—were no longer self-consciously trying to be friendly, but were chatting honestly with each other.

Saturday morning saw the beginning of a series of intensive study sessions. We had experienced a development in relationships within our own group and so were well primed to consider the question of relationships with respect to our Sunday school classes: the student-teacher relationship as well as the interrelationships of the students. Next came sessions on "How we learn" and "Methodology," stressing fundamental principles of learning. An afternoon spent planning lessons was extremely useful, as we divided into groups according to the ages we taught and shared ideas. Before the weekend was over, we were speaking frankly not only about various aspects of teaching Sunday school, but were getting down to the nitty-gritty of our basic beliefs. A discussion on conversion and on dealing with this question in class sparked considerable response.

Of course, in teaching us how to teach, Ms. Lehn and Mr. Neufeld had an ideal opportunity to demonstrate what they were talking about. As a matter of fact, the entire retreat became a demonstration of the various principles of learning we were discussing.

To demonstrate the benefits of involving as many of our senses as possible in the learning process, we were asked to do research on a plant called jewelweed. Books were passed out and we all dutifully read the section on the jewelweed. How dramatically the introduction of the plant itself altered the discussion of a somewhat dull topic! We broke the stem, noted the rhubarb-like scent of the plant, and were delighted when the little seeds exploded from the warmth of our palms.

Other examples come to mind. We were made aware of the value of small group discussion, of artistic response to a story or lesson, of research, of "practicing what we preach" whenever possible, of flexibility and variety of approach. But for me, one of the most significant sessions dealt with the art of storytelling: "Nobody loved Zacchaeus."

The retreat was a model of organization and careful planning, and the results, I believe, exceeding the expectation of nearly everyone. For the first time, many of the Sunday school teachers were getting practical help with the problems and challenges of teaching. For most of us, however, the opportunity to get to know each other was the most significant single aspect of the retreat.

The weekend was a "gift" in the real sense of the word — a gift from the church, which financed the venture; a gift from the Sunday school superintendents, who helped to organize it; and above all, a gift from Ms. Lehn and Mr. Neufeld, who gave so generously of themselves and of their wealth of experience in planning and executing it.

Winnipeg judge hears film obscenity case

Judge John J. Enns, a member of the First Mennonite Church, Winnipeg, presided at the obscenity trial involving the controversial motion picture *Last tango in Paris* earlier this month. At the conclusion of six days of hearings on October 10, he indicated that he hoped to have a decision ready by October 26.

The film was seized from a Winnipeg theater in May on orders from the province's attorney general.

Among those appearing on behalf of the Crown was A. C. Forrest, editor of the *United Church observer,* who called the film a bore. Al Reimer, a film critic for the Canadian Broadcasting Corporation and a regular contributor to *Mennonite mirror,* was among the persons who spoke for the defense. Mr. Reimer, who teaches eighteenth-century literature at the University of Winnipeg, felt that there was no attempt in the film to linger on or romanticize the sexual activity.

Mennonite and United churches share minister

Susan Hiebert

In an atmosphere of goodwill and broadmindedness, two rural Manitoba churches from different denominations have begun an arrangement which sees them sharing the salary and services of the same minister. The most westerly parish of the Carmen Presbytery of the United Church of Canada, containing the areas of Holmfield, Neelin, Cartwright, and Mather, has always been too large for one minister to serve well, but the United Church budget did not allow a salary for two people.

The United Church minister in charge discovered a financial surplus on the parish books in 1972 and suggested the church look to the possibility of sharing the services of the minister of the Mennonite mission at Mather.

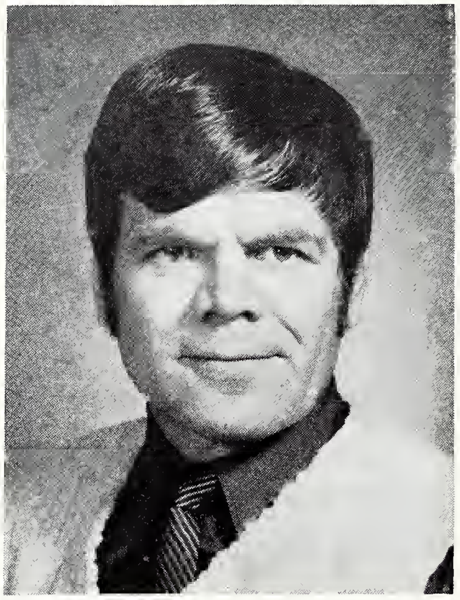
The Mather Mennonite congregation was faced with a familiar modern rural problem. Until 1972 they had elected leaders from among their members, but their two ordained ministers had left the community. There was no one ready to accept the position in the time-honored fashion, and the group felt it was not large enough to utilize a full-time hired minister.

It was the Cartwright United Church group which approached the Mennonite community with the proposal that they help them pay the salary of a Mennonite minister and obtain a portion of his services. With little opposition, the plan was adopted by the five churches concerned and Carmen Presbytery.

The shared services began in July of this year, with new ministers in both churches. The Mennonite church hired Peter Buhler, thirty-three, a graduate of Canadian Mennonite Bible College, Winnipeg, and Ken Gellinger, formerly of Ottawa, was appointed to the parish by the United Church.

The area has about 3,000 people who list themselves as United Church adherents on the census form. Of these, about 110 families participate actively in church life. The Mennonite church has about 100 members.

The churches do have different dogmas, such as adult versus child baptism, pacifism versus participation in the armed forces, and a rigid United Church form of worship as opposed to a more informal, ever-changing air in the Mennonite church. Cultural backgrounds also differ widely.



Peter Buhler

We asked Lloyd Mayor, a farmer and chairman of the Mather United Church board, how the average person was reacting to the idea that the two churches are close enough to share a minister.

"We're not all that different. The Mennonites have accepted a lot of our English culture, and I think we could do with some of their religion," he said.

"It'll be a good thing if we can forget our differences and get to know each other better," he continued.

The same sentiments were expressed by Garth and Norma Barry, Cartwright. Norma said they curled, shopped, visited, and did business with the Mennonites. Why not worship together? The barriers between the faiths were already broken down during the past few summers when the Church of God in Christ, Mennonite (Holdeman), moved its services into the United Church building while the United Church minister took his vacation.

Eddie Hildebrand of the Mather Mennonite congregation felt that the great privilege in this arrangement, besides being grateful to the United Church for carrying part of the financial responsibility, was that the two groups would get to know each other. "I've lived here all my life, and I don't really know any of the United Church people well. Maybe now we'll share more of each other's private lives through the church."

George Martens, living at Cartwright and attending Mather Mennonite, encouraged the shared service from the beginning. "I visit with the people, and I read the *United Church observer,* and sometimes I go to their special services. I don't think we are so different. We probably know more about them than they know about us, and that is our fault."

Mr. Martens, who came to Canada from Russia in the 1920s, said now that the language barriers are gone the people should make an effort to get together. Mrs. Martens is a member of both the Mennonite and United ladies' aid.

Dogma seems to have played a small part in whether the Mennonite minister should share his services and whether the United Church should accept them. Mr. Buhler is flexible in his views and doesn't feel that the United Church will demand anything of him which his conscience will not allow him to perform.

Officially his time is designated as 65 percent Mennonite and 35 percent United Church, but he feels that he and Mr. Gellinger will be able to work out a schedule which will be compatible with the work load. Mr. Gellinger presents the same sermon in the four United Churches, while Mr. Buhler has to adapt his sermons to fit the two different service formats.

"I'm not happy that Peter is defined as minister to both churches and I am strictly a United Church minister," said Mr. Gellinger. He hopes to be able to make guest appearances in the Mennonite pulpit.

The mandate to minimize the differences and maximize the similarities of two Christian churches is not being taken lightly by Peter Buhler and Ken Gellinger. Both men express a keen desire to break down historical church divisions and approach people on a human, person-to-person level.

And that financial surplus in the Cartwright United Church books which started the whole thing? It was a mistake in someone's adding and subtracting. But once the idea of sharing a minister had been put to the people, there was no turning back. It was a genuine grassroots movement which led the people to believe that they could worship together, Mennonite and United, and God could be honored by the sharing process.

Goering replaces Dyck in WMA position

Gladys Goering of Moundridge, Kansas, has begun work as coordinator of the Women's Missionary Association.

She replaces Dorothea Dyck, executive secretary of WMA since 1962, who resigned October 5. Ms. Dyck will continue to serve as a consultant to WMA until the end of the triuennium next year.

Ms. Goering will complete Ms. Dyck's term, which extends until the next General Conference in August 1974. She will serve part time at the conference offices in Newton, Kansas, maintaining contact between General Conference commissions and boards and women's groups across North America. The WMA office will also serve as a unifying agency for all women's groups. Her task will differ somewhat from Ms. Dyck's job description because of the current reassessment of women's work in the church.

Dorothea Dyck

Gladys Goering

Ms. Goering has resigned from six years as WMA advisor for the Western District Conference and as advisor chairman. She has been involved for a number of years in women's work at the district level and has worked with the education committee of the Western District Conference. She is a member of the First Mennonite Church of Christian, Moundridge, and a graduate of Bethel College, North Newton, Kansas.

Ms. Dyck began work part time in the WMA office in 1954 as treasurer and office secretary. She has served as Western District WMA advisor. She was WMA vice-president from 1954 to 1961 and president of the Congo Inland Mission (now Africa Inter-Mennonite Mission) auxiliary from 1957 to 1961. She became WMA executive secretary in 1962. Ms. Dyck is now working at the Bethel Home for the Aged, Newton, Kansas.

Seminaries show enrollment increase

The Associated Mennonite Biblical Seminaries, Elkhart, Indiana, continue to show a steady increase in numbers of students.

Present enrollment for the two seminaries is 123 compared to 103 a year ago, 98 two years ago, and 87 three years ago. Goshen Biblical Seminary this fall reports 80 full-time and part-time students; Mennonite Biblical Seminary reports 43.

Not included in the 123 figure are six "ministers in vicinity" who are taking refresher courses on an audit basis. In addition, twenty-three persons are taking classes on a spouse-privilege basis, a cost-free auditing arrangement for spouses of full-time students. Nor do the above statistics include the eight students enrolled in the St. Joseph Valley Clinical Pastoral Education program, a cooperative venture of the Associated Seminaries, the Notre Dame School of Theology, and Oaklawn Psychiatric Center.

There are twice as many women students this year as last year. Eight students are involved in the on-campus Overseas Mission Training Center program. Two students are in the Congregationally Supervised Pastoral Education program: one in London, Ontario, and the other in Indianapolis, Indiana. Two more students are living and working in Chicago in the Urban Ministries Program for Seminarians.

RECORD

Ministers

Hedy Sawadsky, director of Christian education at the Bethesda Church, Henderson, Neb., has resigned, effective at the end of 1973, to take a similar position at the Zion Church, Souderton, Pa.

James Schrag, pastor of the Tabor Church, Newton, Kans., was ordained there Oct. 14. He is a 1973 graduate of Mennonite Biblical Seminary. Elkhart, Ind.

Herschel Thompson of Lincoln Christian College, Lincoln, Ill., began serving the Boynton Church, Hopedale, Ill., as interim pastor in August.

Paul H. Wikerd was chosen Oct. 7 as pastor of the First Church, Allentown, Pa. He had been serving as the congregation's interim pastor. His last previous pastorate was at the Kempton (Pa.) Fellowship.

Workers

Marilyn Fern Miller, Goshen, Ind., is serving one or two years as a kindergarten teacher, teacher aide, and secretary at the Hopi Mission School, Oraibi, Ariz. Her volunteer assignment is under the General Conference Mennonite Church. She is a member of the East Goshen Mennonite Church and the daughter of Lynn and Lavine Miller of rural Goshen. Marilyn is a 1973 graduate of Goshen College, Goshen, Ind., with a BA in elementary education.

Allen and Elaine Schmidt, Newton, Kans., have begun a one-year term of Christian service in Terrace, B.C., under Mennonite Brethren Missions/Services. Allen will be working as a psychiatric aide and Elaine as a secretary in a hospital. Both are graduates of Tabor College, Hillsboro, Kans. Elaine is a member of the Zion Church, Elbing, Kans. Allen is a member of the Parkview Mennonite Brethren Church, Hillsboro.

Tanya Schultz, Winnipeg, Man., has been assigned to General Conference voluntary service in Markham, Ill. She will serve ten months to one year at the Community Day Nursery. Tanya is a member of the Burrows Bethel Church in Winnipeg and is a 1973 graduate of River East Collegiate High School.

Miller

Schultz

REVIEW

King Jesus' manual of arms for the armless / Liberation ethics

King Jesus' manual of arms for the armless, *by Vernard Eller (Abingdon Press, Nashville, Tennessee, 1973, 205 pp, $4.75) and* Liberation ethics, *by John M. Swomley (Macmillan, New York, 1972, 238 pp., ppb., $1.95) are reviewed by Harry Huebner of the Canadian Mennonite Bible College faculty. Mr. Huebner heads CMBC's peace seminar.*

CHRISTIANS HAVE the responsibility to discern what it means to be faithful or to take up the cross and follow. Within the Anabaptist tradition we have spent much time discussing this. But to a large extent we have left untouched a more basic question: "How can the kingdom, which Jesus announces to be at hand, be fully realized?" Is it a gift from God or is God's will on earth done by man? If it is a gift, then it would seem to be news to some of our peace activists, for they appear to act as if it is all up to them, and if it is not, it would seem to surprise some nonactivists, since they appear to think that God doesn't need their help.

To state it this way is to state it too sharply, but perhaps it is helpful to get at certain issues found in some current peace literature.

Vernard Eller, in his book *King Jesus' manual of arms for the 'armless,* goes from Genesis to Revelation with the question: "What does God will man to do?" His thesis is that our modern peace activists are not fighting God's "war" as God would want it.

In popular style, which makes for very easy reading, but to this reader it's as much of a handicap as an asset, Mr. Eller deals with some key events in the history of God's salvation for man. The first significant event which we find recurring in history has to do with how God deals with war. God is not opposed to war; he commands wars. He himself is seen as the leader in battle. In fact the early Israelites looked upon war as holy.

But what can we conclude from this? Mr. Eller says that this does not mean that man builds God's kingdom by helping God fight wars. Rather this means that if there is any fighting to be done (and when this is the case it is up to God) then God will do it for man. Man is not holy enough to fight God's wars.

This was Israel's sin when they chose a king. They did so to protect themselves, to fight for themselves. Hence, they no longer needed God to fight for them. This was against the will of God then and it is equally against the will of God to fight God's wars today—even if it is the war of peace. "Holy war is the only starting point from which to get to holy peace" (p. 64).

Holy war then is to be our model for building God's kingdom, i.e., we must "wait for Yahweh" as God wanted the Israelites to do. But what does this actually mean for us? The life and death of Jesus tell this story, says Mr. Eller. As Jesus was the suffering servant, taking upon himself human suffering (and ultimately death), or as the Bible says "the sins of the world," so we are to absorb suffering, hostility, anger, sin, etc. Such pacifism can make sense only in the holy war tradition.

Christians can fight in complete defenselessness because they know that God is fighting for them. This means that even if death is a result, all is not lost. In God's fight resurrection is a reality.

The last chapter of Vernard Eller's book is an unfortunate one, but crucial to his main thesis. He entitles it "Noticing the absence of what wasn't there (in the Bible)." It is unfortunate for two reasons: first, because he concludes far too much from the absence of something, and second, rather than placing the peace activist in the sound biblical context which he has provided and letting this provide the appropriate corrective, he seems to be saying that the peace activist does not belong in the Christian tradition at all.

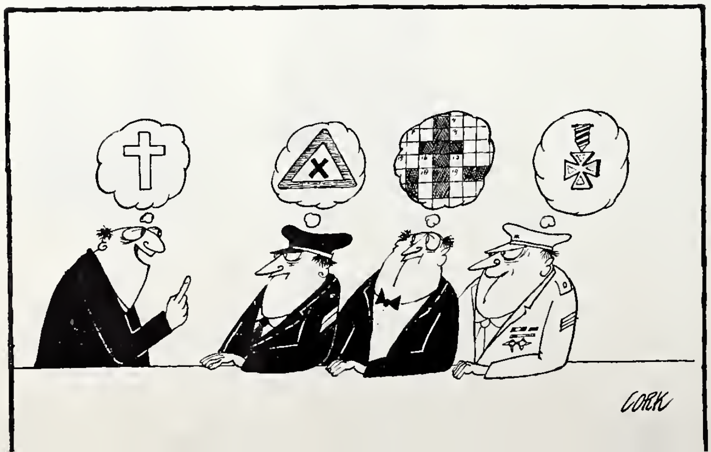
Christians are not called to bring about social change (p. 194). The Bible does not give us a political ethic (p. 197). The way of the suffering servant is nonpolitical in character (p. 199). The Christian ought never to engage in civil disobedience (p. 200). While one can readily agree that many peace activists are overzealous, non-Christian, haughty, etc., and that it is imperative for the Christian to look at the biblical tradition for the roots of his ethic, there is nothing there that would make it inconsistent with peace activism, as Mr. Eller suggests. Instead a perspective provides a helpful corrective to Christian activists.

John Swomley's *Liberation ethics* is an almost perfect example of what Vernard Eller does not find in the Bible. Mr. Swomley, who is a political scientist, examines how violence has functioned in revolutions in the past and from that concludes that an ethic of revolutionary change which will break the bonds of oppression and set man free must necessarily be nonviolent.

His primary thesis is that it has been violence which has led to enslavement, whether the violence of an oppressive structure or the violence associated with the attempted overthrow of such a structure. Violent revolution cannot bring about liberation. Instead it merely substitutes one form of oppression (violence) for another. Mr. Swomley competently demonstrates this, using the Russian, Cuban, Chinese, and Algerian revolutions as examples.

But how can nonviolence bring about liberation? It can if enough concerned men and women get together and pool their creative imagination and come up with effective strategies which will eventually result in revolutionary change liberating oppressed minorities.

John Swomley himself mentions some strategies for liberation: (1) the evils of the oppressive system must be exposed, (2) the people involved in liberation must organize, (3) evil systems must be disobeyed—this will demonstrate their lack



of power, (4) oppressive functions of the system can be usurped by sit-ins, disruptions, etc., and (5) alternative systems can be formed.

Although Mr. Swomley's book is generally well written, it did raise some questions in the mind of this reader: (1) Where does he get his ethic? (2) What does he mean by liberation? (3) It seems that he is saying that in the past we have seen that violent means of change have never been liberating, and nonviolent means of change will be. The problem with this is that there is no guarantee for it. In fact Christianity demonstrates that nonviolence does not work that way. This would also be Vernard Eller's main criticism of Mr. Swomley.

Mr. Eller would say that it is not a question of whether violence or nonviolence works at all, but it's a question of whether or not you are doing the will of God. Mr. Swomley could reply: If liberation is ever to be brought about, history teaches us that it cannot be brought about by the violent means of men. And with that we must agree.

Both authors seem to agree that liberation is the goal of mankind, and that it cannot be obtained by the violent means of men, but they still have a basic disagreement regarding how the kingdom is brought about.

If asked, each would accuse the other of being too one-sided. Mr. Eller would say of John Swomley that he attributes the establishment of God's kingdom to man's good works, and Mr. Swomley would accuse Mr. Eller of attributing it only to God. Stated this way, both are naturally extremes.

Mr. Eller comes close to correctly stating the relationship between God's work and man's work in building the kingdom, but then creates problems for himself by being too critical of the political activist. It is clear that the key to this relationship is to be found in Jesus Christ, and more specifically in the relationship between his death and resurrection.

The cross is the symbol of ultimate obedience and resurrection the symbol of ultimate victory. But one does not *causally* follow the other. Resurrection is a gift of God to the obedient. Man is called to be faithful (obedient) and if Mr. Eller says that this does not involve political activism, I must disagree with him.

On the other hand, if Mr. Swomley suggests that political activism can establish the kingdom, I must also disagree with him. The kingdom, like resurrection, is a gift of God. Man is called to be faithful.

Recent releases

Peace and nonviolence, *by Edward Guinan (ed.), (Paulist Press, Paramus, New Jersey, 1973, 174 pp., $4.50; distributed by Griffin House in Canada, $4.95).*

This book contains thirty-three essays, letters, poems, etc., written by men and women from various backgrounds. It is a valuable collection of materials, providing access in a single volume to what would otherwise require a small library. HH

The pacifists: Soldiers without guns, *by Mark Liberman (Praeger, New York, 1972, 122 pp., $6.75; distributed in Canada by Burns and MacEachern Ltd.).*

One of the best ways of encountering the peace position is to hear the story of pacifists. This book contains short biographies of William Penn, William Garrison, Jane Addams, John Holmes, A. J. Muste, and the Berrigans. Encounters such as these make pacifism much more than a mere position. HH

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LETTERS

Ordination response

Dear Editor: I want to express my appreciation to *The Mennonite* for bringing such a timely subject as the ordination report (October 2 issue) to its readers. I would have liked a response from someone other than a pastor or seminary-trained person.

In reacting to the responses, I will limit my remarks to Mr. Janzen's statement: "The church would certainly make a big mistake by calling a crusader for women's liberation to the ministry. Her whole stance would be out of character with the ministry as such."

In thinking of the individual persons I have met in the women's movement over the past months, I ask myself—what about this woman's stance makes her unfit for the ministry? Could it be her *compassion* for her fellow human beings, her *sensitivity* to the needs and frustrations of others, or her *responsiveness* to the injustices she sees in our society and culture which suppress, inhibit, and devalue her sisters?

Indeed, she may be out of character. *Bernita Boyts, 9138 Forley, Overland Park, Kans. 66212* Oct. 2

Editor's note. *Several people besides pastors and seminary graduates were invited to give their views on the ordination report but they did not respond.*

Enhance commissionings

The following response to the ordination progress report was solicited by The Mennonite *but inadvertently missed when the report and responses to it were published in the October 2 issue. We are pleased to add it to the dialog at this time.* Editor

The first section of the progress report is a clear and succinct summary of our understanding of the believers' church concept and of the nature of ministry and priesthood within such a church. Rejection of the categories of laity and clergy, and hence of the need for a special class of person to perform sacramental actions, is explicitly affirmed. Congregations wishing to use this document as a guideline for ordering their group life would do well to grasp this section clearly and proceed to draw practical implications for their situation from it.

The other two sections are much less clear in their understanding of church and ministry. They assume it to be normal for a congregation to set apart "*a* person . . . for *the* designated task of church leadership." The ordination, by which the person is so set apart, does not "in itself impart or transfer a divine gift or authority," nor does it "*automatically*" confer a lifelong status. Nevertheless, the key prerequisite for becoming an acceptable church leader has been met with (nonrepeatable?) ordination. Henceforth he needs merely to be commissioned by successive congregations wishing to use his leadership. This reflects a church concept quite different from that suggested by Section I. It consists of congregations each having a "pastor" (III.D) who has once been set apart (II) essentially for life (III.B) and whose most vital/crucial places of exercising church leadership are at the pulpit and the communion table (III.E).

Since commissioning is the act by which a congregation formally asks/authorizes a person to minister in specific ways at a given place and for a given period of time, that would appear in practice to be the more important ceremony. And that also would appear to be the more appropriate place for examination of the candidate so that a closer correlation between ability and need, gift and function can be attained rather than requiring the candidate to have all the "skills," "abilities," "qualities," etc. (III.D) traditionally, but unscripturally, expected of an ordained pastor. *Adolf Enns, 1705 Heatherington Rd., Ottawa, Ont. K1V 8T8*

About Letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.

TWELVE BECOMING

Biographies of Mennonite Disciples from the Sixteenth to the Twentieth Century

Faith and Life Press, in announcing the publication of the new book, **Twelve Becoming,** makes the possibility of appreciating history at every age level a reality. Author Cornelius J. Dyck has written the book consisting of twelve biographies to show history as a process—not just a static record of events. Twelve personalities from representative Mennonite bodies reflect Christian discipleship from the sixteenth through the present century. The illustrations by Richard Loehle add to the mood of reality in the book; each biography contains a full page illustration. This is a book about disciples rather than heroes. Reading these stories should provide encouragement to today's disciples in the process of "becoming." A teacher's manual for use with children's classes is in preparation. Churches and families will want to use this book in many ways and on many occasions. 126 pp. $4.50

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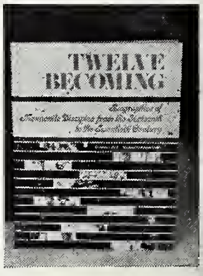

MEDITATION

Love is the answer

In quietness and in confidence shall be our strength.

THE CRY TODAY is, "We want our rights! We want what's coming to us!" If we got what we have coming to us, if God should mete out to us that which we deserve, we would all be in hell begging for mercy and for a drop of water.

"Fear God and keep his commandments: for this is the whole duty of man" (Eccles. 12:13). Jesus said that the first and greatest commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might."

When we accept Christ we love God and everyone. There will be no secret discipleship. It will be day after day with Christ, and he will lead us in paths of righteousness, and happiness will bubble over in us and we won't keep it to ourselves. And when sorrows come, and they do in every man's life, we will be able to take it.

Give yourself to Christ, fully accept him, be a born-again Christian, and follow the leading. Don't be a lukewarm Christian because you can't be on both sides of the fence. Real Christianity's promises are absolutely tremendous. In Acts 1:8 there is such a promise. It is written for you and me. "You shall receive power when the Holy Spirit has come upon you." Jesus was speaking to discouraged, frustrated people in an upper room in the city of Jerusalem. They reached for the power and it came down. Like the roar of a mighty wind and transformed them. They had a tremendous influence of power through the Holy Spirit. They were surged with energy. They went out from that place to the ends of the world preaching, teaching, and exemplifying Jesus Christ in their lives and they started the greatest spiritual revolution in history. They became people of power. *So can we.*

Read 1 Corinthians 13. *Love is the answer.* Perhaps we could pray something like this: "Oh Spirit of God, work out that same perfect love in me that I see in Jesus." Then we can love *all* people—poor, rich, middle class, no matter who—even if we don't go along with their deeds or ways of thinking.

"God so loved—he gave Jesus" (Jn. 3:16).

"Jesus so loved—he died for all men" (1 Cor. 15:3).

"The Holy Spirit so loved—he is calling all who are not saved" (Jn. 6:44; 16:7-11).

God proved his love by giving Jesus. Jesus proved his love by coming into the world. The Holy Spirit daily proves his love for us by troubling our hearts about receiving Jesus as our Savior.

There is only one way to be saved. Receive Jesus by faith and God will save you. Receive Jesus now, believe in your heart that he died for you. Ask him to save you now, and remember it matters not what we may do or give. If it is not done or given in love it is to no avail. We may give of time, energy, talents, money—we might even be burned at the stake. But unless these are done with love, they will accomplish nothing (1 Cor. 13).

Does your heart seem withered? Take Jesus! He'll water it and make it bloom again. Read your Bible daily.

God made such a beautiful country. He put man on it to care for the lovely stately trees and long green grass and good clean air everywhere, blue-green water, the brightness of the sky, perfection all around, and he can do it to our hearts, clean them and purify them and put love into them, so we can love everyone through his great love for us.

Let's try to be as perfect as everything God made and try to keep our world that way no matter what it takes.

Let's get back to our early forefathers' way of living. They helped each other. With the help of God through Christ we can get that same love for our fellowmen.

Charley W. Schmidt

Contents

Because they wanted enough to eat 617
Who is bringing communism? 618
Dunamis 620
News 622
Arms for the armless/Liberation ethics 628
Letters 630
Love is the answer 631
A painful dilemma 632

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A painful dilemma

Abortion poses a painful dilemma for Mennonites, as it does for many other persons. The termination of the life of a fetus seems so incongruous with a nonresistant world view, but the more one looks at the issue, the more complex it becomes and the less apparent a simple answer becomes.

The issue has so many nooks and crannies that people are tempted to throw up their hands in dismay and to vow that they're not going to get involved in its intricacies any further. Such an attitude, unfortunately, often leads to a stubborn but uninformed position on either the pro or anti side of the question.

Although the recent seminar on life and human values sponsored by the Mennonite Medical Association provided few new insights (see the news report elsewhere in this issue), it did make a good effort to look at the breadth of the problem. The papers on the theological, personal, social, and institutional dimensions of the issue, and also the modest amount of discussion which was possible in the conference's crowded format, recognized that a naive adherence to an absolutist position is not enable. The point was made that even the most determined opponents of abortions among medical doctors acknowledge the legitimacy of abortions under certain circumstances, albeit extraordinary ones.

The conference did not develop a position paper, nor did it seek to achieve consensus. It did, however, provide some helpful food for thought. A few morsels follow:

—The prolongation of physical life is not the highest good which the medical profession should seek to achieve. It should place greater emphasis on helping people to develop their full potential for personhood.

—The church was urged not to forget the future as it contemplates this issue. A doctor reminded the conference that medical and other technology is making continuous and rapid advances. If the church codifies a rigid position on the basis of its present understanding, it will likely be left totally out of the picture very soon.

—Christian congregations were encouraged to do much more to surround their members, as well as their *neighbors,* with care and concern when they face the decision of how to respond to unwanted pregnancies. These women are often looking for someone with whom they can discuss the options that are open to them. Christian doctors and counselors who take a hardline position against abortion are not likely to be approached by women who need help in making a decision. Some of the participants at the conference further urged church people not to turn off their love and compassion for a woman when she decides to have a pregnancy terminated.

—Just as there was not much support for an absolutist anti-abortion stance, there seemed to be little or no support for an individualistic "abortion on demand" approach. The discussion groups almost all echoed the sentiment that group involvement and support was essential if an abortion was to be considered at all.

—One of the speakers encouraged people to watch their language when they discuss abortion. It is not helpful, he said, to use "loaded words such as murder and homicide" to describe the event. "There are sound reasons for opposing abortion," he said, "but I am personally not helped in identifying them by calling abortion murder."

—Abortions were not recognized as a good solution under any circumstance. "They can, at best, be the least bad of a number of bad options," said one speaker.

—A better program of sex education in the family and in the church was suggested as an important Christian responsibility.

General Conference churches will be studying the abortion issue further during the coming year. It is not likely that the fuzzy line between "acceptable" and "unacceptable" abortions will become much more clearly defined through this process. As one doctor at the seminar stated, "Each case is unique." Each situation needs to be examined separately. The answers may not all come out the same. Our prayer is that the process of education on this issue will broaden the boundaries of our compassion for people who personally become caught up in the need to make a decision on this difficult question. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:40 NOVEMBER 6, 1973

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God was the first of the big spenders!
His creative love was spent
to spin the world in space.
His creative love was spent
to put man in charge.
His only son was sent
to redeem man from greedy thoughts of ownership
to thoughts of reconcilement.

Today, now, think on these things.
What kind of spender are you?
How do you respond with your ability?
Your ability to love?
Your ability to care?
Your ability to share?

All that God seeks is
Your all, no more.
He wants you
to be a big spender.

GIVING
from the heart, with the head

A statement prepared by ten Mennonite and Brethren in Christ agencies, including the General Conference Commission on Overseas Mission and the Mennonite Central Committee

At a missionary prayer meeting overseas, one person prayed that people at home might "give with wisdom." In discussion before the prayer meeting the tragedy of a certain work had been discussed. The leader of the project was out of fellowship with his church. His claims of what he was doing went far beyond the actual performance. When approached by a charitable organization to which he had appealed for help, he admitted that he kept no records of money coming in or going out. Yet, a well-known North American organization is making a vigorous appeal for funds to underwrite the activities of this man.

An agency that calls itself "tax-exempt nonprofit missionary organization . . . to the Communist world" boasted in its publicity that it had delivered by special airplane "in one day 160,000 copies of gospels and tracts to a Communist country." To a Mennonite leader, a representative of that organization confided that the gospels and tracts had not actually been delivered inside the country, but had been sealed in plastic envelopes and dumped into the ocean, hoping that they would float ashore. Not aware of this agency's deceptive publicity and exaggerated claims, one Mennonite reported that when a representative came into his church, the hearts and purses of the listeners were open.

This is not a new problem

Unworthy causes have plagued philanthropy and missions for many years. This is particularly true in prosperous times, especially in relation to the evangelical segment of Christianity. Consequently such missions generally make their pitch to evangelical people. These leaders seek to be aired on radio stations which are in the center of conservative communities. One radio station manager stated that he could fill all of his broadcast time by airing only religious radio programs — each with its own fund-raising appeal, of course.

The late A. W. Tozer, well-known pastor in his own denomination and editor of the magazine published by the Christian and Missionary Alliance Church, warned that Christians should give "generously, but wisely"! In a strong presentation he stated, "The tenderhearted saints think with their feelings and pour out consecrated wealth indiscriminately on projects wholly unworthy of their support." Studies have shown that giving is 80 percent emotion, and only 20 percent the result of deliberate decision.

The NAE warns that ". . . in this day of opportunity, the National Association of Evangelicals calls the attention of evangelical people everywhere to the disturbing fact that there are individuals and organizations whose message, methods, and lack of financial accountability make them highly suspect and in some cases unworthy of support."

Clyde W. Taylor, the executive secretary of the Evangelical Foreign Missions Association, has written an article entitled, "Caution: Evangelical swindlers at work." It is a strong article pleading with evangelical Christians not to be taken in by unworthy causes.

Which missions are reliable?

This question is raised many times. Many appeals reach our people through the mails, over the radio, by direct solicitation, and other means. It is only right that these causes be investigated.

This article is intended to raise some relevant questions and provide guidelines for giving from the heart but also with the head. We do not call into question the integrity of the many reputable and worthy mission and service organizations. These organizations are also concerned about the problem of unscrupulous individuals and groups. Asking questions such as the following may help clarify the picture:

Who directs the work? It is important to find out as much as possible about those who direct the work. Some North American promoters of mission activity have amassed large personal fortunes. Do not be carried away by flowery words, pet religious phrases, and strong emotional appeals that give the impression of representing a righteous cause. "Ye shall know them by their fruits." If in doubt, investigate the life and reputation of the key person or persons.

Another basic question, though difficult to determine, is whether the work is guided by a responsible board. It is possible to establish a legal board without the members actually participating in the work. This is done to create a good impression. Try to determine whether or not the board really understands the work and is actually involved in directing it.

Is an accurate financial statement available? Some organizations will not release financial figures.

One person wrote to the headquarters of an independent mission organization and asked for a financial statement. It replied that it did not release figures since it raised questions in people's minds.

A contributor has the right to know how his money is being spent.

How much money goes for overhead and fund raising? Administration and office expenses are normal and necessary in any enterprise. These are often called overhead expenses.

These costs will depend on the nature of the work, geographical spread of the constituency, scope of outreach, and services rendered. There are different ways to make a financial report, and it is not always easy to fully understand the operations of a totally independent organization. Sometimes financial statements are provided, but they are so complex or obscure that it is difficult to determine what share is being spent for overhead.

In evaluating overhead and fund-raising expenses one must be careful to use the same guidelines for all organizations. Two organizations might claim rather widely divergent figures as overhead and yet spend the same amount.

Some groups are known to spend more than 50 percent for administrative overhead. This is obviously too much. A person would not want to give knowingly to an organization which has exorbitant overhead costs and spends only a small share of its money in actual program outreach. A suggested reasonable overhead might be 10 to 20 percent.

Does the money create overdependency? Stewardship privileges and responsibilities rest upon Christians all over the world. The aim in the use of money, as well as other resources, is scriptural partnership with sister churches in other nations.

People who are being helped want and should retain their self-respect. We should not do for them what they can do for themselves. Responsible growing churches in other nations will want to share in stewardship. In many cases they will be given oversight and administration of program.

Yet, there is one North American agency which advertises that it pays all costs in a particular work in a foreign country.

"We are laborers together with God" (1 Cor. 3:9). The "household of God" is one (Gal. 6:10). It is not "we" and "they" working together, but "us." In this glorious partnership all members seek to be faithful.

Are the statistics reliable? One organization says that it can reach a certain number of people for Christ for every dollar contributed. Another mission claims more converts than there are people in that country. One group claims seven thousand converts, but none could be found afterwards. Still another group told a Mennonite leader that it felt justified in deliberately exaggerating results in order to stimulate the faith of the contributors.

Do the claims made seem reasonable? Are they in line with what others are doing? Beware of unusual claims—many exaggerate stories in order to attract contributions.

Is the need clearly defined? It is easy to refer to the "unreached millions" or the "multitudes without Christ." The need and call for "literature" has become a cliché. One organization produced huge numbers of small tracts and distributed these widely, but rather indiscriminately and without adequate follow-up.

The strategic needs vary in different countries and within a country from time to time. Resources need to be geared to these needs. And this presents another temptation that not all organizations are able to resist. For example, a typhoon hit Hong Kong, causing homes, including a twelve-story apartment building, to slip off the hillside with the rain and mud. For several days this disaster made headlines in the international press. One agency used this occasion for a dramatic appeal for funds through its newsletter. However, the contributions received were used for the agency's institutions and not only for the typhoon victims.

Are the objectives consistent with New Testament principles? Conservative right-wing ministers and religious organizations appeal by radio, TV, and the printed word to Mennonites because of our conservative social habits. In reality, however, there is a serious confusion of which many contributors are not aware. While Mennonites seek to maintain a faithful believers' church and are committed to the Anabaptist concept of discipleship in all areas of life, the conservative radio preachers have a very different theology and strategy. Many of these people and organizations tend to be superpatriotic. In their ultimate goals and strategies they often stand in sharp contrast to the principles of the New Testament.

Under the guise of being a Bible-believing evangelist, one radio preacher supports an increased military budget to fight Communism. Through his paper and radio ministry, he is able to raise $2.5 million a year "to preach the gospel of Christ and the gospel of free enterprise." His messages consist of strong anti-Communism with dabs of religious fundamentalism.

Principles used by Mennonite agencies

The following list of principles in the operation of missions and service agencies is not intended to be exhaustive, but indicates the direction we seek to go:

Plant churches. They seek to use all resources in such a way that a systematic program of church planting is developed. This includes working together with the national churches in joint mission outreach to other cultural groups or geographic areas.

Train workers. One of the urgent priorities of the church is to train national workers. The Lord is "no respecter of persons." He has distributed gifts to his people in every place. Mennonite and Brethren in Christ missions and MCC seek to improve national leadership training, giving particular attention to lay leaders.

Use the mass media. The song has it: "Go tell it on the mountains, . . ." The message is to be told everywhere. Literature and radio are used. In some cases, broadcasts that we sponsor are the only gospel programs in that particular language area. To reach people with the gospel via radio it must be done in the context of programs that are geared to follow-up and individual contact. (An exception are the several Mennonite radio programs beamed to Russia. No personal follow-up is possible there.)

Christian literature is a precious resource and needs to be used wisely. Frequently literature is distributed through hospitals, schools, local churches, and the mail. Wherever possible, the use of literature is related to the larger program and witness so that adequate follow-up can be assured.

Build brotherhood. The church is mission. Every Christian, wherever he is, is involved. The highest form of service is that which is motivated by the indwelling Christ and love for others, bringing forth a consistent witness in word and deed in the power of the Holy Spirit. Consequently, every missionary and MCC worker is a part of the brotherhood at home and the brotherhood abroad. It is the brotherhood that assumes responsibility for the work, sharing in partnership according to need and available resources under the guidance of the Holy Spirit.

Aim at a full-orbed ministry. Jesus preached, taught, healed, and fed the hungry. He was concerned about the whole man. Therefore, we make no apology for engaging in medical, educational, and agricultural work along with preaching and direct evangelism. Jesus said that he had come that men "might have life, and that they might have it more abundantly" (Jn. 10:10).

Conclusion

We thank God for the many mission and service boards that operate with integrity and in obedience to the Great Commission. These we do not call into question.

We do, however, warn against those organizations and individuals who do not operate on the high ethical standards set by our Lord and clearly taught by Scripture. Those whose message, method, and lack of financial accountability make them suspect are not worthy of support.

We believe giving to the work of the church should be done generously, from a warm and grateful heart. But it should also be done with a cool and discerning head. When in doubt about the agency or cause, don't give.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

War stops MCC work in the Middle East

Because of war in the Middle East, Mennonite Central Committee work in two refugee camps in Jordan is suspended for the present time. Programs continue in Jerusalem and Beit Jala. Teachers in Cairo are safe and well.

"I would guess the projects have been closed as a precautionary move since Jordan entered the war," said Robert W. Miller, Asia and Middle East director. "The people in Jordan are probably concerned about possible retaliation from Israel."

Projects in Marka and Talbiyeh (Zizia) camps include kindergartens and women's community center programs. The camps are from two to ten miles outside of Amman, Jordan's capital city, and twenty-five miles from Israeli-occupied West Bank.

"Many of the Arab teachers and instructors for the refugee camp projects live in Amman and go out to the camps during the day," Mr. Miller said. "The teachers' families probably prefer they don't travel in case fighting would erupt."

So far most of the military operations have been in the Golan Heights area, fifty to 100 miles north of Amman, and in the Sinai Desert east of the Suez Canal.

The MCC staff is alerting Middle East personnel to its readiness to respond to the relief of war sufferers on either side.

Five workers are located in Jordan, four in Jerusalem, five in Beit Jala, just outside Jerusalem, and four in Cairo, Egypt. There are no plans for moving volunteers from their present assignments.

The Jordanian kindergartens serve 320 children in Marka Camp and 180 children in Talbiyeh Camp. Mennonite volunteer Gwen Peachey supervises the kindergarten program.

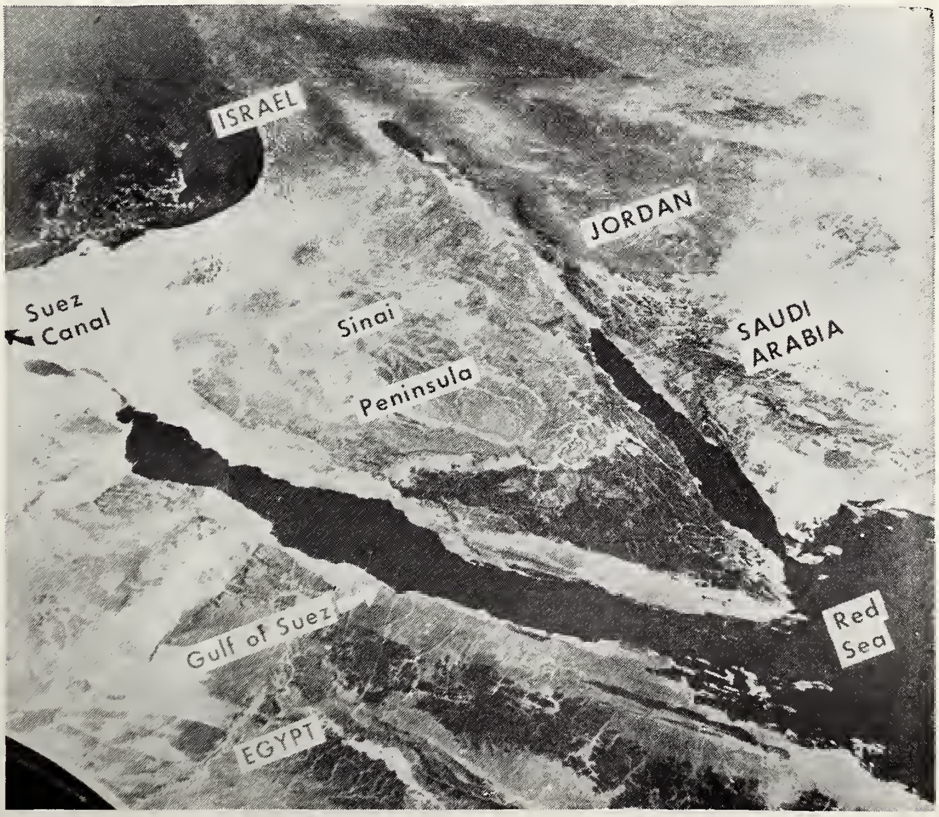
The women's community center programs are aimed at training women in sewing, literacy, and home economics. The Marka Camp program includes an eleven-months home economics course for twenty-five girls. A home economics class has just been started at Talbiyeh Camp in a recently constructed center building. This is the first time since 1970 that this type of education is being offered in the camp. Beth Heisey, volunteer from Manheim, Pennsylvania, works with the program.

Workers in the Middle East were aware of tension long before the recent outbreak of fighting which closed the centers.

"Every week our office windows rattle from Israeli-flown American planes breaking the sound barrier, either doing maneuvers or reconnaissance missions or on their way to another bombing mission," Urbane Peachey wrote in February. "On most visits to the Jordan Valley I hear the activity of aircraft in the distance."

In addition to the kindergarten and women's center work, the Middle East program includes teachers at the Ramses College for Girls in Cairo, community and economic development projects, and a clinic and health program in Jordan. In West Bank, volunteers work with a Mennonite Boys School, a needlework project involving 600 Palestinian women, and a sewing and training center.

"The position of the United States is difficult but it appears to be the only nation that may serve as a possible mediator for a lasting settlement in the Middle East," said William Snyder, executive secretary. "If the war continues and the United States unconditionally backs Israel's military effort, its potential as a mediator will likely erode. The outbreak of war in the Middle East should prompt Christians to pray for peace lest increased violence leads to more suffering."



This photo, made from 175 miles above the earth by Gemini astronauts in the 1960s, focuses on the Middle East area, where war has been raging between Israel and several Arab countries. Fighting has been limited to two fronts—along the Suez Canal at left center and in the Golan Heights at upper left center.

Responsibility for India church affirmed

The Bharatiya General Conference Mennonite Church in India will begin a new thrust in evangelism and church planting in 1974, with a goal of four thousand new members by 1984. The church conference will also assume full responsibility for the Christian nurture program which has been operated by the mission conference. Strong affirmation for a continuing missionary presence in India came from the governing body of the church conference.

These were among the decisions made during a conjoint meeting of the church conference governing body, the mission conference, and the Commission on Overseas delegation September 17-18 in Raipur, India.

The Raipur conference was the first of its kind in the seventy-three-year history of the General Conference Mennonite Mission in India. The decisions made by the thirty-five people at Raipur signaled a new direction in terms of church and mission structure, shifting responsibility from the church conference and establishing direct fraternal relationships between the Bharatiya Mennonite Church and the Commission on Overseas Mission.

The conference was the climax of a five-week visit to India for members of the COM delegation — Elmer Neufeld, commission chairman; Howard Habegger, COM executive secretary; Robert Ramseyer, director of the Overseas Mission Training Center; and Verney Unruh, COM secretary for Asia.

Prior to the Raipur conference, the delegation visited the major areas of church-mission work in central India—Champa, Ambikapur, Korba, Jagdeeshpur, and Saraipali. Present programs were evaluated in the light of the GPS priorities adopted by the commission in 1972. Lengthy consultations with pastors, missionaries, evangelists, church councils, and church and institutional leaders laid the foundations for the Raipur conference.

The Bharatiya Mennonite Church Conference has been autonomous since 1943. Missionaries have worked with the churches but maintained a parallel mission conference organization. Since the mid-fifties mission work was the primary responsibility of four major boards—education, medical, literature, and Christian nurture. Indians as well as missionaries have served as members of the four boards. Some administrative positions have been assumed by Indian leaders.

This arrangement avoided some problems but created others. It focused most of the missionary personnel and financial resources in a mission organization rather than the Bharatiya church.

In 1959 mission-paid evangelism was terminated, and the responsibility for evangelism and church planting was given to the struggling Indian church. At the same time, the mission conference turned its attention toward enlarging and maintaining education and medical institutions with substantial subsidies from North America. These institutions have undergirded the church and provided needed training and employment for hundreds of Christians. But the institutions tended to overshadow the church.

Decisions made at the Raipur conference were intended to strengthen the Bharatiya church conference by turning over the work of Christian nurture to it and limiting the expansion of mission institutions.

The Raipur meetings convened with apprehensions by missionaries and some India church leaders. A conjoint meeting between mission and church conference had never before taken place in India. The city of Raipur has a history of being anti-Christian. Gass Memorial Center, where the meetings were scheduled, had been burned by religious fanatics in 1957. It was feared that a large concentration of North Americans at the center might create serious problems.

The conjoint conference gave the North American delegation opportunity to clarify and interpret to missionaries and church leaders some of the new mission policies to which the commission is committed. The implications of COM's goals, priorities, and strategy (GPS) were discussed. Old patterns and assumptions were tested in the light of today's needs and future resources.

The Raipur conference was preceded by four days of meetings of the individual boards and the church conference governing body. These discussions resulted in recommendations which were later considered by the conjoint body.

For the medical board the crucial issue was affiliation with a larger India medical organization. Mission hospitals in India find it increasingly difficult to continue independently. Administrative questions, medical care procedures, personnel needs, and financial matters are areas in which wider advice and consultation are needed.

The Emmanuel Hospital Association (EHA) was formed several years ago to meet these concerns. One of the association's functions is to insure that hospitals, begun by missions as a Christian witness and service, will be maintained for that purpose.

The meeting of missionaries, Indian church leaders, and COM delegates was the first such joint decision making in the history of General Conference Mennonite missions in India.

There was strong consensus at Raipur that immediate steps be taken by the two mission hospitals, Champa Christian and Sewa Bhawan at Jagdeeshpur, to affiliate with EHA this year.

Mission schools constitute the largest institutional work in India, requiring 40 percent of the India field budget. Schools were started early in the mission program to provide education for children of Christian parents and train leaders for the churches. Today there are twelve primary schools, two middle schools, and two higher secondary schools. In addition, the mission opened Beacon, an English medium school, in Korba in 1966. This school has expanded rapidly and now includes kindergarten through grade eleven plus two branch schools. It is in need of more facilities. Beacon school has been self-supporting, except for some initial funds for equipment and classrooms.

A serious problem being faced in Christian schools is increasing government restrictions on teaching the Bible as part of the school curriculum. Questions were raised by the delegation regarding the evangelistic outreach of the schools, ratio of Christian to non-Christian students, development of church leaders, governmental regulations, and financial subsidies from COM.

The delegation stated clearly that "in the light of total GPS priorities established by the commission" COM would not increase subsidies for the operation of mission schools. Nor would funds be available for enlarging the present facilities, including a $60,000 proposal for a new Beacon school building.

In light of the urgent need for vocational training, it was agreed that COM would provide resources on a project-to-project basis to encourage the vocational training of youth. COM will furnish some funds for basic equipment.

Christian literature has been a priority and has included production, publication, and distribution. Much of the production and publication has been done in cooperation with the Mennonite Church of India through the Mennonite Literature and Radio Council (MELARC). Reading rooms and bookstores have been two of the primary means of distribution. Action was taken at Raipur to begin discussions for transferring the literature program to the church conference at a future date.

The governing body, composed of fourteen members, met with the delegation for two sessions.

In addition to increasing the church community membership to 10,000 (including children), the church hopes to raise the average adult giving from twenty-two to thirty rupees or more annually (a 36 percent increase) through a five-year program of stewardship education.

New channels for communication and fraternal relationships between COM and the church conference were agreed upon at Raipur. The church conference was invited to participate in COM's Overseas Churchman Study-Service Program which brings church leaders from overseas to North America.

The Raipur decisions mark the end of an era of missions in India and opens a new day for missions based on the firm foundations of the past but geared to the realities of today and tomorrow.

Howard Habegger and Verney Unruh

AIMM delegation plans visit to Africa

Africa Inter-Mennonite Mission will send a delegation of four to Zaire, Lesotho, and possibly other countries in southern Africa next summer, according to the decision of the AIMM board at its semiannual meeting October 12-13 in Chicago.

The delegation will go to Zaire at the invitation of the Mennonite Community of Zaire, which has asked the AIMM delegates to evaluate the effects and problems of the fusion of church and mission, which took place in 1971.

In Zaire, the delegation will also evaluate the relationship of AIMM to the Zaire church (CMZA), set goals together with the CMZA, talk about new approaches in evangelism, study the future of mission-church finances, and evaluate the agriculture, seminary, broadcasting, and literature programs in Zaire.

All three denominations participating in AIMM will have members on the delegation: General Conference Mennonite Church (Commission on Overseas Mission), two; Evangelical Mennonite Church, one; and Evangelical Mennonite Brethren Church, one.

The delegation will also visit Lesotho, where AIMM sent two workers for the first time this year. The agenda will include decisions on the need for additional personnel and on the direction of the program.

The board encouraged the delegation to visit a few other countries in southern Africa, such as Botswana and Swaziland, to investigate the opportunities for mission outreach.

Tentative dates for the trip are June 9 to July 3.

At its October meeting, the AIMM board set a $115,000 budget for 1974. This represents a $1,000 increase over 1973. This budget includes money only for AIMM administration and the budgets of the Mennonite Community of Zaire and the Mennonites in South Kasai province. Of this figure, COM is responsible for 71 percent.

Not included in the budget is support of missionaries, which is the responsibility of the conferences sending them.

The AIMM board accepted the invitation to hold one of its two meetings in 1974 in Steinbach, Manitoba. In its sixty-year history, the board has never met in Canada.

Girls' school opens in Zaire

The new girls' school in Nyanga, Zaire, opened October 3 with nine students.

Frieda Guengerich, director of the school, said six students were from Nyanga, two from Kandala, and one from Banga. A tenth student, from Nyanga, has enrolled since school began.

The school, intended to help upgrade education for girls, will be supported for the first two years by the Women's Auxiliary of the Africa Inter-Mennonite Mission. After two years, the Zairian Government can begin support of the school, which is at a postprimary level.

The school is using a section of the dorm as a classroom until the other building is finished. LaVerna Dick, who has special training in home economics, is also teaching at the school.

The AIMM Women's Auxiliary also heard reports that Kakesa Kafutshi and Kakesa Khakha Gasala have translated a correspondence course on marriage. Four hundred copies have been printed, and it is being used in the women's sewing programs at the home economics centers.

In addition, Leona Schrag and two Zairian women are collaborating to write a Bible study course for women.

Kansas agriculturist in Greece digs in

H. Lee Brumback

There are many young North Americans who have served or are serving as developers in overseas assistance programs. However, few have served as long as four years. Living and working at the "grassroots" in another culture for this length of time can cause important changes, if the developer is sensitive and skilled. Larry Goerzen of Newton, Kansas, is such a person.

Mr. Goerzen first came to Greece in 1969. On the island of Crete, he was assigned as a technician to a feedmill operated by the Mennonite Central Committee. He remembers this first experience: "I learned a lot about myself through working with others."

The frustrations of his first attempts to communicate in Greek only made him more determined to concentrate on language. Slowly his proficiency in Greek improved, as did his understanding of cultural differences:

"While one cannot always agree with everything that makes another culture what it is, one has to accept it. This means tolerance of many things not readily understandable."

Crete also was a proving ground for testing his skills as an animal science graduate of Kansas State University. During the two years Mr. Goerzen spent in Crete, he standardized the operating procedures for the feedmill, prepared new feed formulations, and doubled production. Nevertheless, the most important part of this assignment was, in the paradoxical role of the developer, "to work himself out of a job." He trained Vassilious Lyviaris to manage the feedmill and make rations as well as operate and maintain the milling machinery. At the end of two years, the feedmill was under Greek operation.

A feedmill had been set up in the southernmost state of continental Greece by the Greek Union of Cooperatives through the assistance of Church World Service. Their problem was to find someone who could manage and direct the operation of this new feedmill. Larry Goerzen was the answer.

His work in CWS's Mani Project began much the same way as in Crete, but with three distinct advantages: he was fluent in Greek, he understood the Greek culture, and he knew what was required in managing a feedmill. It now took him only one year to set up an operational procedure for the mill, make rations, and train John Papanakos as the manager. He admits that his first few months at the coop feedmill were rough:

"The biggest problem . . . was to get all the feedmill processes organized with everything running in an efficient manner."

He also recalls that it took tw months just to check out and adjust th milling machinery. During this perio he had to prepare rations as well as bu and arrange for transportation of fee concentrates. In the first month of operation, the feedmill produced less tha three tons. Only a year later the mil was completely under Greek operation producing 170 tons of feed per month in thirteen different formulations.

Concurrent with these activities, Mr Goerzen made extension visits to are farmers. These visits gave him opportunities to assist farmers with their livestock management problems and advertise feed for the mill. On one farm h set up an experiment which compared the performance of hogs fed local feeds with those on feedmill mixes. Results of the experiment showed that farmers would have more profit by using feedmill mixes to fatten their hogs.

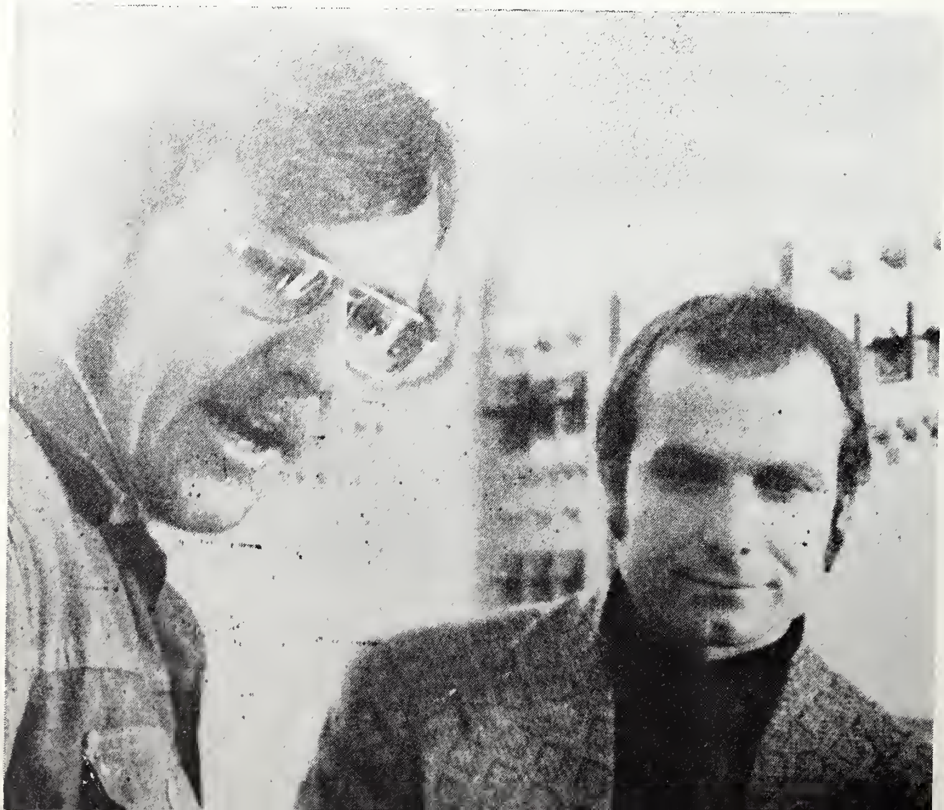
Mr. Goerzen's work at the coop feedmill and with extension did not go unnoticed by the Greek Agriculture Service. They solicited his help in teaching nutrition in village short courses. They also requested and received his assistance in working with more than thirty farmers who were setting up new livestock operations in the state of Laconia.

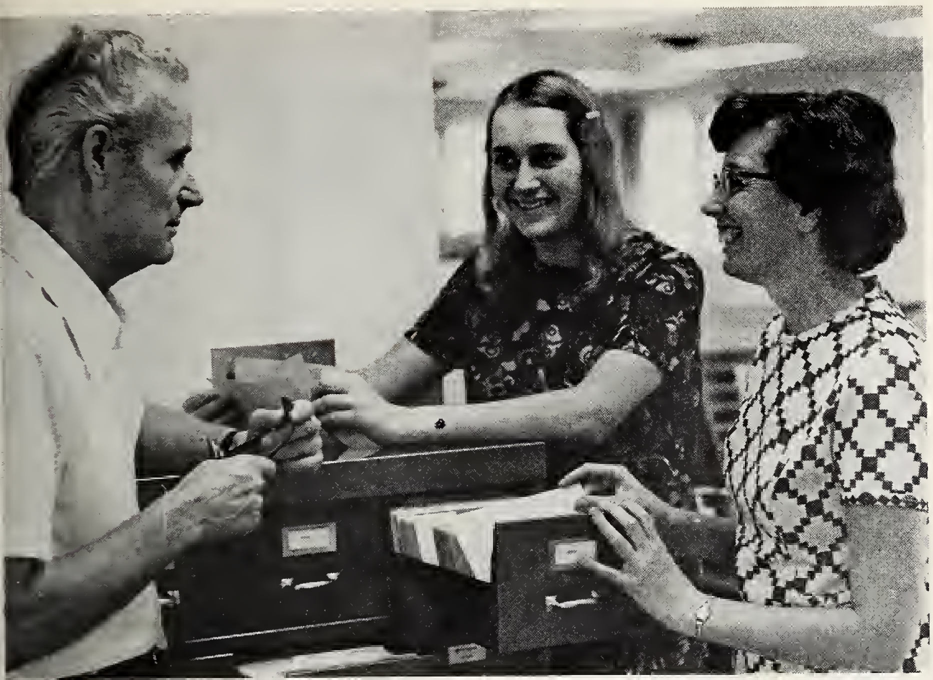
More recently, Mr. Goerzen has been involved with CWS's livestock program. In this program planned in cooperation with the Greek Agriculture Service, more than 100 head of goats and hogs are being imported from North America to Laconia during 1973. Laconia's first swine breeding station will be established from twenty-four of the hogs. Another part of the CWS livestock program has been to locate, transport, and sell 100 outstanding Greek goats at 50 percent of their original cost to farmers of the Mani peninsula.

Because Mr. Goerzen has grown in his Greek experience, he still finds time to prepare popular publications for farmers.

Larry Goerzen's story could end here but really it is just a beginning. Last December Larry married Dora Damoulakis of Hania, Crete. Their marriage brings new hopes and new directions through a hybridization of cultures for the advancement of mankind in service to whatever community they find themselves.

Below, Larry Goerzen (left) confers with John Papanakos, the feedmill manager. Larry is the son of Mr. and Mrs. Milton H. Goerzen of Route 2, Newton, Kansas. He is a member of the Tabor Mennonite Church, Newton.





Peter J. Dyck, MCC Europe and North Africa director; Ruth Wiebe, secretary; and Doreen Harms with the MCC tracing files.

Another family reunited

Peter J. Dyck

Almost routinely, but with a bit more excitement in her voice than usual, Doreen Harms of the MCC staff in Akron, Pennsylvania, handed me a letter. "Here is another *Findefall.*"

"Findefall" in literal German translation is a "finding case." In our office jargon "Findefall" refers to a missing relative who has been found through the MCC tracing service.

It seems incredible that a husband and wife should be separated involuntarily and without knowledge of each other's whereabouts for thirty-two years. We paged through the file of Mr. and Mrs. E. and their children. According to the tracing service records, Mrs. E. first filed the information about her missing husband in 1953. Hopeful that he would be found soon and that MCC would help them get reunited, she wrote at the bottom of the vital statistics page: "The children and I wish you God's blessing for this work."

During the long years of war they hoped for peace and a happy reunion at home. But when the war ended, there was no home to return to. Instead of the warm embrace, there came the cold and lean refugee years.

And the long silence.

Just how long that silence and waiting had been was forcibly driven home to Mr. E. when he realized that his two daughters, who had been six and ten when he saw them last, were now thirty-six and forty years old.

As Mr. E. contemplated the cruel fate, if fate it was, that tossed him eastward to Siberia and carried his wife and children westward to British Columbia, Canada, he composed his first letter to them. Why did you wait thirty years to find me, he asks. Then realizing that she could pose the same question to him, he changes the subject, rejoices that at long last they know of each other's whereabouts, apologizes for having forgotten how to write in German and inquires about the children.

In the MCC tracing service, there are still many hundreds of such cases unsolved. With the passing of years the hurt of the separated families may diminish somewhat, especially as they give up hope and believe their loved one is dead. But every time there is a *Findefall* hundreds of separated husbands and wives begin to hope again. They wonder who the next case to be solved will be. And when it is their own wife or husband, it isn't a case, it's a person with a name and a face. It's an answer at last to thirty years of prayer.

Students prepare index for Der Bote

Der Bote, which will be fifty years old in 1974, is being indexed through the special initiative of several students and the Canadian Mennonite Bible College's archives committee.

The indexing project has been funded by grants from Opportunities for Youth, a federal government program to provide young people with meaningful summer employment, and the Mennonite Foundation of Canada.

The $7,800 grant from Opportunities for Youth enabled eight students to work at the preparation of a preliminary index.

A $2,000 Mennonite Foundation grant to the CMBC archives committee will permit it to hire two project participants for the coming year to complete the indexing and to prepare it for publication. Peter Rempel and Vernon Epp, both students at CMBC and both participants in the summer project, are working at this phase of the project. They are hoping to have the project completed by August 1974. In the process, a permanent card index for *Der Bote* will be prepared and maintained at the college.

CMBC will sponsor evangelism conference

The Canadian Mennonite Bible College, Winnipeg, will sponsor a conference on theology and evangelism November 15-18. The theme of the conference is "Bringing the good news to people."

Eight or more action groups from congregations across Canada have consented to come and share ways in which they have worked at the task of evangelism in their own communities. These will become the focal points for a series of small group discussions.

The speaker for the conference will be Leonard Wiebe, pastor of the Maplewood Mennonite Church, Fort Wayne, Indiana.

This conference grows out of a continued concern in the Conference of Mennonites in Canada for church renewal. During recent years a number of organizations have developed special methods and approaches to evangelism. A number of congregations have adopted such approaches; others have developed their own. This conference is designed to be a clearinghouse for testing what is being done with other groups who have similar interests in bringing the good news to people.

RECORD

Ministers

Lorne Friesen was ordained as an industrial chaplain by the Charleswood Church in Winnipeg Oct. 7. He will serve as Protestant chaplain at the Long Spruce hydro development project near Gillam in northern Manitoba. Mr. Friesen, who has been appointed by the Nelson River Interchurch Chaplaincy Committee, began his service in August. The committee has representatives from the Anglican, Lutheran, Mennonite, Presbyterian, and United churches. He is a graduate of CMBC, University of Winnipeg, and Mennonite Biblical Seminary. Before returning to Manitoba, Mr. Friesen completed a year of clinical pastoral education in Whitesburg, Ky.

Wilmer Martin, Jr., was ordained Sept. 23 at the Bethany Church, Quakertown, Pa. In January he accepted a call to the pastorate at the Kempton (Pa.) Fellowship. Mr. Martin has worked in business administration, child-care services, and has been a lay minister of the Eastern District since 1962.

Henry and Elna Neufeld have been appointed to a pastoral ministry among the native people of Winnipeg and northern Manitoba. They began this new Mennonite Pioneer Mission assignment on Sept. 1. Prior to this assignment, the Neufelds spent two years in a pastoral ministry in Springstein, Man., and fifteen years in the Indian community of Pauingassi, some 175 airmiles northeast of Winnipeg.

W. Martin

E. Neufeld

H. Neufeld

Workers

Janette Gerig has joined the staff of Mennonite Board of Missions, Elkhart, Ind., as secretary in the personnel office. Her parents are Mr. and Mrs. Floyd Basinger of Route 1, Pandora, Ohio. During the past year the Gerigs lived in Freeman, S.D., where she worked as a nurse aide and substitute teacher. He taught junior high and high school music. They are members of Salem-Zion Church, Freeman.

Charles and Diana Graber have begun a three-year term of service with MCC. After one year of language study in Belgium, the Grabers will serve as teachers in Zaire, Africa. Charles is the son of Edna Graber, Freeman, S.D., and a member of the Salem Church, Freeman. Diana is the daughter of Ransom and Mary Stucky, Burrton, Kans., and a member of the First Mennonite Church of Christian, Moundridge.

James and Ruth Martin have begun a three-year term of service with MCC in Katete, Zambia. James is teaching at Katete Secondary School and Ruth is serving as a nurse. James is the son of Abraham and Maryanne Martin, Waterloo, Ont., and is a member of St. Jacobs Mennonite Church, St. Jacobs, Ont. Ruth is the daughter of Nick and Margaret Driedger, Wheatley, Ont., and a member of the Leamington United Mennonite Church.

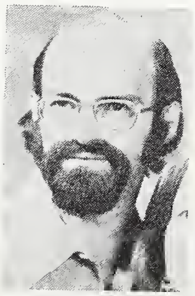
Leona Mumbauer, East Swamp Church, Quakertown, Pa., has been assigned to Rapid City, S.D., under the Christian Service Corps, American Indian Mission.

Joanne Phillips, Bechtelsville, Pa. has begun a one-year term of voluntary service with the Mennonite Board of Missions, as a teacher aide at a Montessori day-care center in Indianapolis. She is a member of the Hereford Church, Bally, Pa.

William and Ingrid Reimer have begun a three-year term of service with MCC in Bukuru, Nigeria. William is the son of George and Olga Reimer, Winnipeg, Man., and a member of North Kildonan Mennonite Brethren Church, Winnipeg. Ingrid is the daughter of Peter and Else von Kampen, Winnipeg, and a member of Springfield Heights Church, Winnipeg.

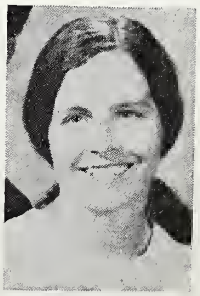
George and Karen Thompson left for a three-year term of service with MCC in Sudan. George will teach in a post-secondary school in Atbara, northern Sudan. Karen's assignment is yet to be determined. Shortly before the Thompsons left all Sudanese schools were temporarily closed because of student unrest. Higher schools are expected to open the first of November. Until then, George and Karen will study Arabic. George is the son of George and Ira Belle Thompson, Mebane, N.C. Karen is the daughter of Daniel and Carrie Diener, Elkhart, Ind. The Thompsons are members of Neil Ave. Church, Columbus, Ohio.

Gerig


C. Graber

D. Graber

J. Martin


R. Martin

Phillips

A meaningful Christmas that really happened

Hilda Janzen

It was six months till December, but plans for Christmas were already in the making. Our daughter and her family had just returned from Zaire in Central Africa for a year of furlough. Wasn't one reason for coming home to get acquainted with the family and "start off where we left off" with the parents and brothers and their families? No time seemed better than Christmas for our family "togethering."

Ten years had elapsed since we had been together. Through marriage and birth new faces had been added. For all to be home some would have to travel from Montreal, Quebec, and Middletown, Wisconsin; others lived nearby. This raised a number of questions: How many days will we be together? Will the time be long enough for all to get acquainted with each other? One mother added, What about our family traditions—can they be incorporated too? Many other ideas and questions kept shuttling back and forth via letter and telephone till Christmas.

To honor him who had few earthly possessions was uppermost in our mind as we tried to find guidelines for our giving of gifts within the family. We were looking for worth and meaning, a communion and fellowship to be derived from the giving and receiving of gifts.

Although we agreed in principle, opinions varied. The answer finally was, let each one work out his own solution, bearing in mind the ideal of the others in the family; through the use of our talents give that which the other would love to receive.

Some in our family also raised the question of seeking a visible alternative to the war in Vietnam. On November 4-6, 1971, the Mennonite Central Committee Peace Section in St. Louis drafted a proposal: ". . . Mcc is prepared to receive any gifts designated for medical work in North Vietnam. . . ." Our family found this an acceptable avenue and agreed that each make a voluntary contribution to this cause through our local church.

The two-week holiday started several days before Christmas. Remarks like "I know something you don't know. . ." charged the air with excitement. I capitalized on the energies and hosted a cookie-decorating party. Mothers and their children gathered around the extended dining room table upon which were containers of cookies, water color brushes, and cups of food coloring. While the little artists were creating fantastic designs on stars, balls, bells, and wreaths, their mothers assembled a gingerbread house. The excitement in the dining room was contagious—Grandpa and the fathers joined the group. As the afternoon waned, not a cookie was left that had not been decorated or eaten. The "breaking" of cookies and the "pouring" of coffee had begun the communion that was to be a part of our "togethering" in the days to come.

As a hostess I knew from past experience that one guest likes coffee, another prefers tea, and the children want neither. Why not plan a drink bar where each can make the drink of his choice? Near the coffeemaker with "hot water only" were jars of instant coffee, tea bags, spiced tea mix, hot chocolate mix, marshmallows, and a jar with peppernuts.

There was only one other place as popular as the drink bar, and it was the Christmas tree. It was decorated with white lights, cookies the children had decorated, an angel, and a few candy canes. (Tinsel seemed superfluous.) The cookies were for eating, and only five were left when the holidays were over. Why not? The tree belonged to the children—it had no "forbidden fruit" on it!

The Kansas-grown Christmas tree was large but not large enough for its outstretched branches to bless all the packages at its base. Had we not assured each other it would be a simple Christmas? *"Liebe ist erfinderisch."* (Love is inventive.) Joy and laughter filled the room as ten adults and seven children gave and received what had been prepared in love.

There were homemade kits for the would-be carpenter, artist, and seamstress; the handcrafted items were of macrame, stitchery, and candles—originals in their own right. There were mugs and wooden suit hangers to be used-now-and-taken-home-later. To be redeemed later were tickets to a theater performance, including a supper invitation, and another had gift certificates "from our house to your house. . . ." Personalized inscriptions made ordinary items special: Happiness is a dust cloth and a red danger flag for the car, pickup, or truck. Stuffed toys, hid in brown shopping bags fashioned into doghouses, delighted the little tots. And heirlooms from an overfull household were handed down to the fourth and fifth generation.

After the little ones were excused from the table, mugs were once more filled. It was at such times that Grandpa, the son-in-love (credit for this expression goes to a friend of mine), and three sons presented their respective devotions. They shared out of the depth of their experiences; there was praise for being part of a Christian family; in humble excitement they spoke of the leading of the Holy Spirit in their lives and the respect we have for each other even when opinions differ.

Luke 2 came alive as the grandchildren assembled the nativity scene as one of the family devotions. With excitement, laughter, talking, and maybe some pushing, the angels, shepherds, lambs, and the holy family were in place. Everybody had done his thing, and we were ready to sing "Silent night, holy night" when one grandchild said, "Grandma, where are the wise men?" Many times thereafter, with childlike devotion, they would pause at the manger to rearrange the scene and retell portions of the story to each other.

At the most unexpected occasion one of our granddaughters presented me with the interpretation of "God is everywhere." She had been listening to *The purple puzzle tree* record and was overwhelmed at this great doctrine. In ballet form she dramatized God being above her, below her, and standing on tiptoe, throwing her arms high as she shouted, "God is also inside of me!"

Yes, worship takes on many forms when we include children.

In retrospect:

We now can sift the facts from excitement;

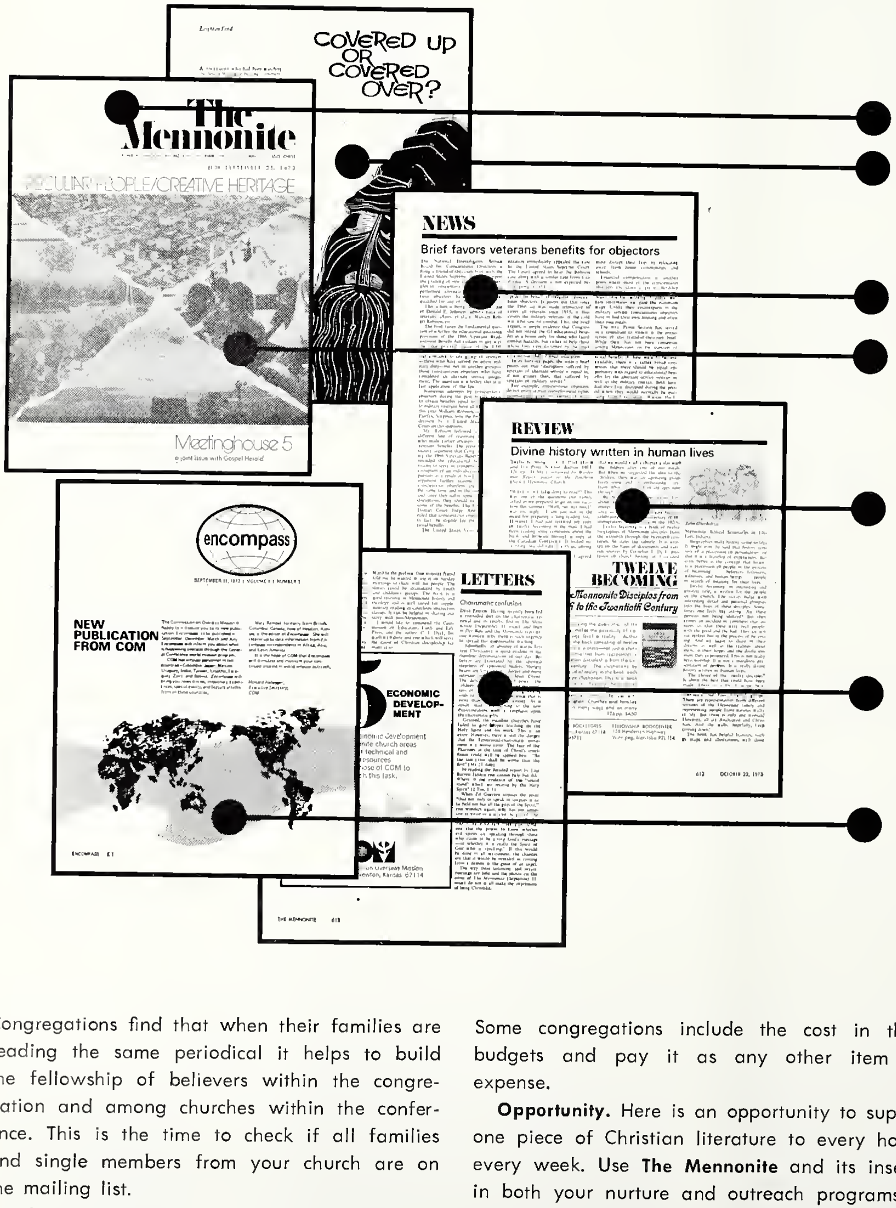
The towel and basin from dirty dishes;

The incarnate from the material gifts;

The communion and fellowship from small talk.

Material on this page has been provided by the Women's Missionary Association. With this issue, the WMA page is being terminated. A new WMA publication will be inserted in The Mennonite, *beginning in April 1974.*

The Mennonite belongs in every home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Congregations find that when their families are reading the same periodical it helps to build the fellowship of believers within the congregation and among churches within the conference. This is the time to check if all families and single members from your church are on the mailing list.

Who pays? How much? Since both the congregation and the General Conference benefit from the Every Home Plan, both contribute toward the cost of publishing **The Mennonite.** The suggested congregation's share for 1974 is $5.00 per home.

The method used to raise the local portion of the cost is for the congregation to decide. Some congregations include the cost in their budgets and pay it as any other item of expense.

Opportunity. Here is an opportunity to supply one piece of Christian literature to every home every week. Use **The Mennonite** and its inserts in both your nurture and outreach programs.

If you want more information or if you have decided to start a new plan, write to:

Every Home Plan
The Mennonite
Box 347
Newton, Kansas 67114.

LETTERS

Veterans not ignored

The original draft of the following letter was lost, accounting for its belated appearance. We apologize for this unfortunate delay in the letter's publication. Editor

Dear Editor: After reading the article by Walton Hackman (July 10 issue), I must write this letter. I am sick at heart to think that Mr. Hackman, who I suppose considers himself an honest man, could write such untruths about his government, as to the treatment given our veterans.

I am a veteran of WW I. One son is a veteran of WW II, one son and two nephews are veterans of the Korean War, and two grandnephews of the Vietnam War. I am well qualified to speak of the horrors of war and also qualified to give the *honest* facts about our treatment after the war.

I was in and out of government hospitals many, many times after I returned and am still being cared for at government expense for an injury received during my service (fifty-four years ago). I received excellent care and treatment. Does that sound as if our government doesn't give us the help we need when we need it? In another case, a man lost both legs while in service. The government gave him artificial limbs, built him a home, specially designed for his disability, a specially built car, a job in the post office, besides his disability pay. Any man can receive training of any type or any care necessary if he wishes, unless he was dishonorably discharged. He will also receive treatment for drug addiction, if he wishes.

Our sons were helped through college by our government. Of course, they worked, too, which was right. Sons, nephews, grandnephews all received, if needed, help with education, vocational training, medical care, or compensation. These young men are all doing well in their life's work, for which I thank God and government.

I called the Veterans Affairs Department at the Illinois State University, and was told that 1,300-plus former servicemen are enrolled there. They also have a program called Outreach. It is designed for men who hadn't finished high school, to be trained until they can enter college. That doesn't sound as if "chances of veterans' receiving an education are remote" as was stated in Mr. Hackman's article. And this is only one of several hundred good universities in the U.S.

Now, about unemployment. If Mr. Hackman had written to the Illinois Veterans Commission in Springfield, he would have received a brochure created for the purpose of assisting veterans, servicemen, their dependents, and survivors. Here are the headings, not details as I do not wish to make this letter too long: (1) Bonus—Vietnam service; (2) Preference in job-finding assistance; (3) Federal Civil Service preference; (4) Compensation; (5) Educational benefits; (6) Vocational training; (7) Unemployment compensation; (8) Hospitalization, VA hospitals; (9) Outpatient care; (10) Farm loan benefits; and (11) GI loans.

There are fourteen more listed. Is this "coming home to a dark night of frustration" as Mr. Hackman said a U.S. senator stated? I would like the name of the senator. Of course, one finds malcontents in every walk of life if one goes out to really find them. This is a free country. We don't get sent to Siberia!

Now, about labor. Reports from the Department of Labor, second quarter of 1973: Unemployed: age 20-24, 9.5 percent; 25-29, 4.1 percent; and nonwhite, 11 percent.

Some are in college, some are disabled, while some have no desire to work.

In the *Reader's digest* (July 1973) there is an article from *U.S. news and world report* (page 12) telling of the efforts of Governor Robert D. Ray of Iowa, who is directing a six-state search for GI jobs. The leaders of National Alliance of Businessmen and the Jobs for Veterans program set a goal of filling 150,000 jobs with veterans by June 30. They surpassed this by nearly 50,000 jobs!

Of course our government has many faults, but it is founded on high principles, so instead of tearing it apart, why not praise it for the good it does? When I read in the article by Mr. Hackman that some churches ignored the veteran, I was aghast. What church? That is not a Christian act, and certainly never happened in my Mennonite church. *William M. Cutler, 506 North School St., Normal, Ill. 61761.* Aug. 2

Two fine articles

Dear Larry: I have thoroughly enjoyed two articles in the last two issues of *The Mennonite* (September 5 and October 9 issues).

Probably no one can sum up a situation, and summarize it in such a way that other people will be challenged, as well as Robert Kreider. His article, "Influenced, but not imprisoned, by our heritage," attests to this fact. It is a great article in content as well as style.

I never had the privilege of knowing Bennie Bargen, about whom La Vonne Platt wrote "Single feats of daring." I wish I had known him. I think he was the kind of person who enriched all the lives of those who came in contact with him. La Vonne's article highlighted this particular quality about him. It is a fine piece of work.

Now a word for the editorials here lately. They have also been very stimulating. Keep up the good work, both in choosing fine articles and in writing good editorials. *La Vernae J. Dick, 819 Stump St., Dallas, Ore. 97338* Oct. 10

Why did Evelyn die?

Dear Editor: Last week when Evelyn Renee was burned to death in Roxbury, the nation recoiled in horror. Having known Evelyn just slightly, I don't believe it surprised her as much as it did most Americans. Often we are so busy plastering that we can't see the writing on the wall. The conditions of her death have been hanging over us for as long as I can remember, and her death will be of value only if it awakens us to these conditions.

Please print this for Evelyn. *Edward Dick, Route 1, Farmer City, Ill. 61842*

For Evelyn

(The bombs flash over paddy fields spewing jellied petrol indiscriminately over target-bodies.)

(The jell-like brain cells from Allende's head splatter over the walls of the presidential palace.)

A fair faint friend named Evelyn was burned to death when the high cost of "regular" caused her to run out of gas, and some war-torn, city-refugee soul sold bodies acted in desperate, perverted revenge.

Who poured that gasoline over her five-foot frame?

Who is in the business of selling bodies for oil for bodies for copper for bodies?

Who—what arrogant God-headless—knows the value of a pound of flesh and the cost of keeping the American populace pacified—who designs pacification plans in conjunction with programs for expanded Southeast Asian oil production?

THE PROFITEER

THE MONEYCHANGER

Me? No, I'm just a working man/woman. My bread is made of wheat I eat and no cakes of blood.

And I cannot sit by spending the paper (beginning to smell of blood) on pointless niceties which dull my body to my own undernourishment and my soul to my misunderstandings.

I stop: I'll use my shovel only to turn the soil for a crop of food and to put out the fires of burning flesh. No more war—only resistance—we are occupied.

Waiting for wise words

DEAR LARRY: People are waiting for a wise word on the "heritage" concern that is growing around us. . . . I believe Robert Kreider said that word (September 25 issue), and I feel he said it very well.

It is not easy always to know just where the museums, ethnicity, Anabaptist heritage, stone monuments, centennial celebrations, and Mennonitism fit into our lives today. But I do think that comments such as those by Robert Kreider will help us travel the right way.

Please send me a dozen extra copies of that issue, if available, to use as discussion starters and for sharing with those on the outside who, in many cases more than the insiders, want to know what is going on.

Thanks, and keep the issue as alive as you can. *Lawrence Klippenstein, executive secretary of the Manitoba Mennonite centennial steering committee, Altona, Man.* Oct. 11

MEDITATION

Adopting a church "child"

I HAD JUST FINISHED presenting the need for estate planning and proper will making to the congregation. As usual at such meetings, people came up to me after the formal session to ask questions, seek additional counsel, and ask for private interviews.

An older couple approached. Their opening question was, "We are now convinced that our old wills need to be reviewed and revised. Will you give us some guidance?"

Before I had time to respond, they asked their second question, "How much would you recommend that we designate for church causes, for the Lord's work?"

Because this was our first acquaintance, I needed to ask how many children they had and to get some idea of their assets. Their holdings were about average by North American standards. They had five children, all reasonably well-established on their own.

I then presented a number of possible church causes for their consideration. I also suggested they think in terms of percentages rather than dollar amounts or about specific pieces of property. "This is an opportunity," I repeated, "to give evidence of our gratitude to God for all the comforts we have enjoyed and, above all, for Jesus Christ who has meant much in our lives through his church and its program."

In an effort to be more specific, I suggested that 10 percent should be the minimum to give to church causes by way of the will. This would be in keeping with the giving-while-living principle or the tithe.

"Another alternative, when there are a number of children and the holdings are modest, as in your case, would be to adopt a church cause as an additional *child*," I further suggested. "As I mentioned during the meeting, this could include causes such as missions, relief, educational institutions, hospitals, homes for the aging, and so on."

Although I always hope that a few in the audience will take up the idea of adopting a church *child*, I was not prepared for this couple's reaction.

"Actually," said the husband, "we want to adopt *three* church *children* to share equally with our own five children."

These people, I feel, are living by this paraphrase of Luke 12:20-21: "As you lay up treasures for yourself, be sure you also are rich toward God."

Harry E. Martens

The gift

Joyce Shutt

Taking my broken soul
you gently knead
with fingers of love
this lump of shattered clay.
With vision undaunted
you set about your task of creation
bringing to life
a work of rarest beauty.
Beneath your firm sustaining touch
you mold the clay of my life
patiently supporting
tenderly caressing
deftly encouraging
till my broken twisted form grows
straight and true in gracefulness
reborn into life
unique and beautiful.

REVIEW

Bang the drum slowly

Bang the drum slowly, *distributed by Paramount Pictures, produced by Maurice and Lois Rosenfield, directed by John Hancock, and based on a novel by Mark Harris, is reviewed by film critic Dave Pomeroy, 13 Madison Ave., Ossining, New York 10562.*

DEATH IS the new obscenity. To deal with our feelings about the act and art of dying is too threatening for most of us most of the time.

This fact of current life is what makes *Bang the drum slowly* such an extraordinary film experience. With real sentiment but without sentimentalizing, by using baseball as a milieu but not letting the film become a "sports" story, and through impeccable characterizations and warm, witty humor, *Drum* is one of the most significant films to deal with the human interrelationships involved in the act of dying.

Comparisons with *Brian's song* and even *Love story* will be inevitable but inaccurate. For whereas these two films deal primarily with twosomes faced with the death of one of the pair, part of the genius of *Drum* is the gradual awareness of a whole team (including management) and their response to one another as well as the dying player. The irony in Henry Wiggen's cynical comment, "We all know we're going to die; that's why people are so nice to each other," is disproved in a small way by the New York Mammoths' responsiveness.

At first it is only superstar pitcher Wiggen (Michael Moriarty)—intelligent, wheeler-dealer, charming mixture of sentiment and cynicism—who accompanies his roommate, bumpkin, third-string catcher Bruce Pearson (Robert de Niro), to the Mayo Clinic where Bruce learns he has Hodgkin's disease. Despite their differences in background and personality, Henry determines that Bruce's last year shall be one of fulfillment. So he ties Bruce to himself contractually, keeps the knowledge of his dying from a suspicious manager, and only begins to allow the information out in a beautiful moment when he confides it to the catcher Bruce replaced in order to stop the team's "ragging" of Bruce.

As the team becomes aware, their feelings about themselves and subsequent on-field play improve in a subtly meaningful counterpoint, which Henry recognizes as he attends Bruce's funeral right after the Mammoths have won the World Series.

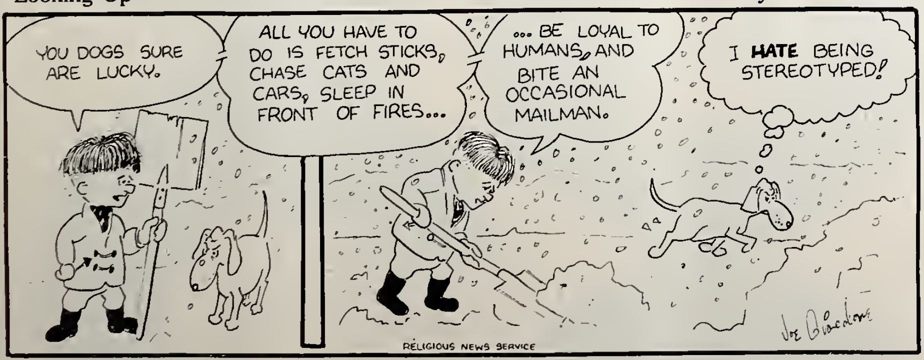
Indeed, relative newcomer director John Hancock uses such filmic devices as slow-motion to masterful effect. There is not an ounce of fat in this film.

Some incidental baseball detail mars the perfection of *Drum*: in one longshot we see the bases clear after a batter has just doubled; in this fictionalized setting the leagues are mixed (the Mammoths play both Baltimore and St. Louis). For the real sports fan there is relatively little on-field action, but of course that's not the point. Baseball here acts as metaphor, challenging competitiveness as the basis for which life-in-the-face-of-death need be lived.

It is Henry Wiggen's fundamental human decency, despite cynicism and unlikeness to his dying friend, that makes *Bang the drum slowly* a to-be-remembered statement.

Looking Up

By Joe Giacalone


YOU DOGS SURE ARE LUCKY.
ALL YOU HAVE TO DO IS FETCH STICKS, CHASE CATS AND CARS, SLEEP IN FRONT OF FIRES...
... BE LOYAL TO HUMANS, AND BITE AN OCCASIONAL MAILMAN.
I HATE BEING STEREOTYPED!
RELIGIOUS NEWS SERVICE
Joe Giacalone

Contents

Giving from the heart, with the head 634
News 637
Record 642
A meaningful Christmas that really happened 643
Letters 645
Adopting a church "child" 646
The gift 646
Bang the drum slowly 647
Uncritical lovers or unloving critics 648
How to live on less than $200 per year 648

COVER

November 11 is Stewardship Sunday. The material on the cover is adapted from several pieces produced by the Commission on Stewardship of the National Council of Churches.

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Uncritical lovers or unloving critics

J. L. Willicuts

In his annual report, David Le Shana, president of George Fox College, quoted from an address given by John W. Gardner to Cornell University. Using a prophetic allegory, Mr. Gardner noted the observations of twenty-third-century scholars regarding twentieth-century education in America. His comments could very well apply to the organized church:

"The twenty-third-century scholars made another exceptionally interesting observation. They pointed out that twentieth-century institutions were caught in a savage cross fire between *uncritical lovers and unloving critics.* On the one side, those who loved their institutions tended to smother them in an embrace of death, loving their rigidities more than their promise, shielding them from life-giving criticism. On the other side there arose a breed of critics without love, skilled in demolition but untutored in the arts by which human institutions are nurtured and strengthened and made to flourish. Between the two the institutions perished.

"The twenty-third-century scholars understood that where human institutions were concerned, love without criticism brings stagnation, and critimism without love brings destruction. And they emphasized that the swifter the pace of change, the more lovingly men had to care for and criticize their institutions to keep them intact through the turbulent passages."

How to live on less than $200 per year

There are many reasons why giving to our Christian world mission is far from what it should and could be. Surely one of them is that we do not understand . . . really understand . . . how many people live (for "live" read "survive").

In many parts of the world today, income for a family is less than $200 a year! Can we know what it means to live on less than $200 a year?

In a book entitled *The great assent* Robert Heilbronner suggests twelve steps by which we comparatively affluent North Americans could learn what it is like. He takes as his model the typical North American family living in a small suburban home. Then he suggests how you can refashion your expenses to meet the worldwide standard:

First, take away your furniture, except for a few old blankets, a kitchen table, and one chair. Then take away all your clothing, except for the oldest dress and one shirt or blouse for each member of the family. Leave only one pair of shoes for the head of the household.

Empty the pantry and refrigerator except for a small bag of flour, some sugar and salt, a few moldy potatoes for tonight's dinner, a handful of onions, and a dish of dried beans.

Dismantle the bathroom, shut off the water, and remove the electric wiring. Now, take away the house itself and move into the toolshed. Remove all the other houses in the neighborhood and set up a shantytown in their place.

Cancel all subscriptions to newspapers, magazines, and book clubs. (This is no great loss since the family is now illiterate.)

Move the nearest clinic or hospital ten miles away, and put a midwife in charge instead of a doctor.

Throw out all bankbooks, stock certificates, pension plans, and insurance policies and leave yourself a hoard of only $5.00.

Give the head of the family three tenant acres to cultivate. On this he can raise $300 in cash crops, of which one-third will go to the landlord and one-tenth to the local moneylender. Lop off twenty-five to thirty years from your life expectancy. Good luck.

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:41 NOVEMBER 13, 1973

SEVENTEEN YEARS ON THE BOARD

Ward W. Shelly

It was at the Winnipeg General Conference sessions of 1956 that I was first elected to the mission board and discovered the wide variety of concerns under its jurisdiction, from North American Indians to missions around the world, city churches in U.S. and Canada, and homes for girls in Ontario—this in addition to the many subcommittees such as church unity, ministerial, and evangelism.

The executive secretaries who served during my seventeen years with the board were John Thiessen, Orlando Waltner (acting), Andrew Shelly, and Howard Habegger, but it was really Wilhelmina Kuyf who oriented me to the work of the board.

One of the most interesting experiences was the interviewing of missionary applicants. To hear the clear testimony of their conversion, their faith, and their convictions was inspiring, and to see young doctors, nurses, and others from many academic areas respond to the call of the Lord was challenging. On the other hand, there were times when the board had to reject or postpone the sending of applicants or recall a missionary for a variety of reasons. This was always a time of real heart searching and self-examination.

There were times of crisis on the board, times of sharp differences. During my early years on the board some members would temporarily walk out of the room, weeping audibly. This impressed upon me the seriousness with which each board member took his responsibility.

I will always remember S. F. Pannabecker. At first I thought he was disinterested or half asleep but then suddenly he would respond with an answer to a difficult situation.

A colorful member was J. J. Thiessen. When there was a question concerning the support of projects in Canada or in South America, his was always the final word. His familiar response was, "We must do it."

When the seminary moved out of Chicago and the matter of supporting the Woodlawn Church came up, I moved that we support the church with the provision that Delton Franz remain there at least three years.

When the board hesitated to produce films on our overseas mission work because of cost, I pressed for it by declaring it was not as expensive as the support we were giving to the Every Home Plan.

These have been years of transition, change, and innovation. In 1959 we made the difficult decision to cease paying native evangelists in India with American funds. That same year the city church committee was formed by the board, making a real impact on the conference.

There has been a complete change in the operation in Zaire during which time many of our missionaries underwent severe strain but they responded nobly during the crisis, and native leadership in Zaire is in a healthy position.

When I first joined the board, Catholics in Colombia were stoning our missionaries. Today they are studying the Bible together. In 1960 we investigated the possibility of starting a church in Bogota. Today there is a full and thriving church there that is establishing an outpost in another part of the city.

The remarkable working together of Mennonite boards of various conferences is a refreshing experience.

The missionary interest and evangelistic endeavors of our lower South American brethren and the establishment of a lower South America conference has been a rewarding experience. This has helped to eliminate much of the earlier tension that existed among the colonies and among the Indians, the Paraguayans, and the Mennonites.

In recent months all mission property in India has been assigned to an Evangelical Trust Association in India.

Recently, together with Mennonite Biblical Seminary, we have inaugurated a missionary training program directed by Robert Ramseyer.

The visits of staff and board personnel to the fields has developed during the last decade or so, beginning with Andrew Shelly.

There were some areas of concern that were perennial and for long years defied solution, such as the cost of the Every Home Plan of *The Mennonite, Bible und Pflug,* and the field papers,

Ward Shelly

as well as the handling of certain personnel problems, difficult situations in Mexico, and how much to spend for bricks and mortar on the mission field.

There were times of financial crisis. Sometimes this was relieved by the receiving of bequests or by a special offering by the Berne church or some other congregation. Then there was the faithful Women's Missionary Organization, which raised substantial amounts for various projects and for general use.

For a number of years I was chairman of the evangelism committee under COM. The congregations became engaged in simultaneous evangelism programs with a diversity of approaches. A special effort was usually made between Ash Wednesday and Pentecost. Many of our pastors conducted evangelistic services in conference churches. J. J. Esau was our official evangelist and for many years he had a busy schedule. We had an evangelistic sermon contest and winners of the best evangelistic sermons were rewarded with a book credit at a Mennonite bookstore.

The special meeting in 1972 called GPS (goals, priorities, and strategies), involving board members, office staff, missionaries, and representatives from various parts of the world, helped us to set goals, select priorities, and plan strategy for the 1972-82 decade.

At this point in history there is a conflict between the emphasis on overseas missions and missions at home. While the need at home is tremendous, it has been observed that to minimize the importance of overseas mission can cause the entire program of a local church to dry up. God loves the whole world and we must say with Jesus, "These things ye ought to have done and not let the other undone."

Cracks in a god's great rock chest

Mary Derksen

The blue sky stretches above us.
Spring-green bamboo trees wave gently on the hillsides.
We leave the valley
and climb man-made cement log steps.
Our guide stops.
Before us are the famous stone Buddhas carved
into the face of the mountain.
He tips his hat to the gods
and begins a detailed description.
There are many gods, great and small;
some with faces washed away by the storms of time.
Time! Yes, thirteen hundred years, maybe longer,
these gods have stood their ground.
Cracks in the great rock chest
and a shoot of green emerging.
A weed! God's curse on mankind growing from a god!
More steps . . . more gods,
carved tediously into rock by man;
carved by man, who was
created by God!
Here lies a head, fallen from its body.
There rocks prop a deity, cracked and broken.
I turn my back on the gods to
gaze across the valley.
I lift my eyes to the hills and beyond. . .
to the Lord who made them.
Can these gods make such a claim?
No!
They just sit, day after day,
year after year,
century after century,
in the same spot where man put them,
helpless, gradually crumbling
despite noble efforts to save them.
"Look to me and be saved,
you peoples from all corners of the earth;
for I am God, there is no other!" (Isa. 45:22, *New English Bible*)

Secondary education in Zaire: Training leaders

John E. Klaassen

EARLY CONGO INLAND Mission workers saw education as an avenue of witnessing to the love of God and as a means to Christian leadership training. Primary schools were thus opened soon after CIM mission work began in the then Belgian Congo.

During the 1930s Belgian courses and methods of study were introduced. Instruction in French was increased. By 1948 CIM accepted Belgian Government subsidies for its schools. During the 1950s primary school graduates had a choice of entering prep school (a preparatory year for students interested in a full secondary education) or EAP (a two-year teacher-training school).

Political unrest slowed the development of a full secondary school program in the CIM area. Not until 1967 did the first senior secondary school class of fifteen students obtain state diplomas. Since that time six CMZA (Mennonite Community of Zaire) graduating classes, or approximately 230 students, have written government examinations for state diplomas.

Though Zaire's level of literacy is claimed to be around 80 percent, secondary school enrollment is far from this level. Only a quarter of a million students out of the country's population of twenty million were in secondary schools in 1970-71. These students were distributed among four state-subsidized school systems: the official or state, Catholic separate, Protestant separate, and Kimbanguist separate school systems. Of these, the Catholic system is still the largest, having about three times as many students as the Protestant system, which is second.

Nearly 8,000 teachers (1971 figures), of which over 3,000 were foreigners, taught in these school systems. In the next five years, with more and more Zairian students graduating from higher institutions of learning, the ratio of Zairian to foreign secondary school teachers will gradually increase. Since there is still a great shortage of qualified teachers, the implications of the reduction of foreign teaching personnel may not be as great as it appears on the surface. However, in developing countries this aspect can be controlled largely by the existing or changing political climate.

The Zaire Mennonite Church Community has two well-established secondary schools and another six in various stages of development. Each school is subsidized by the state and follows the state course of study and organizational directives. Each school has one or two educational emphases. The Nyanga secondary school emphasizes teacher training and science education with a chemistry-biology option. The Mukedi secondary school's emphasis is on teacher training. The CMZA's developing secondary school system is focusing on science with a physics-math option, literature-history, and professional training.

Students graduating with a pedagogy diploma are qualified to teach at the primary school level. Students graduating with a science or literature-history diploma normally go into higher institutions of learning.

Whenever anything has been written in the past about education in Zaire, the girl-to-boy ratio has been reported as being low. The reason given has been the conception of womanhood held by the average citizen. Though state primary school statistics today show a ratio of about two girls to three boys, the same records show a ratio of about two girls to seven boys for secondary schools.

The ratio tends to be higher in city schools than in country schools. For example, the secondary school ratio for Kinshasa is two girls to three boys, whereas for CMZA's Mukedi secondary school it is one girl to ten boys. So far only one Mennonite girl has received a state diploma. Overall, there is a slow increase in the girl-to-boy ratio.

Since the number of primary schools and their enrollments are much greater than the number of secondary schools and their enrollments, it is not surprising that a great number of primary school students in Zaire never have the opportunity to go to secondary school. State statistics indicate that for one hundred students enrolled in primary schools, there are only about eight students enrolled in secondary schools. The problem is more acute in rural schools than in city schools.

CMZA primary school director Lemba Francois feels that about 50 percent of students in Kikwit primary schools en-

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Buildings at the Nyanga secondary school in Zaire

ter secondary schools. Though statistics to that effect are not available, it is likely that for cities like Kinshasa and Lubumbashi the percentage of primary school graduates entering secondary schools is substantially higher. However, in the Mukedi school system, junior high school counselor Gumanda Venance reports that over a period of three years, only about seventy out of every 300 primary school graduates enter our CMZA secondary system.

Though all phases of secondary school activity are controlled by the state to some degree, the most direct control is exercised in the matter of instruction. All courses are state courses, and state school officials occasionally make inspections of organizational, administrative, and instructional procedures. Senior students obtain secondary school diplomas only after having successfully passed a series of written, oral, and practical state examinations. The passing rate in these examinations has in bygone years been around or below the 50 percent mark.

In recent years the state has begun to dictate to the four main school systems which types of secondary schools they will be allowed to open in any given area. This is an effort on the part of the state to create a balanced distribution of schools throughout the country.

In addition to these controls, the state insists on daily patriotic exercises during which official chants, yells, and the national party anthem are taught and practiced.

Aside from these state roles, our CMZA church still enjoys some measure of control over its secondary schools. Government communications and finances to the schools are fed through the office of the church legal representative instead of being sent directly to the school. Directors, teachers, and office and custodial staff, foreign or local, are hired and dismissed by this same office. Construction projects for educational purposes are initiated and carried out under the direction of the church.

Possibly one of the most important powers the church still has is in the choice of a student counselor called *prefet de discipline*. Both the Nyanga and the Mukedi secondary schools have Christian counselors. Mukedi's counselor is an ordained pastor.

The CMZA, through its appointed counselors, is able to direct the teaching of Bible and Christian ethics in the secondary school. The state curriculum allows for moral or religious education in any school. Basically, the student has the right to choose the faith in which he would prefer to take his religious instruction. However, the student, in making application to our CMZA school, automatically opts for instruction in the Protestant faith. Hence, only one course in religion is taught to all our students.

The freshman course contains church history. The sophomore and junior courses emphasize Bible doctrine, and the senior course deals with lessons of practical Christian living. These courses are generally taught by the counselor.

Aside from the regular classes, morning chapels with teacher, student, and local pastor participation are conducted daily. Student singing groups participate in the Sunday morning worship services held in the local church. In some cases Sunday school discussion classes are organized by the school for its students.

It is a sobering activity to reminisce on what students who have terminated their secondary education in our schools are doing today. Take, for example, the 1967 CMZA graduating class of fifteen students. From that group has come a student at ETEK (the Theology School of Kinshasa), an assistant to the general secretary of the National University of Lubumbashi, a student counselor at Nyanga secondary school, a director of personnel for the Protestant Education Office in Kinshasa, a director of the Mennonite Brethren secondary school in Kikwit, several other directors in Baptist, Mennonite Brethren, CMZA, and state junior high schools, and a few who are continuing their education in the National University of Zaire.

It is sobering because in six years some of these secondary school graduates have attained heights of responsibility normally given only to men who have years of experience. But it is just as sobering to think in terms of their potential as Christian witnesses in these positions. Have they in the past received at our hands enough guidance, counseling, and instruction to be able now to effectively represent the claims of Christ wherever they may go? Are present-day students getting enough of this Christian guidance in view of the fact that because of the teacher shortage we are forced to take into our schools teachers of all shades of moral conduct?

In view of what has been said above, can we withdraw from secondary education in Zaire? No! As long as the doors are open, we have a responsibility to God and our Zaire Mennonite brotherhood to aid in the training of their young people until they can staff their schools with qualified Christian teachers.

NEWS

Western District adds two "house churches"

Two congregations were admitted to the Western District Conference at its annual session October 19-21 in Clinton, Oklahoma—but with more than the routine discussion and approval.

The new congregations—Ecumenikos in Johnson County, Kansas, and the New Creation Fellowship in Newton, Kansas, have different, often more stringent, membership requirements from most other congregations in the district.

The conference, which met in a dirt-floored cattle ring hung with beadwork and banners at the Custer County Fairgrounds near Clinton, was hosted by the four Indian congregations in Oklahoma: Koinonia Church, Clinton; Bethel Church, Hammon; Mennonite Indian Church, Seiling; and Zion Church, Canton. The attempt for exchange between white and Indian cultures was evidenced in the tours of the area, the Indian meal prepared Saturday evening, and the choice of the conference speaker—Cecil Corbett, a Nez Percé-Choctaw who is executive director of the Cook Christian Training School in Tempe, Arizona.

The admission of the two new churches had originally been scheduled with seven other agenda items from 1:50 to 3 P.M. on Friday, the first day of the conference. But the intense discussion took most of the afternoon and part of the next morning, when the votes were taken, and even continued on Sunday afternoon.

Most of the discussion concerned Ecumenikos, a congregation started last year in suburban Kansas City by five denominations: General Conference Mennonite Church, Christian Church (Disciples of Christ), United Methodist Church, United Church of Christ, and United Presbyterian Church in the U.S.A. The Western District Mennonite Conference was the fifth denominational body to accept the congregation into membership.

Ecumenikos staff member Terry Woodbury told the conference that the congregation has thirty "covenant" members and seventy others who participate in worship, house churches, and decision making. The congregation is highly pluralistic and has attracted many young adults who had earlier rejected Christianity.

Ecumenikos' definition of membership immediately sparked controversy on the conference floor. The principal questions concerned the congregation's failure to subscribe to the General Conference statement of faith and its admitting to full participation those who had not become covenant members and who have not confessed the centrality of Jesus Christ.

"No, as a congregation, we do not accept the General Conference statement of faith," said Mr. Woodbury. "No denomination can expect us to look like their denominational church if we are to carve an ecumenical future."

Covenant members sign an ecumenical faith definition which acknowledges the Christian tradition and the centrality of Jesus Christ, making a commitment of time and money, and write a personal covenant with the church community. "This personal covenant catches more of the Anabaptist sense of Ecumenikos than anything else," Mr. Woodbury said.

"Most people in my denomination (Presbyterian)," he said, "don't know what they believe when they say, 'I will, I will, I will.' That would not be the case with Ecumenikos."

A number of members of the congregation, including those who are not covenant members, have requested and participate in a theology house church, which is seeking to develop a theology for the congregation.

"I have felt very good about the attitude of Ecumenikos," said Ron Krehbiel, chairman of the home mission committee. "They are endeavoring to do something our Anabaptist forefathers did—reach outside the denominational lines."

The New Creation Fellowship, an intentional community of nine adults received less discussion because of the press for time.

But some delegates admitted feeling threatened by the high commitment the fellowship requires of members. The nine adults and their children live in three houses on the same block in Newton, meet for worship and decision making, share all income, practice church dis-

Music and pantomime combined for "The Lord's Prayer" during the communion service Sunday afternoon.

In the setting of a red-dirt cattle ring at the Custer County Fairgrounds, delegates discussed the admitting of two new congregations to the Western District Conference.

cipline according to Matthew 18:15-22, and seek to live a "life of Christian discipleship and sharing in the spirit of God's love."

John Braun of Buhler, Kansas, commented, "They set standards of economic sharing far beyond what I see elsewhere in the church and far beyond what I am prepared to do. If the active members in my home church even tithed their income, we would have a budget of $1,000,000 a year. But I'm glad to be threatened in this way."

One questioner asked why they could not join one of the other General Conference churches in Newton.

"I suppose we have much the same reasons other churches in Newton had for starting," said fellowship member David Janzen. "They had certain needs that were not met in the congregations where they were and found that by drawing together with others they could meet those needs."

The doctrinal question came up again. "We have no problem saying yes to the General Conference statement of faith, but it is out of our style to witness in that form. Our biggest witness as a community is simply our life together of love and sharing," a fellowship member answered.

The affirmative votes for both groups were comfortably over the two-thirds majority needed: 313-112 for Ecumenikos and 300-103 for New Creation Fellowship.

Invited speaker Cecil Corbett told the conference that the gospel should be inclusive of all peoples. "We need to develop a mission to that mosaic called man and develop an openness to enter into dialog," he said.

Mr. Corbett said Indians are searching for identity and a new social order. The gospel must be preached in a way which does not destroy the things of value in Indian religion.

"The church has been too much interested in supplanting the Indian faith rather than supplementing, or complementing, it," Mr. Corbett said.

Tours on Saturday afternoon took conference-goers to the site of the Battle of the Washita, where Custer's troops massacred almost an entire Cheyenne village in 1868, to the burial ground of the Bethel Church, to a hog-raising project which is being helped with some General Conference funds, and to an Indian museum.

The conference ended Sunday afternoon with a sermon by Mr. Corbett, responses from delegates, and communion, which included fry bread.

Participants in the conference spent Saturday afternoon touring the cemetery of the Bethel Mennonite Church (above) and the site of the Battle of the Washita.

Pastors' evaluation forms prepared

Evaluation forms for pastors and church councils have been developed by the General Conference ministerial placement office and are available to congregations, said D. C. Wedel, ministerial placement director.

The forms are an attempt to help the pastor evaluate himself and the church council evaluate the pastor six months before his term expires. The forms are not ends in themselves, however, but are designed to initiate conversation between the pastor and council, to clarify their relationship, and to help them work out their differences.

Mr. Wedel hopes the forms will eliminate such experiences as a pastor's being voted out without his ever finding out why, or a congregation's becoming unhappy with a pastor because of one aspect of his work but never looking at his total job.

The forms—one for the pastor and a corresponding one for the church council—have been mailed in preliminary form to district ministers, district presidents, and ministerial committees.

Mr. Wedel said one congregation had already requested the forms, which were expected to be off the press in October.

"Some ministers may feel threatened by the forms," said Mr. Wedel, "but the evaluation goes on anyway every week."

The forms will try to bring the evaluation process into the open.

The minister's self-evaluation form will help him determine how well he thinks he is doing and to check if there are areas he is neglecting.

The council's evaluation form asks questions about the tasks of the council and the pastor. It can help the pastor to know how the council members are feeling and the council to realize what areas of work it is delegating to the pastor.

Mr. Wedel said similar forms are being used in other denominations.

Summer service: Receiving and giving

The following article was written by seventeen-year-old Carol Ann Gilliom of Bluffton, Indiana, who participated in a General Conference work camp last summer in Champaign-Urbana, Illinois. "This is my second work camp," she said. "The experiences are too rewarding to be kept quiet."

After traveling 200 miles, I stood in front of the voluntary service unit in Champaign, Illinois, on a hot June day. I knocked on the door and said nervously, "Hi, I'm Carol."

To this, I felt a puzzled "Who?" from the volunteer opening the door. Here I was in blue-jean shorts, a "War is not healthy for children and other living things" T-shirt, sweaty palms, and a nervous smile. I was ready to change the world.

I met the two other work campers, Linda Schrag and Wynette Flickner from Kansas, and the six resident volunteers. Our bedroom consisted of a corner of the living room. Bedspreads were hung from the ceiling as walls, sleeping bags served as beds, and suitcases took the place of chests of drawers.

The first week was spent getting to know the volunteers, the community, and the church. We worked at the Carroll Addition Community Center with our work camp leader, Bob Voth, who is the center's director. Here we set up a library and cleaned up the office and recreation room. We worked and played with the children, who ranged from elementary age to junior high.

That Sunday we met the people of the Mennonite church in Champaign-Urbana. They seemed excited with having their first work camp in the unit.

From July 5-12 volunteer Amelia Lehl, Pastor Jim Dunn, and we three work campers participated in a bicycle tour of Mennonite city churches and VS units in Illinois. The 280.3 miles of pedaling was with seventeen other Christians and the Out-Spokin' group from Elkhart, Indiana. This tour helped us to learn to appreciate our muscles, our beautiful countryside, and the hard work of Christians giving their lives as a service to Jesus Christ.

We began our last two weeks with the unit with a relaxing picnic in a park in the country. That week we three worked at the Empty Tomb, run by a group of Christians who distribute food, clothing, and concern. When not working there, we worked at the center with Bob or helped Jim with secretarial work at the church.

A new volunteer, Gladys Diener, arrived while we were in Champaign. She became like a sister to me—someone I could turn to with problems and joys. One afternoon Linda, Wynette, Gladys, and I canvassed three city blocks for Key 73. This experience expanded our minds with other people's views and outlooks on life.

Our last week in Champaign was spent assistant teaching at Bible school with elementary children and working at the center. The week, like the month, passed too quickly and soon it was Friday, July 27, our last day to be together. That evening the church had an ice cream social. Jim Dunn presented us certificates of thanks for sharing with them and the community for a month.

The Christian brotherhood of the church and VS unit strengthened my belief in our Christian duty of service. My work camp experience cannot be chalked up as just another experience to be forgotten. I didn't change the world, but maybe I helped a small part of it.

Illinois pastors meet jointly

Thirty-five ministers from General Conference and Mennonite Church congregations attended the Illinois Mennonite ministers' retreat October 7-8 at Camp Menno Haven, Tiskilwa, Illinois.

The retreat was jointly sponsored by the Central District Conference and the Illinois Conference.

The group heard J. C. Wenger, professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, give two lectures on "Principles of biblical interpretation." John Howard Yoder, another AMBS professor, shared two lectures on practical hermaneutics: " 'Rulers of the Gentiles' and the problem of the state" (Mt. 20:25) and "A new world view on the role of persons in the New Testament" (2 Cor. 5:17).

Willard Claassen, Christian education specialist at Hesston College, Hesston, Kansas, led sessions on group process and decision making. Milo Kauffman, interim pastor at Morton, Illinois, gave two meditations on Christian stewardship, and Emma Richards, copastor at the Lombard (Illinois) Church, gave the communion meditation. *J. Frederick Erb*

Taiwan hospital warehouse burns

Fire destroyed a warehouse containing medical supplies and equipment October 4 at Mennonite Christian Hospital, Hwalien, Taiwan. Roland Brown, medical director for the hospital, said the loss was probably about $40,000, including the frame structure, bulk storage of drugs, and a shipment of hospital and medical supplies which had arrived from Mennonite Central Committee only a few hours before. Insurance will cover about half the loss. Above, off-duty employees and friends of the hospital salvage some canned goods and soap from the rubble of the building.

Evangelicals plan declaration

Evangelical leaders will gather in Chicago November 23-25 for a workshop to prepare a declaration on evangelicals and social concern.

In announcing the strategy session, which will take place at the Wabash Street YMCA, Ronald J. Sider, acting director of Messiah College in Philadelphia, commented:

"A development of historic significance has clearly occurred in the last decade. Eight years ago the 'death of God' theology captured national headlines; today Key 73 and the Jesus people have replaced that deceased fad. A conservative religious tide is sweeping the country. Theological conservatives constitute a 'new religious majority.' "

In this respect, Mr. Sider said, the workshop will tackle one major question: "How can evangelicals best meet the challenge of this new development and take advantage of this historic opportunity to proclaim the entire biblical message of concern for the whole man?"

More than fifty evangelicals have been invited to take part. Among the invited participants are: Joseph Bayly, vice-president, David C. Cook Publishing Co., Elgin, Illinois; Dale Brown, of the Church of the Brethren; Leighton Ford, evangelist; Mark Hatfield; Carl F. H. Henry, editor-at-large, *Christianity Today;* Rufus Jones, general director, Conservative Baptist Home Mission Society, Wheaton, Illinois.

Also, William J. Petersen, executive editor, *Eternity* magazine; Paul Rees, vice-president-at-large, World Vision; Tom Skinner, president, Tom Skinner Associates; and Foy Valentine, executive secretary, Southern Baptist Christian Life Commission.

Mennonite politician takes case to court

Two Winnipeg Mennonites have been drawn into a major political controversy in Manitoba. In the process the Mennonite community has become divided.

Alfred Penner, a Mennonite Brethren layman, gave Premier Ed Schreyer a close fight in the Rossmere riding in the June 29 provincial elections. Only a few hundred votes separated the two.

The returning officer for Rossmere was George Epp, a professor at the University of Manitoba and Mennonite Brethren Bible College and a lay minister at the Springfield Heights Mennonite Church.

After the election, Mr. Penner challenged the legality of the vote, basing his case on the Election Act, which reads that no "ministers, priests, or ecclesiastics under any form or profession of religious faith or worship" are to perform the duties of returning officers.

Mr. Penner has now taken this case to court, asking that the election be voided.

Mr. Epp said he had taken the Election Act's clause on clergymen to mean people who hold positions such as pastors or leaders of congregations when he took the assignment.

Mr. Penner's decision to make an issue out of the "minister's" position has hurt Mr. Epp. Because Mr. Epp was appointed by the provincial New Democratic (socialist) government, rumors about his "lack of Christian commitment" began to circulate in the community. Some people in Rossmere and elsewhere in the province equate the NDP type of socialism with communism. Calls to the Epp residence became so abusive that they finally had to get an unlisted telephone number.

As of this writing, it is not known when the case will be heard before the courts. Meanwhile it has become a national front-page story. Two Mennonite adversaries in the political ring make big headlines.

Alberta congregations sponsor missions workshop

Rosemary, Vauxhall, Taber, and Coaldale Mennonite churches in Alberta held a joint missions workshop recently, with Paul Boschman as speaker.

Mr. Boschman, employed by both the Commission on Overseas Mission and the Commission on Home Ministries of the General Conference Mennonite Church, told workshop participants that missions is not just for those who go away from their home town but for everyone.

Mr. Boschman, a former missionary in Japan, told of the structure of the Japanese church, which was based on the talents of the members. There were those who could administer, those who could preach, those who could pray, those who could teach, and those who could witness. This constituted a simple structure and allowed each member to do his part with the gift he had. *Mary Anne Wiebe*

Words & deeds

A day-care program that began with two children three years now has expanded to forty-two children in two day-care centers in Hutchinson, Kansas. Sponsored by First Church in Hutchinson, the program is the largest child development program in town. It receives federal funds for the school lunch program, commodities from the U.S. Department of Agriculture, grants from the United Fund and federal revenue sharing, federal reimbursement for parents who cannot afford to pay more than ten or twenty cents a day, and free Neighborhood Youth Corps workers. The centers have also become a lab for nursing students and college students. Six voluntary service workers are now assigned to the day-care centers. The day-care concern began in two Sunday school classes five years ago.

An MCC volunteer in Nigeria, Martha Graber, was among 100 chosen to help with national education planning in September. Ms. Graber, Freeman, South Dakota, was one of seven members of the home economics group working on curriculum reform at a workshop sponsored by the Nigeria Educational Research Council. Participants were selected from nominations by the various state ministries of education, state school boards, and universities. Ms. Graber, a member of the faculty of education at Ahmadu Bello University, represented the northern region.

Once a month chapel at Freeman Junior College takes on a new format. On this day all students and faculty members divide into teams and walk over to the Salem home for the aged for the chapel period. Instead of group worship, each team goes into a different room to visit with the residents there. The idea was suggested by Harriet Rutschman, FJC's Spanish instructor.

A million dollars are needed to help some 13,000 refugees from different parts of Latin America to leave Chile. The World Council of Churches is making an appeal to raise this amount from church-related agencies. The council has stressed the urgency of the situation since those refugees wishing to leave must do so by December 31. The refugees are being processed by the Chilean National Refugee Committee, which consists of representatives from Lutheran, Methodist, Methodist Pentecostal, and Roman Catholic churches.

The Dutch Mennonite Peace Group celebrated its fiftieth anniversary at its annual conference in Elspeet, Netherlands, this summer. The celebration also honored Cor Inja, who has served for twenty-five years as a counselor for conscientious objectors. Mr. Inja, who bases his pacifism on the New Testament, has counseled at least 5,000 conscientious objectors during his years of service. William Keeney, secretary of studies for the MCC Peace Section, represented North American Mennonites at the celebration.

Cantos deLibertad, or *Songs of freedom,* is the name of the new hymnal produced by the Honduras Mennonite Church this year. It was produced in order to gather hymns, songs, and choruses that are Latin or at least adapted to the Latin environment. A set of cassettes has been prepared to aid in learning the songs.

DOLLAR DEVALUATION HURTING OVERSEAS MISSION

The Situation

It is costing $50,000 more this year for the same overseas mission work than was budgeted for 1973 because . . .

- The dollar was devalued by 10 percent two weeks after the 1973 COM program was finalized.
- Inflation is worse in most countries than in North America (double our rate in Japan and triple our rate in Colombia).

Examples

- Allowances in Zaire had to be increased $54 per month per missionary.
- In Japan our program is costing $2,500 more than what was originally needed.

Options

OPTION A: Increased giving this fall and in 1974.

OPTION B: Reduce the overseas program in 1974. Our mission program must match available funds.

Commission on Overseas Mission
Box 347, Newton, Kans. 67114

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Good food is the best medicine

The following report was prepared by Frieda Neufeld, an MCC volunteer in Bangladesh.

He looked like a corpse.

Barely breathing, Naim could not stand or sit by himself. And he would not eat. Judging by his bone structure, I took him to be four or five years old when he was brought to us six weeks ago by his parents.

Our child feeding center in Saidpur was already full. All nine cribs were occupied, with thirty more babies and children on mats on the floor. But when a mother comes begging us to take another starving youngster, we cannot say no.

Last May, Sylvia Schwab, who is a Swiss nurse, and I came to open a feeding center for MCC in Saidpur in northwestern Bangladesh. This is no normal town. It is teeming with refugee families living in warehouses, railway cars, bamboo shelters, and even in an unfinished cinema hall, pushing the town's population to one hundred thousand, twice its normal size.

These are Biharis, the non-Bengali Muslims of Bangladesh, who have come to this railway center to huddle together for safety with others of their kind who were already living there. Though many of them worked for the railroad, government, or industry before Bangladesh won its independence from Pakistan in 1971, they are now without work.

The Biharis are political and social outcasts. The country's new government would like to send them to Pakistan, one thousand miles away, a country in which neither they nor any of their ancestors have ever lived. The Bengalis want to get rid of them because they supported or supposedly supported Pakistan against the Bengalis in the struggle for independence. They are thus refugees in a country where most of them have lived for more than twenty years.

A child-care worker gives a bottle to one of the forty babies at the MCC children's center in Saidpur, Bangladesh.

With food in extremely short supply, the children suffer first and most of all. We started to tube feed Naim right away in order to get some fluids into his body. Slowly he improved.

How much better he looks today! He has changed remarkably, more than we ever expected. He eats, sits up, and has started to walk. He even smiles. He now has a good chance to survive and his parents are overjoyed.

We begin each day at nine in the morning with our forty children. Before they return home at four in the afternoon, we have given them at least three meals and have treated them for sores or infections. Under this intensive care, they gain weight rapidly and in six or eight weeks can be discharged.

When these children no longer need to come to our clinic, they are added to the list of more than 250 children to whom we send food every day. Three times a day we prepare cereal, CSM, or WSB (the latter two being special food preparations — corn/soya/milk or wheat/soya blend). Volunteer student workers take this prepared food throughout the town and the camps by bicycle, rickshaw, and even by foot.

In the near future, we are expecting a shipment of milk powder from the Swiss Mennonite churches. We will then open several milk feeding centers.

In order to find the most severe cases of malnutrition, we have a team of volunteers measuring each child in Saidpur by the QUAC Stick—a measure of a child's arm circumference in ratio to his height. This method, which was developed by a Quaker relief team in Nigeria, is a reliable guide that finds the children who need medical and nutritional aid.

We're not always as successful with other children as we were with Naim. Nadeem was a tiny seven-months-old child who weighed no more than a two-months infant. He was loved by everyone. But when he was a few weeks old, his mother became ill, and he experienced some feeding problems. He had been with us about three weeks when he became ill. We did everything we could for him, but nothing seemed to help. Ten days later he died.

Head named for mental retardation program

Jack J. Fransen, Fresno, California, will direct the mental retardation program for Mennonite Mental Health Services the next two years. The assignment will begin January 1, 1974.

Mr. Fransen currently is chief social worker at the Central Valley Regional Center for the mentally retarded, a six-county program operated by Kings View of Reedley under a contract with the State of California. He has been with the center since its beginning in 1969. He is responsible for recruiting, planning, and directing a social service program for 2,000 mentally retarded individuals and their families, involving twenty-five social workers and four social work supervisors.

Prior to coming to Fresno, Mr. Fransen served as social worker in several Canadian programs. From 1957 to 1967 he was connected with Indian affairs offices in the provinces of Ontario, Manitoba, and Alberta. He is a graduate of Bethel College in Kansas, with a master's degree in social work from the University of Toronto.

Jack J. Fransen

The services of Mr. Fransen as a consultant and advisor are being made available to the broader Mennonite constituency. He will help parents, congregations, conferences, and other church agencies meet their responsibilities for the mentally handicapped. He expects to assess needs and resources in Mennonite communities where he may be invited, and recommend procedures and action. Resource materials will be available to parents and congregations through the mental retardation office.

Inquiries about the mental retardation services may be made to the MMHS office, 1105 North Wishon, Fresno, California 93728.

RECORD

Calendar

Nov. 28-29—General Conference nominating committee, Minneapolis, Minn.

Dec. 27-31—Urbana 73, Inter-Varsity missionary convention, University of Illinois, Urbana, Ill.

Canadian

Nov. 24—MCC (Manitoba) annual meeting, North Kildonan Mennonite Brethren Church, Winnipeg

Pacific

Nov. 17-18—Harvest mission festival, First Church, Aberdeen, Idaho; John and Jeanne Zook, speakers

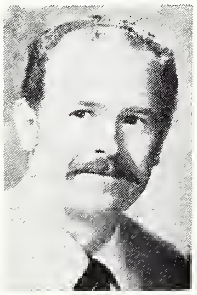
Western

Nov. 17-18—Thanksgiving mission festival, First Church, Hutchinson, Kans.

Deaths

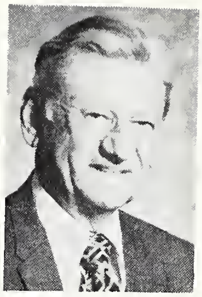
Walter A. Yoder, a former member of the Board of Business Administration of the General Conference Mennonite Church, died Sept. 24 in Bloomington, Ill. A member of First Church, Normal, Ill., he had also served on the board of Bluffton College, Bluffton, Ohio. Mr. Yoder, born Aug. 12, 1903, at Danvers, Ill.. was a real estate lawyer and county judge. He had recently resided in Clearwater, Fla.

Workers


J. Hildebrandt

T. Hildebrandt

Jakob and Tina Hildebrandt have begun a three-year term of service with MCC in Keffi, Nigeria. They are serving as teachers at Keffi Government College. Jakob previously served in Nigeria in 1965-68. The Hildebrandts are members of the Bergthaler Church, Winkler, Man.


Richert

Tieszen

Anton Richert has begun a one-year term of service with MCC in Mandeville, Jamaica. He is teaching at Church Teachers' College. He is a member of the Lorraine Ave. Church, Wichita, Kans.

Keith Tieszen has begun a two-year term of service with MCC in Manchester, Jamaica. Kenneth is teaching at Holmwood Technical High School. Kenneth is the son of LeVern and Margaret Tieszen, Aberdeen, Idaho.

Correction

The author of "Dunamis: Pastor-prophets to people in power" (October 30 issue) was Marian Franz of Washington, D.C.

PRIORITY 6 URBAN WITNESS

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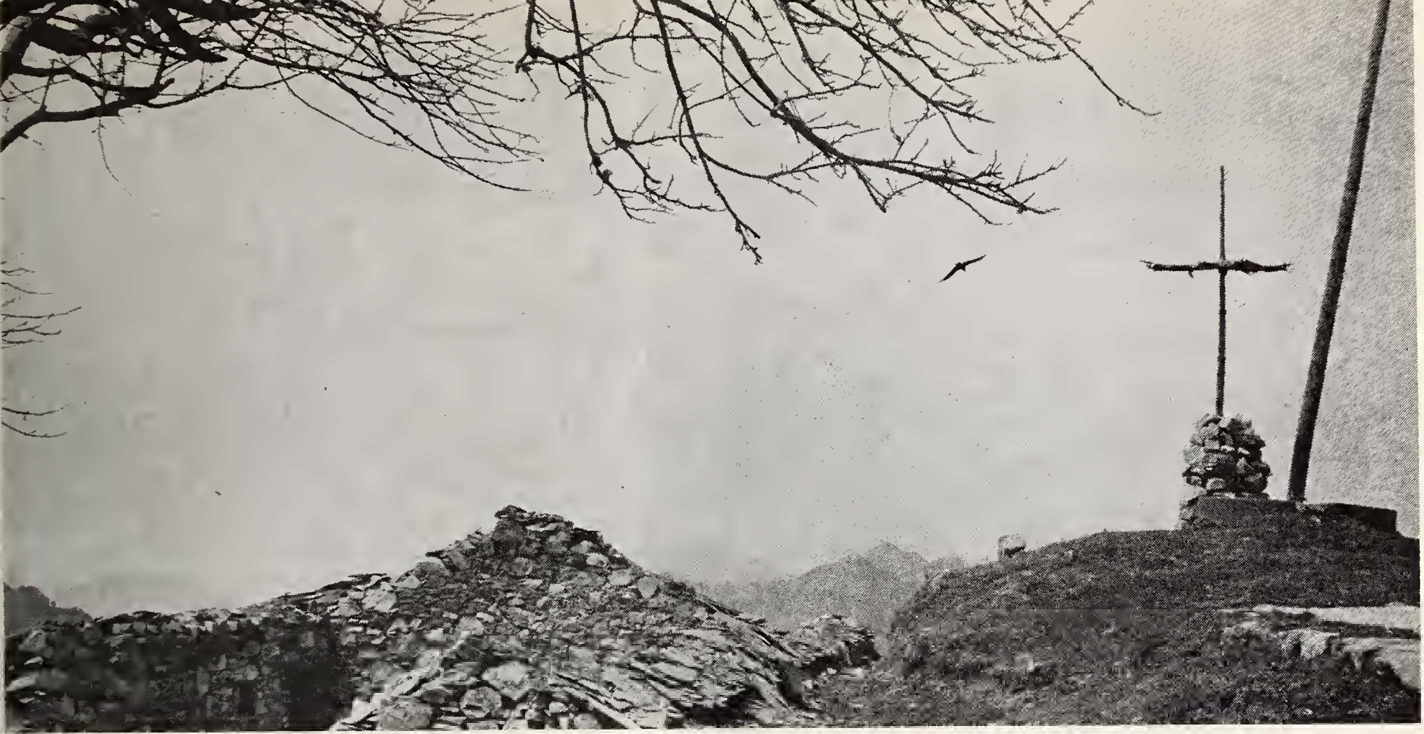
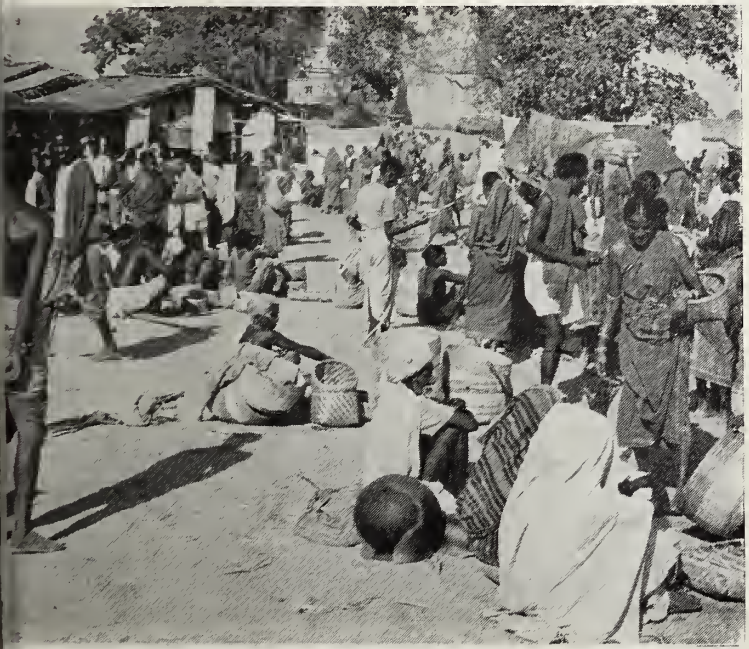
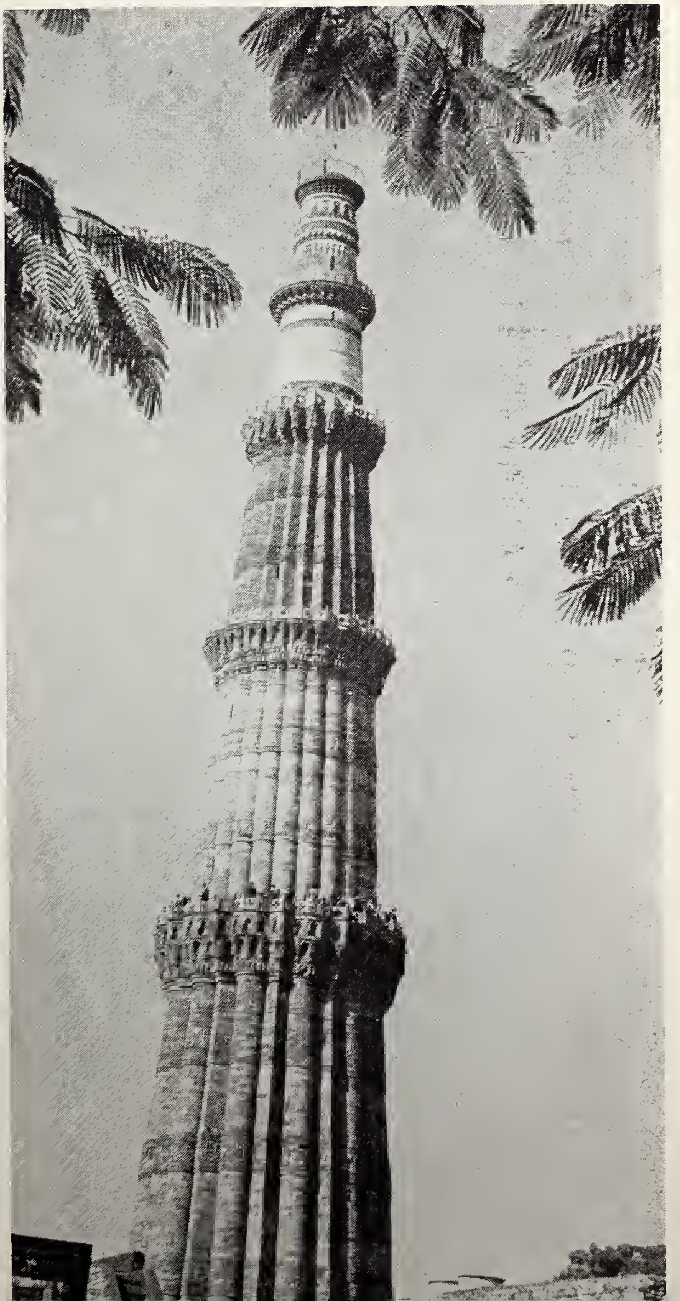


Glimpses of India

Photos by Vic Reimer





Photographer Vic Reimer took the above picture twenty miles from Mussoorie, India, where he teaches at Woodstock School. A cross has inexplicably been placed near a temple to the goddess Kali on top of the fountain of Sirkhunda, which has an elevation of 9,100 feet. The ruined stone house on the left is the former home of the resident priest. (Below) A one-day bazaar in a village near Jagdeeshpur, M.P. (Right) Qutb Minar, Delhi. It is a 234-foot tower erected in the thirteenth century. It is one of the earliest monuments of the Afghan period in India. The wall decorations consist of intricately carved Arabic quotations from the Koran.

LETTERS

Peace through meditation

DEAR EDITOR: A few Sundays ago my heart rejoiced to attend a Mennonite church where after the church service they had a meditation class. There were about seven adults there older than I. The leader started off with a few simple breathing and relaxing exercises, and then we were asked to imagine a wave of peace coming upon us. Then we were silent for about fifteen minutes, putting our minds' attention on this peace within.

My heart rejoiced because for almost two years I have been studying the meditation and teachings of Guru MaharajJi, the fifteen-year-old Sat Guru. *Sat* means "true," and *Guru* means "dispeller of darkness and revealer of light." Many of you may wonder how this fits in with Christianity. For me it fits in beautifully because for me the purpose of Christianity is to bring me closer to the experience of God.

Guru MaharajJi says religion means realization of God. The practice of his teachings brings about this experience. Through the knowledge he reveals, you experience the soul as (1) inner divine light—"When thine eye be single thy whole body will be full of light," (2) inner divine music, (3) divine nectar—"the well of living water," and (4) as the holy Word of God, or holy name—that "Word that was in the beginning was with God and was God"—the word or primordial vibration, unmanifest energy that existed before us, from which we came and to which we will return. This word cannot be spoken with mouth or mind, though it is spoken about all through the Scriptures.

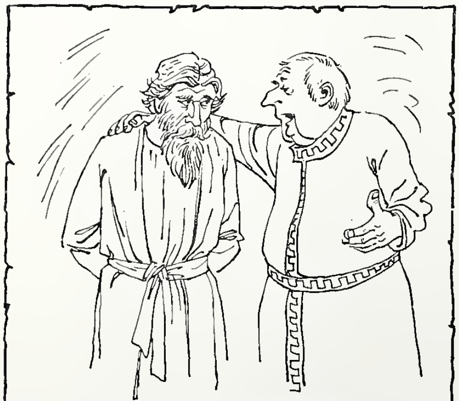
The Bible has in it the beautiful stories and divine words of the perfect master and savior Jesus Christ when he was on earth in human form, revealing the true path to God. But when he was here, how many recognized him? Only a few. Those who had strong concepts and expectations about how he would appear externally thought he must be a false prophet or anti-God and so they crucified the Perfect Master of Love.

This shows us that God is not limited to man's concepts and expectations of how he should come. The only way to *know* is by the *fruit*—by the inner experience of what he teaches. Those who came to Christ humbly, sincerely, and in need received such a great inner experience that truly connected them to God. You can never judge by the outer appearances or there is danger of the same misunderstanding that they had about Christ.

Guru MaharajJi does not claim to be a messiah but a humble servant of God. However, he does say that the knowledge he gives, if received with a humble, sincere heart, will bring you peace—and offers this to every human being.

My suggestion is that every reader check this out with an open heart. Do not let scepticism blind you from the truth. Be discriminative—check it out. Everyone I know who has received the divine knowledge from Guru MaharajJi and meditates upon it feels those waves of peace that passeth understanding, the truth which is the consciousness of bliss, a love of God they never imagined existed.

We are having a festival in Houston November 8-10 at the Astrodome called Millennium 73 in celebration that we are in the dawn of a new age where true peace, consciousness of love, and truth will again prevail. Shri Guru MaharajJi will speak on this holy knowledge which is for all humanity, can be practiced even if you are a Christian—can help you *experience* every Christian ideal you have. *Ruth Juhnke, 1410 High St., Denver, Colo. 80206* Oct. 12



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MEDITATION

Is Christ's missionary mandate still valid?

Go to the whole world and preach the gospel to all mankind (Mk. 16:15, TEV).

THE FORMATION of the General Conference Mennonite Church over a century ago was led by men who were convinced of the validity of the missionary mandate of Christ. The intervening years have proved that leaders and laymen generally accepted the Great Commission as from the Lord himself, placing a permanent obligation on his church.

Since then, the Board of Missions has sent out over 700 missionaries from over 100 congregations. Our churches have contributed twenty-five million dollars to this work. The Lord has honored this commitment. Today the Mennonite Church in Zaire has more members than our total in the U.S., and nearly double as many as the Conference of Mennonites in Canada.

But today our attitude toward the Great Commission has changed. Doubts and growing intellectual problems with the basic concept of the Christian mission now face us. They threaten the nerve of effective Christian outreach. We need to understand the real thought involved. Helpful books on the subject include: Stephen Neill's *Call to mission* (Fortress Press, Philadelphia, 1970), and Elton Trueblood, *The validity of the Christian mission* (Harper & Row, New York, 1972).

First, there is an increased emphasis on religious toleration. The Jew, the Buddhist, the atheist—all of us must learn to live together peacefully in the same world. Attempts to convert Jews, Hindus, or others are resented and, according to this view, should be stopped.

Is this argument a valid one? The tightly bound feet of Chinese women were oosened as the Christian gospel made its impact in China earlier this century. The forcible burning of widows on the funeral pyres of Hindu husbands was stopped in India when the force of the liberating gospel was applied. The gospel of Christ changed Naga headhunters of northeast India to effective leaders in India and the world in two generations. Will the strong advocates of religious toleration resist uch changes? Are there not many other situations, in our society as well as overeas, to which the liberating power of the gospel needs to be applied?

Another doubt about Christian missions stems from a growing recognition of the weaknesses and failures of our own civilization—affluence, pollution, racism, Vietnam, Watergate, poverty, and others.

I know no missionary who would deny these failures. In fact, they embarrass and hinder him in effective work. But is that reason enough to stop working for Christ? Are not two basically different entities being confused, which are not synonymous? When India became politically independent in 1947, some people expected the missionaries to leave with the British rulers. This did not happen. The difference beween the Christian messengers and political masters became clear. A new openness o the gospel began. We need to distinguish even more between Christianity and western civilization to give us new freedom in obeying Christ's mandate.

Is the deepest doubt perhaps in the validity of the gospel itself? Does Jesus Christ really offer *good news* to all other religions?

Elton Trueblood replies: "The ultimate and permanent case for the Christian mission rests directly upon the conception that the Christian faith is true. . . . In he long run, the best reason for dedication to the spread of the faith of Christ is he conviction that this faith conforms to reality as does no other alternative of which we are aware.

"There is," Mr. Trueblood concludes, "abundant reason to believe that the central convictions of Christianity are true and that the central commitment is justified. What follows then? Simply this: the saving truth must be brought to as many people as possible, regardless of where we live. The case for foreign missions, as gainst work at home, is simply the observation that geographical limitations do not ount at all. Differences of geography and differences of culture are not excuses for ailure to spread what men and women everywhere deeply need. Herein lies the ogency of the Great Commission."

Lubin W. Jantzen

Contents

Seventeen years on the board 650
Cracks in a god's great rock chest 651
Secondary education in Zaire 652
News 654
Record 660
Glimpses of India 661
Letters 662
Is Christ's missionary mandate
still valid? 663
Distances 664

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Lubin W. Jantzen, candidate secretary, is part of the Newton-based COM administrative staff.

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Distances

Elmer Neufeld

Elmer Neufeld was a member of the COM delegation which made a five-week visit to India in August and September. His editorial was written en route home from Calcutta. Howard Habegger, Verney Unruh, and Robert Ramseyer were the other members of the delegation.

THE DISTANCE from Chicago to Calcutta is almost halfway around the
world—near half of 25,000 miles.
Calcutta is clearly on *the other side* of the world we know.
The young Mennonite couple in Calcutta confesses that they must place
some distance between themselves and the masses of Calcutta to be able to
live in that city.
A city of more than 8,000,000 men, women, and children—
huddled together over 100,000 per square mile.
With an estimated 750,000 "bustee" (ghetto) dwellers.
And 75,000 or more street sleepers.
Vast areas without any modern sewers—only crude privies.
Poverty, rations, black markets, hunger, disease, beggars, gangs,
violence, squalor.
The distance between Mountain Lake and Champa is almost as great.
The P. A. Penners traveled that distance in 1900 and pitched their tent
among those on the other side.
God only knows the real distance between the "First Mennonite" churches
of North America and the Hindu temples of those still chanting prayers to
Krishna, and Ganesh, and Durga, and Siva, and Brahma, and Vishna.
I can still hear the plaintive chanting in the temple of Raipur.
The sent ones from the First Mennonites in Canada and the United States are
still crossing the distances to meet the staggering needs of
body and soul in India.
A land of 550,000,000 people,
with a per capita income of roughly $100,
and a Christian community of about 2 percent.
I am writing these notes on a Boeing 707 racing across the distance
from Calcutta, Delhi, and Bombay to New York and Chicago.
We have no 707 jet to cross the human existential distances between
the Chicagos and the Calcuttas, the Mountain Lakes and Champas,
the Waldheims and Saraipalis, the Bernes and Jagdeeshpurs.
What do you do when you face such hopelessly massive need,
my travel companion asked in Calcutta.
You do *something*—or you do nothing.
You choose between bringing the few loaves, or eating them all yourself.
The incarnation of God in Christ is about distances.
He was not of our world, but he came into our world.
He came into our world with grace, and truth, and love.
"As thou didst send me into the world, so I have sent them into the world."
We are not able to eradicate the distances that separate us from the
physically and spiritually destitute peoples of this world.
BUT WE CAN DO SOMETHING!
What will you and I, who live in the land of luxury, do in these months of
harvest and Thanksgiving and Christmas to cross the distances that
separate us from the Calcuttas of this world?

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:42 NOVEMBER 20, 1973

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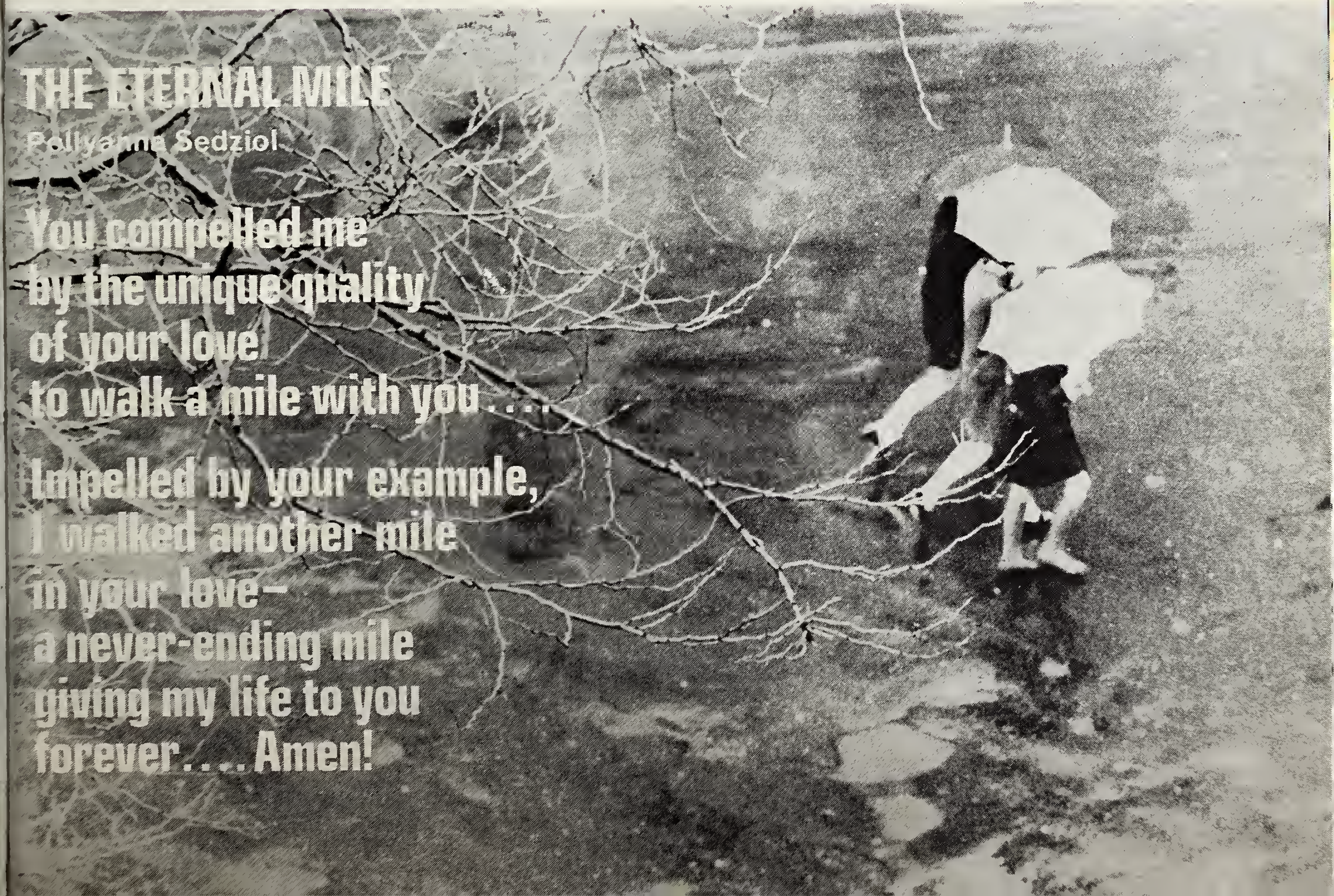


THE ETERNAL MILE

Pollyanna Sedziol

You compelled me
by the unique quality
of your love
to walk a mile with you . . . .
Impelled by your example,
I walked another mile
in your love–
a never-ending mile
giving my life to you
forever. . . . Amen!

Jacob W. Elias

ACCORDING TO the well-known adage, everyone talks about the weather. Next to the weather the most frequent topic of casual conversation must be sports.

A frequently used opener when friends meet is, "What did you think of the game last night?" An animated discussion usually follows in which the ills or fortunes of the home team are lamented or lauded, depending on the outcome of "the game last night." The game being discussed, almost without exception, is not the local interschool soccer match or some amateur sport event. It is the latest nationally televised encounter between the professionals in sport, usually baseball, football, hockey, or basketball.

Big-time sports are booming. This boom is largely due to the fact that television has introduced the big games right into our living rooms. At the flick of a switch we can get a front row view of all the action. An added feature, not available to those watching the action live, is the instant replay of all highlights. Armchair sports fans are thereby relieved of the necessity of concentrating fully on the game. A sudden rise of intensity in the background crowd noise is the signal that something noteworthy has just happened. It is then possible to quickly come back to full alert in time to watch the replay. In this way, even the nonathlete is equipped to rehash the game when he meets his associates the next day.

As with the weather, so with sports, there are those who make a profession out of analysis and prediction. After each big game, sportswriters and sportscasters do their thing: They analyze, criticize, editorialize, and glamorize. All of this professional conversation on radio and TV and in the newspapers encourages the armchair sports fans to keep on watching—and to keep on talking.

Big business has been quick to see the potential for profit in sports. The fact that "sports" and "finance" are commonly combined into one section in daily newspapers is a daily reminder that the big game and the big money go hand in hand. Many sports fans buy expensive season tickets. The armchair fan may feel that he is getting away with a bargain but there are many advertisers who have full confidence in his vulnerability to their persuasiveness. It is clearly evident that big business is making big money through big-time sports. Everybody talks about sports, and everybody does something about it: They pay big money to support this national pastime of watching the big games.

What about Christians? Are they caught up in this national pastime as well? Many are. Sports promoters posted inconspicuously in church lobbies on the morning after the Saturday night game would be pleased to note that here and there spontaneous discussion groups have formed to talk about the game. The only problem is that the song leader in opening the worship service rudely interrupts this informal exchange.

Sports promoters posted to spy on churches would also be pleased to note that even though church programs sometimes conflict with the big games, many churchgoers put first things first. They watch the game.

The Tuesday evening church council meeting during an important football game, the midweek prayer meetings during *Hockey night in Canada,* and the morning worship service on Grey Cup Sunday are rude ecclesiastical encroachments into sacred sports time. Of course, many churches are becoming more accommodating. They schedule their events on the nights that are free. In fall, with baseball drawing to a climax, football gaining momentum, and hockey beginning a new season, this kind of scheduling becomes somewhat tricky. Inevitably some scheduling errors are made, resulting in poor attendance at the church meetings. However, everyone understands, because there is a game on that night.

Today's sports boom is affecting our churches. Historically speaking there is sad irony in this fact. A sports boom in the early Christian era also affected the churches but there was a difference. Years ago, Christians often went to the games. They were fed to the lions, while the pagans in the bleachers cheered. Christians still go to the games, but now the Bombers and Roughriders (and other "pagans") feed on the Lions, while the Christians in the bleachers cheer.

The time is ripe for a close look at the impact which spectator sports is having on the church. At first appearance, the way in which Christians of today are being swept along in the sports boom may seem quite harmless compared to the slaughter of early Christians in the gladiatorial games. Might it be, however, that the long-term impact of today's spectator sports, being more subtle, is also more devastating?

The time and money spent by Christians in watching the big games certainly merit a serious second look. However, beyond the stewardship question there are other less obvious factors to consider. One is the subtle impact which the underlying philosophy of sports can have on our thinking and our behavior.

"Winning isn't everything; it is the only thing." So spoke the late Vince Lombardi, renowned football coach. In this statement he summarized neatly the sports philosophy: The purpose of the game is to win. When the home team wins a coveted sports prize there is joyous celebration. When the home team hits a slump, the game analysis in the sports pages and in casual conversations becomes morbid. Everybody wants a winner.

When the Blazers hockey team of the World Hockey Association was purchased and moved to Vancouver it was reported that here at last Vancouverites would have a playoff team. If the Lions and the Canucks get us down by losing all the time, we can begin to get all fired up about the Blazers as they blaze their way to victory!

Even though lip service is paid to the importance of sportsmanship, the thing that really matters in sports is that your team win.

Unofficially the name of the game, especially in football and hockey, appears to be: Maim your man before he maims you. A body check in hockey which sends a player sprawling against the

Games Christians watch

boards, or a bone-crushing tackle in football which grounds the quarterback behind the line of scrimmage are sure to please a crowd, especially when the opposition is being punished in this way. Most crowds also react enthusiastically to an unauthorized display of violence, such as frequently happens when hockey players drop their sticks and gloves in favor of more direct one-to-one combat. Violence, as much as skill and accuracy, is what attracts many spectators to the big games.

This win-at-any-cost philosophy on the sports field tends to get transferred to other realms as well. For example, dog-eat-dog competition in the business world, Watergate tactics in the political world, and bombing raids into the Cambodians' world give vivid testimony to the fact that the sports philosophy also operates in the larger game of life.

It is often implied that children learn good citizenship on the sports field. This is probably true. By participating in some sports and by watching the big-time games, they learn that it is very important to win. They learn that a good citizen strives to win success for himself and his team, using to good advantage any strategy that will further his cause. Aggression, force, and violence bring victory on the sports field; what happens to the opposing team doesn't really matter. In the same way, a good citizen vigorously asserts himself to gain new territory for himself and his business or country, regardless of the consequences for the other side.

The problem with this kind of good citizenship is that it isn't Christian. Christ did not advise his followers to be fiercely competitive in their own behalf. Actually he taught the exact reverse: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it" (Lk. 9:23-24, RSV). The person who feels compelled to win for himself is actually a loser.

Those who follow the way of Jesus will oppose the win-at-any-cost philosophy of sports, wherever it manifests in society. Instead of competing fiercely in their own behalf, they will give themselves in behalf of others.

It may be pointed out by some that Paul occasionally compared the Christian life to a race, which also is competitive. This comparison does not necessarily put the Christian stamp of approval on competitive sport. Nor, for that matter, do analogies drawn from the military or from agriculture put the stamp of approval on the occupation of soldier or farmer (Cf. 2 Tim. 2:1-7).

In 1 Corinthians 9:24-27 Paul uses the analogy of athletics at some length. Since the rage in spectator sport among the Greeks of that time was athletics, including the famous Olympic games, Paul communicated Christian truth using language that most people understood well, the language of athletics.

It is clear, however, that in using the language of competitive sports to describe the Christian life, Paul points out the differences even more clearly than the similarities. "In a race all the runners compete but only one receives the prize."

The prize in the Christian life, on the other hand, is not limited to one winner: "So run that you may obtain it." This encouragement isn't given to an individual, some superstar runner from Corinth; it is directed to "the church of God which is at Corinth."

The main lesson which Paul seeks to teach in comparing the Christian life to competitive sport has to do with the value of discipline and self-control. "Every athlete exercises self-control in all things." In the Christian life it is also important to exercise self-control, but with a different goal in view. Athletes do it "to receive a perishable wreath, but we an imperishable." (Today, of course, athletes discipline themselves in order to perform well enough to land the big contracts, which run into the six- or even seven-digit amounts.)

The challenge to live a disciplined life does not have much appeal in our self-indulgent society. That, in part, explains the rapid upsurge of spectator sports. It is more appealing to watch disciplined athletes perform than to be disciplined ourselves. We are becoming a nation of spectators who sit back and watch while others act.

When watching the big game, the average spectator knows that he will never be called on to play. Deep down he also knows that he cannot really affect the outcome, regardless of how loudly he cheers. And under pressure he will admit that actually the outcome doesn't really matter. Even so, he still watches, and he still cheers.

Somehow it is more appealing to watch disciplined athletes on the playing field, where the outcome ultimately does not really matter, than to be disciplined ourselves in the arena of daily life, where the outcome really matters and where our involvement could help determine the outcome. Many people, including those within the churches, are more informed about the unreal world of sports than about the real world of famine-afflicted India or even the poverty in the neighboring block.

In the arena of daily life there are people who need people who are ablaze, not with sports fever, but with the love of Christ. Those who are filled with the love of Christ will express that love, not in fierce competition in their own behalf but in a selfless giving of themselves for others. That requires self-control at its highest: The desires and demands of the self are under the control of the Lord Jesus Christ. This kind of self-control leads, not to the experience of winning by defeating others, but rather to the experience of winning others by denying self and following Christ.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at North Newton, Kans. 67117, by the General Board of the General Conference Mennonite Church. Second-class postage paid at North Newton, Kans. 67117. Subscriptions: in U.S. and Canada, $5.50, one year; $10.50, two years; $15.50 three years; foreign, $6.00 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg,, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

NEWS

Schowalter Foundation okays peace program

The Schowalter Foundation has given general approval to a three-year, comprehensive program of congregational peace education by the Mennonite Central Committee Peace Section and a number of its constituent groups.

The program would be a $63,000 package over the years 1973-76, with financial support from the Schowalter Foundation, Peace Section, and Institute of Mennonite Studies. The $12,500 for the program, tentatively approved by the Schowalter Foundation for 1974, is part of $25,000 in 1974 requests to the foundation for peace projects.

The foundation trustees took up the matter of the peace proposals at their semiannual meeting in October, when they approved more than thirty projects of the Mennonite Church, General Conference Mennonite Church, and Church of God in Christ, Mennonite, plus other Mennonite-related organizations.

Included in the projects were $10,000 for MCC projects in South America; $6,000 for a two-year Church of God in Christ, Mennonite, community development project in Haiti; $6,000 toward construction of a youth center for the Bethel Mennonite Church in Hammon, Oklahoma; $10,000 for a two-year project of help to the mentally retarded through Mennonite Mental Health Services; and $4,500 for continuation of the joint *Meetinghouse* publication of *The Mennonite* and *Gospel herald* plus an inter-Mennonite editors' conference.

Other projects included scholarships, peace literature development, publication of two books, ministers' and missionaries' retirement aid, continuing education for ministers, and Schowalter peace lectures at Bethel College.

The congregational peace education program, developed at the request of the Schowalter Foundation, would begin its first year with the development of peace education materials by William Keeney, who has already begun such work.

Phase 2 would be implementation of the congregational program. MCC will select a staff person to mobilize church agencies which have relationships to congregations. The staff person may personally enter into a few pilot congregational programs but in general will deal with congregational leaders through workshops, conferences, ministers' meetings, weekend seminars, and special courses in educational institutions.

This second phase will probably get under way during late spring or early summer of 1974.

The peace education package was developed by MCC at the request of the Schowalter trustees. One of the late Jacob A. Schowalter's highest priorities was peace education, and the trustees felt that during times when the church is not faced with conscription and when the country is not directly involved in open warfare, Mennonites are apt to neglect congregational New Testament peace teachings.

Overall planning for the project will be the joint responsibility of representatives from the various Mennonite conference bodies, a representative of the Institute of Mennonite studies, and the MCC Peace Section.

The amount of grants approved this year was larger than usual because a large share of the Schowalter assets is in farmland. Farm income has been about 75 percent above average during the past fiscal year.

Herman Andres will retire

Schowalter Foundation trustees have set up a screening committee to process applications for the position of administrator of the Foundation.

Herman J. Andres, administrator for seventeen years, will retire at the end of 1974.

The screening committee was asked to bring the names of two or more interested and qualified persons to the March 1974 meeting of the trustees.

Members of the screening committee are Ernest Bachman, Raymond Becker, William Friesen, Howard Hershberger, and Adin Holderman.

Hanoi churches meet three times a week

Protestant church life in North Vietnam continues unabated despite the destruction of church buildings by American bombers, according to Graeme Jackson, deputy director of the World Council's Commission on Interchurch Aid, Refugee, and World Service.

Reporting on a seven-day visit to Hanoi, Mr. Jackson said the 10,000-member Evangelical Church of North Vietnam had twenty-six pastors and preachers active throughout the country. Two Sunday services are held by most congregations plus an evangelistic service on Thursdays.

Pastors are employed full time, and their salaries are paid by the local congregations. Conversions are reported and six to eight months of training are given before baptism. Although the training school for pastors was closed due to the bombing, it is hoped to resume training soon. Ample Bibles are available but a new translation is needed.

Mr. Jackson and Sam Isaac of the Christian Conference of Asia staff held a lengthy discussion with the chairman of the church, Pastor Hoang Kim Phuc, and its general secretary, Pastor Bui Hoanh Thu. They welcomed continuing contacts with the World Council of Churches and the Asia Conference.

In meetings with the Red Cross, the two church representatives received requests for assistance which they presented to the board of the Fund for Reconstruction in Indochina in mid-November.

Under an earlier decision taken by this board, the $5 million requested from World Council member churches will be used as follows: $2 million to help the people of North Vietnam, $2 million for South Vietnam, and the remaining $1 million for Cambodia and Laos. At its next meeting the board is due to receive reports on the needs and priorities in South Vietnam as well as Hanoi.

Changes recommended for church and women

Greater representation of women on conference boards, a new direction for the Women's Missionary Association, and a broad program of congregational education on the role of women in church and society were recommended by participants in a consultation on the role of women in the General Conference Mennonite Church.

The consultation, held October 25-27 on the campus of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, was called by the Commission on Home Ministries. The commission began looking at the role of women in conference structures when it realized in 1972 that all fourteen members of the commission were men. It added two voting representatives of the Women's Missionary Association, but the General Board said this would require a change in the bylaws to be legal.

Attending the consultation were commission and General Board members and staff; a seminary board member, faculty, and students; WMA executive council members; MCC Peace Section representatives; and a number of other special invitees—about fifty-six in all. Thirty-seven were women.

The group listened to presentations on the historical role of women, New Testament interpretation of women's roles, the Women's Missionary Association, and what women are doing in the church now. Then the participants divided into task groups to formulate specific recommendations for action within the conference.

Recommendations overlapped since the task groups did not have time to coordinate their suggestions. Among the recommendations were the following:

—that the new Anabaptist Curriculum Project include stories about women from Anabaptist and Bible history at a ratio of at least one woman to two men and that modern women be shown not only as mothers but as Mennonite Disaster Service workers, missionaries, and ministers. The emphasis, the task group said, should be on the sharing and affirming of gifts of both sexes. The group also urged curriculum writers to be sensitive about language images, such as "brotherhood," "fathers of the faith," or "God of our fathers."

—that the Mennonite colleges and seminaries undertake biblical scholarship, courses, research, and seminars on the role of women. Another group asked the schools to create experiences that sensitize pastors, teachers, chaplains, and counselors to the needs of women. The seminary was asked to use female students and WMA people to represent the seminary to local congregations.

—that women be better represented as speakers, nominees, and leaders of insight groups at the 1974 General Conference in St. Catharines, Ontario. Two women were appointed to write to district and provincial WMAs for names of qualified women to stand for election. Others were delegated to speak to the program committee about the inclusion of women in all aspects of conference programming.

—that the Commission on Home Ministries, in cooperation with the Commission on Education and the Women's Missionary Association, hire a resource person to work for the next triennium in the areas of women's concerns and discerning and affirming the gifts of all persons in the church. Among the suggestions were providing help for congregations in establishing small groups where gifts can be affirmed, organizing consciousness-raising seminars for regional church leaders, sending out teams of men and women to work at consciousness-raising in local congregations, and publicizing and developing resource materials for adult education in this area.

—that the General Board authorize WMA to appoint one voting member to each commission and the seminary board. There were some questions whether WMA ought to continue as a separate "auxiliary" organization, and the task force called for a reevaluation of WMA at the Council of Commissions in 1980. The group suggested that WMA change its name to Women in Mission and that the WMA executive committee appoint a "think tank" to explore new programs and projects and report back by August 1974.

—that WMA get a cross-cultural perspective through appointment of representatives to such groups as Women's International League for Peace and Freedom, League of Women Voters, and MCC Peace Section seminars in Washington, D.C. The same task group asked the colleges and seminaries to offer a course on "The role of women in cultural and economic strata of the U.S. and Canada" during the 1974-75 school year.

—that the Commission on Education develop a study series on single persons and that the colleges offer a course on changing life-styles, including concerns of single persons. CHM was asked to promote workshops on the family constellation and human needs and to identify human and written resources.

Representatives from small groups at the consultation gather in the middle of the room to decide on topics for the next day's task groups.

—that Mennonite periodicals and the Commission on Education publish articles, books, Sunday school material, and study guides on women's issues. One suggestion was a biography of women in the church.

—that Faith and Life Radio and Television do the next series of one-minute communication spots on the human liberation issue.

—that CHM and the colleges send out teams of study leaders, musicians, or dramatists to interested church groups to deal with women's issues.

—that David Schroeder of Winnipeg (who was present at the consultation) give at least one of his Bible studies at the General Conference on the role of women.

In a final evaluation, many participants expressed appreciation for the Bible study presented by Josephine Massynberde Ford, professor of theology at Notre Dame University and part-time Greek exegesis professor at Associated Mennonite Biblical Seminaries this semester.

Ms. Ford analyzed the meaning of Greek words in some of the "problem" passages of the Epistles and concluded that Paul was not teaching the subordination of women. The word *hupotasso*, used in Ephesians 5:22-23, is usually translated "be subject to" but is different from the word used for children and slaves. A better translation would be "be deferential to" or "be polite to."

She also said that the word usually translated as "servant" in Romans 16:1-2 when referring to Phoebe is the same word translated as "deacon" with regard to men. *Prostatis* has the connotation of "chief leader" not "helper," she said. Because of the circumcision law, it was easier for Gentile women to become Jews, and many women held high positions in the synogagues, which were the base of many early Christian churches.

Dorothy Yoder Nyce of Goshen, Indiana, spoke on the roles of the sexes in the creation accounts of Genesis. The subjugation of women was a perversion of creation, not its intent, she said.

Other speakers were C. J. Dyck of Elkhart, Indiana, on the role of women in sixteenth-century religious movements, Dorothy Nickel Friesen of Elkhart on Mennonite women from 1947 to 1957, and Gayle Gerber Koontz of Akron, Pennsylvania, on modern Christian feminism.

The presentation by the WMA opened the eyes of some younger women at the consultation to the capable leadership on the WMA executive council. WMA women told of the beginnings of women's work before the General Conference was even formed and of the half a million dollars in money and material aid which WMA provides the General Conference, district and provincial conferences, and MCC each year. But the WMA council was open to changing its direction.

"Should WMA disband or is it a functional part of the conference?" asked Gladys Goering, new WMA coordinator.

"We don't want to be tacked on," said Martha Nickel, WMA second vice-president. *Lois Barrett Janzen*

Key 73 committee evaluates, looks ahead

A new effort to build on Key 73 has been proposed by an ad hoc group which met following the final meeting of the Key 73 central committee October 22 in St. Louis.

The consensus of the ad hoc group, chaired by Victor Nelson of the Billy Graham Evangelistic Association, was that the new effort should not be a continuation of Key 73 but a new grouping that might include some agencies not in Key 73. It would provide a forum to explore further possibilities in evangelism. Mr. Nelson was authorized to convene such a group in Chicago in March 1974.

Leslie Hunt of the Anglican Church of Canada told the central committee, "The structure (of Key 73) is finished. The thrust goes on."

His feelings were echoed by Leighton Ford, speaker at the evening banquet, who said that ways should be found to capitalize on the opportunities that the seed sowing of Key 73 has given to maintain the unity that has developed and to continue the sharing of resources.

In calling for a continued application of a gospel of reconciliation, Mr. Ford asked the churches to build a bridge of reconciliation to those young men who had refused to fight in war through some kind of amnesty. He asked for a continuation of evangelical social concern, such as that shown by the seventy families who have been relating to prisoners in Attica since Mr. Ford's crusade at Rochester, New York, sixteen months ago.

An evaluation of Key 73 to date by Robert Hart, chairman of phase 5 development committee, showed the strong areas to be the launch TV program, the emphasis on repentance, and the distribution of 50 million portions of Scripture. However, in the latter area the method advocated least (blanket distribution) was the most used. Cooperative evangelistic home Bible studies proved to be a weak area since they often involved only Christians. The use of music was also weak.

Others pointed out that dependence on denominational offices for communication to local congregations had slowed the process too much. This lack of communication to the grass roots was also a factor in the poor showing of the fund-raising compaign that prevented the carrying out of a number of national program ideas, high visibility events, and a greater use of the mass media. But with modest additional income, Key 73 should end the year in the black.

Henry Ginder of the Brethren in Christ Church said, "I believe the best thing that happened in Key 73 was for us all to discover each other as brothers and sisters in Christ." *Malcolm Wenger*

We are searching for a

Communications Director

Option 1. The person would give half time each to Faith and Life Communications (FLC) and to Faith and Life Radio and Television (FLRT). The FLC assignment would include the production of a weekly fifteen-minute English-language radio program, keeping in touch with two German broadcasts, and doing some counseling in the area of marriage and family life. The FLRT assignment would include work with inter-Mennonite production groups on TV and radio spots and doing media education in General Conference churches in the U.S. and Canada.

Option 2. The FLC assignment would be the same as above, but instead of the FLRT portion of the job description the person would devote half time to family life education and counseling.

Interested persons should send letters of inquiry to:

Faith and Life Communications
202-1483 Pembina Hwy.
Winnipeg, Manitoba R3T 2C9
Telephone: 204-452-3432

Leprosy patients work again

When leprosy disables a Paraguayan farmer, he can't take to a wheelchair and still earn a living. So in addition to providing medication and teaching leprosy patients how to prevent damage to their hands and feet, the Mennonite hospital at Kilometer 81 in Paraguay makes specially fitted shoes and gloves so that the patients can again manage for themselves, said Eleanor Mathies.

Ms. Mathies, from Leamington, Ontario, on furlough from her position as nurse and physical therapist at the hospital, is the Commission on Overseas Mission's only worker in Paraguay. She serves with Paraguayan Mennonites under the Paraguayan Mennonite missions committee, which now administers the hospital and provides one-third of the financing for new projects. The other two-thirds plus other funding comes from Mennonite Central Committee and American Leprosy Mission.

Ms. Mathies told of one leprosy patient who could not work and whose wife had left him. Depressed, he did not take care of his feet or even shave, she said. Now he has special shoes and gloves. His feet are well; he can walk and use his hands—and he is earning money. He makes and sells charcoal, and last year harvested his first pineapple crop from rented land. This year he could not rent the land, but next year his son will graduate from school and will be able to add to the family finances.

The frustrations of the work, Ms. Mathies said, come when patients feel they don't have to take any part in solving their own problems.

"You can't perform miracles on people if they're not going to let you," she said.

There are joys in the work, too—when patients do their part to help a nurse help them, when they feel good about themselves because they can manage again, when they find Christ.

"When a severely ill patient gives his life to the Lord, this helps him physically," Ms. Mathies said. "Getting well is an emotional thing, too."

Eleanor Mathies

The hospital—sixty miles outside the capital city of Asuncion and some distance from the Mennonite colonies—has registered more than 1,000 leprosy patients. About half of these are under treatment now. Inpatients—those who need surgery, physical therapy, or help with special problems — average about thirty.

In addition, hospital personnel give public health talks in grade schools; have general clinics, family planning clinics, and well-baby clinics at the hospital; conduct clinics in outlying villages; and distribute bundles of clothing and school supplies to children of leprosy patients. The bundles for these children, formerly provided from North America, are now a project of the Mennonites of Paraguay.

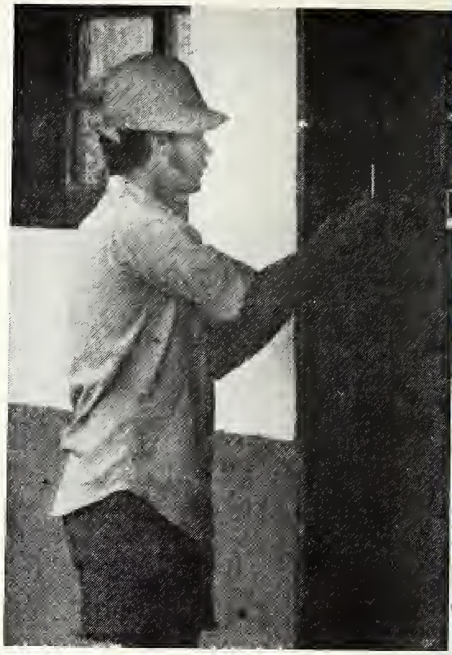
The German-speaking Mennonites in Paraguay, who comprise most of the staff, are getting more involved in the rehabilitation program of the hospital, Ms. Mathies said. A few years ago, several young people from the colonies volunteered three months at the hospital. Two remained on a long-term basis. Now one of these has completed nurses' training and has returned to work at the hospital. Another stayed to work at the hospital and has now left for nurses' training. Administration of the hospital was turned over to the Paraguayan Mennonites two or three years ago.

The hospital has also begun training leprosy workers for the Paraguayan Ministry of Health, and Dr. Frank Dürksen, hospital surgeon, is also surgeon at the government leprosarium.

Kilometer 81 staff conducts Sunday schools and Bible study in three villages and has Sunday morning services, Bible study, and Saturday evening prayer meeting for patients at the hospital.

She related the story of one leprosy patient who was baptized, married, and has become overseer of the hospital. Often he is able to talk and listen to other patients better than the chaplain. The overseer and his wife, who is hospital cook, on many evenings take a lantern and go to a patient's room. There other patients gather and sing Christian songs.

"It creates a family atmosphere," Ms. Mathies said.



Verney Lehrman fixes a door at a Zairian hospital.

Volunteer in Zaire given new name

A volunteer in central Zaire has recently been given a new name by the local church people who are happy for the work he is doing among them.

Verney Lehrman, of the Tabor Mennonite Church, Newton, Kansas, received an African name that signifies "Child of Christ." Verney, a Paxman, has been amazing missionaries as well as the African church people with the amount of work he can get done. Verney got the name "Child of Christ" after helping the local church construct a meeting place and building benches for it.

Verney's father, who visited him at Tshikapa in November 1972, reported back to the Tabor congregation what the Zairian church needed. In three weeks they had raised $1,200 for the building project. They channeled the gift through the Africa Inter-Mennonite Mission.

"The church people here couldn't believe that they had a roof over their church just because someone had love," Verney said. He later helped paint the structure and suggested he would build benches for the church if the people provided lumber.

The church building is one of a dozen or more buildings and remodeling projects Verney has been involved in since he arrived in Tshikapa in July 1971. He keeps things moving by keeping several projects going at the same time.

CENTRAL DISTRICT REPORTER

November 20, 1973

CENTRAL DISTRICT EDITION

Duties temporarily shifted

There will be a slight shift in responsibilities for the next six months with respect to *The reporter*. Jacob Friesen, Central District conference minister, has been editor of this sheet. He has been given encouragement by the executive committee to take a Clinical Supervised Pastoral Experience course given jointly by Oaklawn Psychiatric Center and Associated Mennonite Biblical Seminaries. It was felt that this course would help him in his present work, as well as being beneficial for any later duties he might undertake.

To give Jacob Friesen time to take this course, L. L. Ramseyer has been asked to edit *The reporter* through the April 1974 issue. Any materials to be published should reach him at 488 West Elm St., Bluffton, Ohio 45817, not later than the twelfth of the month preceding the month in which the material is to appear in print. This shift has been approved by the education and publication committee, as well as by the executive committee.

Churches and institutions in the Central District are invited to send in news that might be of interest to others in the district. One must remember that there is a lapse of about a month between the time when the news must be in and the time when the printed *Reporter* appears.

Ministers' retreat held

Ministers of the General Conference and the Mennonite Church in Illinois gathered for a retreat at Camp Menno Haven, Tiskilwa, Illinois, October 7-8. Speakers included Willard Claassen, Milo Kauffman, J. C. Wenger, and John Howard Yoder. The purpose of the retreat was fellowship, Bible study, and discussion of common problems.

Members respond to conference goals

Goal No. 2: Establishment in the faith of children and young people in this age of confusion.

Children and youth need to find stability

Children and young people are an important part of our future church. They need to find stability in their lives. We can encourage them to find a time and place for their daily devotions and to make this a time of real soul searching. They can then realize that faith in God can be just as real today as it was in the days of Abraham and Noah in Bible times. It is as practical for everyday living as it is in a church building on Sunday morning. We as a conference need to be ready to meet the needs of questioning minds, whether it be individually or in promoting seminars to be of service to our youth in this age of confusion. *Carol Sprunger, Camp Friedenswald committee*

Christian education involves personal encounter

A mother recently told me, "I wonder if I'm raising my children for a world that doesn't exist anymore." I think she was alluding to the fact that she was raising her children as *she* had been raised and was afraid it might not work. It seems to me that this speaks to directional goal No. 2. This could lead into a discourse on the importance of relevant and creative curriculum, trained and capable leadership, and the use of visual aids, drama, and role playing for the establishment of faith and the assurance of spiritual growth. These are all good and necessary.

On the other hand, we know that no superabundance of clever methods or a dispensing of biblical information will automatically usher our offspring into "the household of faith." With the swift tempo of today's society, we educate for an uncertain world. Christian education happens when persons meet Christ, when persons meet persons, and where together, young and old, teacher and pupil participate as seekers and learners; where in honesty we share doubts, frustrations, and joys in our pilgrimage. Our mission is not to nurture them into "hothouse Christians" who have had no exposure, as Roger Shinn suggests, but to build faith that can be maintained when the world's chill winds strike. So help us God! *Joan Wiebe, vice-president*

We must communicate and demonstrate our faith

Perhaps one thing that makes it so difficult for parents and the church to establish faith in children and young people stems from our inability to communicate with our children. Communication implies two-way dialog between parent and child or church and child. It is important, I feel, to communicate and discuss with our children the many outside forces attempting to influence their thinking.

It is also for parents and the church to try to help the child or young person understand what Christ taught. It is just as valid today as when Christ was here in the flesh. It is important to establish this relevancy of Christ and his teaching in the day-to-day life of the young person. This in turn can only be done by having us, as parents, demonstrate our faith in our day-to-day activities.

If we as parents and the church can communicate, educate, and finally demonstrate our faith, then I think we will go a long way in helping establish faith in the children and youth of today, the adults of tomorrow. *Dave Suter, missions committee*

Faith and works inconsistency aids "age of confusion"

My first reaction or question would be who is responsible for the confusion, or who is calling it an "age of confusion"? Are youth confused because of the greater number of options available to them (sometimes labeled temptations) or because they are keenly aware of the inconsistencies of those who profess with their lips but have failed to put their words into actions? "Faith without works is dead."

Secondly, if "establishment in the faith" suggests a need to take a new look at the ways of revealing the "good news" to children and youth (usually called evangelism) so that they will voluntarily adopt it as their faith, this touches a number of areas of concern. How enthusiastic are we who supposedly have the faith? Do we employ pressure techniques that both violate the concept of freedom of choice of each individual as well as the loving nature of God contrasted to his wrath? Have we in the home abdicated our responsibilities as stewards of the gospel to the extent that we cast doubt upon the Christian education program of the church, both the curriculum and the staff, when we don't see our youth responding to Christ's invitation as we feel they should? "Don't keep on scolding and nagging your children, making them angry and resentful. Rather, bring them up with the loving discipline the Lord himself approves, with suggestions and godly advice" (Eph. 6:4, *The living Bible*). *Ellwyn Hartzler, peace and service committee*

Satisfying faith yields fullness of life

This goal extends the hope that all children and young people will be given the opportunity at each age level to understand all they are able to comprehend of the Christian faith.

The fellowship of believers understands the need for adult faithfulness to achieve such a goal. They are also aware that the goal cannot be achieved by only their efforts.

God has offered his abundant life to all including the young. The adults in the community of faith are charged with the responsibility to provide an environment that will convey that knowledge, that awareness of and appreciation for God in Jesus Christ and the life he offers. This teaching process goes on continually, positively or negatively, with or without our awareness.

This goal also implies that this is a time when many other ideas, some very conflicting ones, are being taught and are making a strong bid for the allegiance of the young. Ignorance of the faith or insufficient knowledge of the faith can also have a confusing effect, particularly, when young people are trying to test ideas and make them a part of their lives.

The community of faith understands that there can be no fullness of life for children and young people without a satisfying faith in God. Let us then invite his Spirit to work among us, to complete his good work in our lives and in the lives of the young persons we love. *Kathleen Kindle, education and publication committee*

Self-discipline necessary for meaningful prayer

All religions recognize some way of communing with the supreme being in whom they believe. Christians believe that each person can have direct access to God, without some human intermediary. We believe that prayer is two-way communication, speaking to God and listening while his spirit speaks to us.

Real prayer is not just a formal rite in which we engage. To be meaningful one must really *desire* to communicate. Yet if the individual merely waited until he felt like praying, many would pray only at times of stress, engaging only in the "fox hole" type of prayer. Yet we need daily communication with God. We are even told that we should pray without ceasing, being in a constant attitude of devotion. But humans are weak, and unless they set aside certain times to pray, they may seldom do it. This makes necessary self-discipline which will motivate the person to frequently be in the attitude for prayer. A well-known hymn characterizes prayer as "the soul's sincere desire." We need to discipline ourselves to share our sincere desires with God, while also permitting God to speak to us while we quietly meditate.

Too many public prayers are not meaningful because they are dictated by certain times and places rather than by felt desire. The writer resents the statement, "Let us *repeat* the Lord's Prayer." Prayers are never merely to be repeated; they are to come from a sincere desire. But how can an entire congregation have that desire at any one point in time? Can we have prayers at scheduled times in our worship services and still have them meaningful? One of the purposes of any devotional service is to cultivate an atmosphere conducive to meaningful prayer. The service is to help "set the stage" for meaningful communication.

Whether as individuals, in local church gatherings, or when the conference meets as a whole, prayer is important. To be meaningful, it must grow out of a sense of "the soul's sincere desire." It will not do to excuse ourselves by saying that this sense of need and desire is not present. By self-discipline as individuals, or by the way a devotional service is arranged and conducted, it is possible to cultivate a mind set conducive to meaningful prayer. If the Central District is really to do God's will in the world, prayer is essential. Let us live and act in such a way that it can be meaningful communication with God. *Lloyd L. Ramseyer, Central District president and interim editor of* The reporter.

General Conference church has 3% conversion growth

Most new members of General Conference congregations are gained by baptism of members' children or by transfer from other churches, according to statistics compiled by Malcolm Wenger of the Commission on Home Ministries. The Institute of Church Growth suggests three categories of church growth: "biological" growth, or evangelism of children of believers; transfer growth; and conversion growth, or winning people of non-Christian parentage to the faith. Using these categories, the General Conference for the last six years would have 54 percent biological, 43 percent transfer growth, and 3 percent conversion growth. Leland Harder in the *Fact book of congregational membership* writes, "The early Anabaptist commitment to an aggressive evangelism, to recruit new members who were true believers, has been largely replaced by an in-group birthrate as the means of perpetuation." How does your church compare with these statistics for the conference as a whole? What difference has Key 73 made in your evangelistic approach, now as the year nears its end? If our commitment to evangelism is real, there should be some new people in the family of God.

WOMEN AT WORK

WMA

Theme . . . *"For everything its season, and for every activity under heaven its time. . .* "Ecclesiastes 3:1.

WMA offers church women seminary scholarships

Several years ago the WMA executive committee decided to make scholarships available to Central District ministers as an encouragement for them to attend interterm seminary courses. Several ministers have taken the opportunity.

At the last Central District WMA executive committee meeting, it was decided to extend this invitation to ministers' wives, so that they can join their husbands in seminary study. These scholarships are also available to other women who are interested in Christian education and other ministries of the church. Application for that or full scholarships may be made to Lois Kreider (Central District WMA president), Route 2, Bluffton, Ohio 45817. Pass the word!

Executive committee elected

A new committee has been selected and is already beginning to plan for the Women's Retreat in 1974. They are Melba Bechtel, Goshen, Indiana; Eunice Jackson, Chicago, Illinois; Bertha Miller, Woodburn, Indiana; JoAnn Preheim, Elkhart, Indiana; and Adele Reichert, Goshen, Indiana.

Role of women in the church

Because WMA is especially concerned about women's role in the church, a grant of $100 has been given to help make possible the seminar on that topic held at Elkhart, Indiana, October 25-27. Further reports will be in the next issue.

Women of the Central District Conference gathered at Camp Friedenswald for Women's Retreat. Shown here is one of many small group discussions. For Kathy Wine, author of the following article, it was the vast experiences of the participants which enriched the discussions.

A visitor shares impressions

I've just returned from a most memorable weekend, better known as the Women's Retreat, at Camp Friedenswald. I am from the Bettendorf, Iowa, Presbyterian Church and was a guest of Louise Kreider. We hadn't driven ten miles out of camp when the driver of our car asked me if I would like to write down my impressions of the retreat as a first-time visitor. I said I'd love to. So here I am.

Louise Kreider, my dear friend, formerly from Mountain Lake, who attended Bethel and is a graduate of Bluffton, had introduced me to some of the Mennonite tradition and belief. I already knew of the VS and the TAP programs, but I was not prepared for the vast involvement that everyone there seemed to enjoy. It seemed as though everyone had been *somewhere,* usually abroad, involved in some kind of service. This is unusual, I think, as I know of no other denomination that can lay claim to such, and it truly inspired me.

We walked into the beautiful A-frame chapel Friday night, filled with expectation and thrilled with the beautiful harmonizing voices—the first of many such songfests. Another first impression—Mennonite women can sing.

The retreat's main speaker, Margaret Showalter, presented her Christian dynamics techniques at our morning, afternoon, and evening meetings. Interspersed through the day were formal and informal discussion groups. Again, it was the vast experiences of these many women that enlivened and stimulated our thinking.

One more mention of the women themselves—I sensed a great feeling of belonging among them. Many had gone to the church colleges and had kept their acquaintances and friendships alive in a way that most graduates don't. This lends a lot of continuity to their lives, therefore meaning. I must say, I was envious of this.

All too soon we were packing up our things getting ready to go. I had acquired some new and interesting reading material from the camp's temporary bookstore—a really good idea for the retreat and those weeks ahead.

The beauty of Camp Friedenswald in the fall of the year will always be a wonderful memory for me. Add to that the warmth of the people and the relaxed feeling of the retreat and it makes an unforgettable experience I feel fortunate to have shared. Thank you. *Kathy Wine*

New executive committee member appointed

Sara Von Gunten (Mrs. Kenneth), of Middlebury, Indiana, is the new district project adviser for the Central District WMA. She is a teacher, mother of two, and a member of the WMS of the Pleasant Oaks Church. Sara fills the position held by Edna Troyer (Mrs. Lyle) for the past three years.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ill. 61701.

evangelism-that-cares

KEY 73

Living, active congregations

Survey relates to Key 73 and evangelism

Recently as a group of leaders of a local church was studying plans for goal setting in their church, someone asked, "We have been working on Key 73. How does this relate to what we have been doing?" The reply was that it can work directly toward that end. The plan under discussion was the Evangelism-in-Depth congregational survey, which is being used by a number of churches in the Central District.

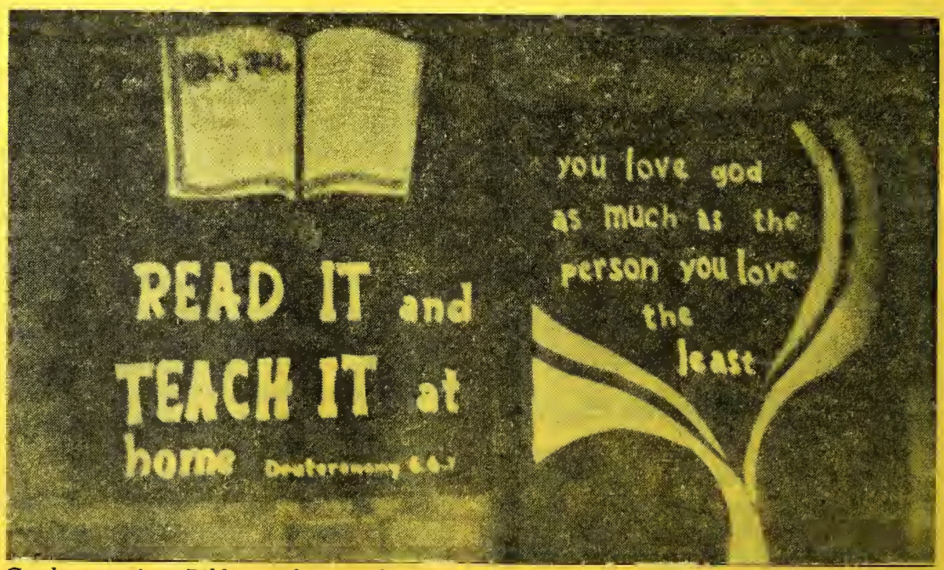
There are twenty questions on this survey, and at first glance one might wonder just how they are related to evangelism. The first four deal with one's personal religious life; for example, one's practices in Bible study and prayer. The next six deal with the local church fellowship and one's relationship to it. For example, one statement to which one is asked to respond is "There is a positive spirit of oneness in our congregation" (yes or not really). The next four statements deal with one's relationships with his neighbors; for example, "I have become well enough acquainted with my three nearest neighbors that I know their hobbies or main interests." Then follow statements dealing with one's beliefs and activities more directly related to evangelism; for example, "Within the past month I have tried to win a non-Christian to Jesus Christ."

The entire survey is thus related to evangelism, and to Key 73. How can one win others to Christ unless he himself is committed to him? How can one invite others to his church unless he feels that there is real Christian fellowship there? How can one lead others to Christ unless he is well enough acquainted with them to have some influence on them? Then, of course, he cannot win others to Christ unless he feels a deep desire to do so and feels that with God's help he can approach others.

It is in this light that the entire survey is evangelism-oriented, and the goals of the evangelistic thrust can be found in the survey results.

Grace Church illustrates goals with banners

The Grace Church, Pandora, Ohio, began its congregational survey and goal study last March. The task forces and core group decided that banners for each of the three goals selected would be helpful in reminding members of the congregation. Three banners were made, one for each goal, and they were displayed in the foyer of the church. By this time a total of seven banners have been made, displayed in various places in the church, to keep a fresh approach before church members. One of the goals was to increase personal Bible reading and devotions. The banner shown at near right stresses this goal. Its legend is "Read it and teach it at home" (Deut. 6:6, 7). The banner at far right is to remind folks of the goal to secure greater understanding between church members, so that each person would have a greater feeling of acceptance. Its legend reads, "You love God as much as the person you love the least." Banners were also made to stress the third goal, which was to have an increased proportion of the membership able and willing to share Christ with others. The church was fortunate to have those in its membership who had originality and artistic ability.



Goals stressing Bible reading and member acceptance are illustrated above.

These things merit our attention

B.C. hosts Bible lectures and ministers' conference

The annual Bible lectures and ministers' conference was held on the Bluffton campus November 12-14. The main speaker was Vernard Eller, author of a number of books and a member of the faculty of LaVerne College, California. He is an ordained and active minister of the Church of the Brethren.

Millard Lind, Goshen Biblical Seminary, led four sessions of Bible study for ministers and others. He is a specialist in the Old Testament.

Central District ministers and their wives had a special session at which the report of the General Conference committee on the ministry concerning ordination was discussed, as well as the study on ministerial salaries reported in the October issue of *The reporter.*

A meeting of the executive committee and chairmen of committees determined the budget to be presented for the next fiscal year.

General Conference 1974 sessions planned

"Jesus: Free to follow, bound to choose" has been chosen as the theme for the fortieth triennial session of the General Conference Mennonite Church. It will be held August 1-7, 1974, a slight change in date from that originally announced, on the campus of Brock University, St. Catharines, Ontario. The conference will include Bible study, board reports, special interest groups, speakers, a centennial service, and a communion service. Opening each weekday will be Bible study led by David Schroeder of Canadian Mennonite Bible College, Winnipeg, and small group discussions of the biblical material.

Bluffton College enrollment is stable

Bluffton College has an enrollment this term of 687 full-time and 19 part-time students. This is approximately the same enrollment as at the corresponding date last year. With independent liberal arts colleges having difficulty maintaining their enrollments, this speaks well for Bluffton.

Capital punishment reinstated

Two years ago the United States Supreme Court declared existing state laws authorizing capital punishment unconstitutional, since they authorized "cruel and unusual punishment." Since then, sentiment favoring such punishment has increased, spurred on by a tough "law and order" policy by the national administration. As a result twenty states, including Ohio and Indiana, have reinstated death penalty laws, and courts of two other states have construed legislation to allow the death penalty. Eleven states have enacted mandatory death penalty laws. Many have been convinced that the death penalty is a deterrent to violent crime, in spite of the fact that states like Rhode Island, Michigan, and Wisconsin without the death penalty have lower murder rates than neighboring states who retained the death penalty.

In spite of this trend, the National Advisory Commission on Criminal Standards and Goals, as the result of a study financed by a federal grant, stated that fear of punishment is not an important deterrent to crime. While not mentioning capital punishment, the report stated, "Recidivism rates are notoriously high. Institutions do succeed in punishing, but they do not deter." Instead of recommending a tough policy, the recommendation was for greater leniency. They recommended that outright release of persons convicted of minor crimes, first offenses, and white-collar crime should be considered.

In 1965 the General Conference took action opposing capital punishment. As Christians, we should consider what we should do concerning the present trend.

Seminary workshop discusses relevant biblical preaching

A workshop on "Contemporary biblical preaching" is to be held at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, January 8 to February 1. It will be sponsored by the seminaries and area Mennonite conferences. The workshop is designed for pastors and seminarians as well as others interested in the renewal of faithful biblical preaching which speaks relevantly to the contemporary human situation.

MCC Peace Assembly considers male, female roles

The interdependence of men and women was the focus of discussion at the fifth annual Peace Assembly, held at Camp Friedenswald November 9-10, sponsored by the Mennonite Central Committee Peace Section. The purpose of the assembly was to sensitize the participants as to how discriminatory language, distorted values, and sexual stereotypes prevent men and women from fully using their gifts in church and society. There were panel discussions, lectures, small group discussions, several films, and a drama.

On October 25-27 a seminar concerning "The role of women in the church" was held on the Mennonite Biblical Seminary campus sponsored by the General Conference Mennonite Commission on Home Ministries.

Bluffton home now completed

The new wing of the Mennonite Memorial Home at Bluffton is now completed and partially occupied. State licenses have been received for the "home for the aging," as it is technically called by the state. The license includes the intermediate nursing care floor and the rest home floor. Only self-care occupants are in the old section and the third floor of the new section. This third floor has eleven suites equipped as apartments. The capacity of the home is 116. Applications from additional persons who desire to enter the home are being received.

The level of care and equipment required by the state makes operation of a home like this very costly. While some may feel that rates are high, it should be remembered that the home is not only nonprofit, but it must depend on gifts to supplement income from other sources.

A formal open house was held October 8, but those who could not attend at that time are invited to see the facilities provided at any time.

Service assignments given

Barbara Enns, Beamsville, Ontario, is serving for one year with the General Conference voluntary service unit in Markham, Illinois. She will work at the day-care center or the Sheltered Care Workshop.

Irene Enns, Dawson Creek, British Columbia, will be a General Conference volunteer for at least a year in Elkhart, Indiana. Her assignment is with the Elkhart County Association for the Retarded.

Joan Huebert, Henderson, Nebraska, has joined the Markham, Illinois, voluntary service unit of the General Conference.

Tanya Schulz, Winnipeg, Manitoba, has been assigned to General Conference voluntary service in Markham, Illinois. She will serve ten months to one year at the Community Day Nursery.

Normal Church to honor Raymond L. Hartzler

Raymond L. Hartzler will observe his eightieth birthday November 28. The First Mennonite Church in Normal, Illinois, of which Rev. Hartzler is a member, will honor him with a birthday tea from 2 to 4 Sunday afternoon November 25 with a tea in the church.

Mr. Hartzler has long been prominent, first in the Central Conference, and after the merger with the Middle District Conference in 1957, in the Central District Conference. He first became a member of the Central Conference when the Maple Grove Church, south of Topeka, Indiana, joined the Conference. Later he was pastor of the Carlock, Illinois, Church. Mr. Hartzler then became executive secretary of the Central Conference, a post which he continued to hold in the Central District Conference. This position was essentially the same as the one now called the conference pastor.

R.L., as he has usually been called by those who have known him well, was editor of *The Christian evangel,* published by the Central Conference. He was well known for his excellent writing and clear analysis of problems which faced the church.

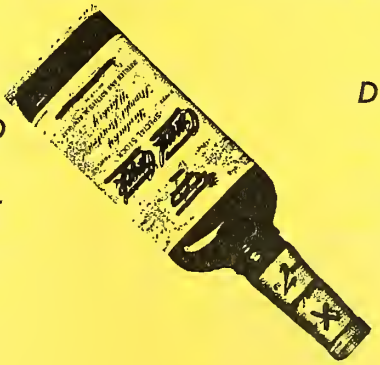
For many years he was closely associated with the Mennonite hospital in Bloomington. He was also for many years a member of the seminary and the Congo Inland Mission boards.

When the committee for the encouragement of estate planning became active, Mr. Hartzler for a time was appointed as its executive secretary. He continues his interest in the activities of that committee, contributing articles to this publication in the interests of estate planning every other month.

Friends who are too far distant to attend the birthday tea are invited to send cards and letters to R. L. Hartzler, 809 N. Evans St., Bloomington, Illinois 61701.

ALCOHOL — AMERICA'S No. 1 DRUG PROBLEM

18 MILLION ALCOHOL ADDICTS AND DEPENDENT DRINKERS OF LEGAL ALCOHOLIC DRINKS.



22 BILLION DOLLARS SPENT ANNUALLY FOR LEGAL BEER, WINE, VODKA AND DISTILLED SPIRITS.

LEGAL ALCOHOL IS HEAVILY INVOLVED IN MURDER, SUICIDE AND MOST OTHER CRIME.

½ MILLION DAILY USERS OF MARIJUANA	$800 MILLION SPENT YEARLY FOR MARIJUANA
ESTIMATED ½ TO ONE MILLION HEROIN ADDICTS	$60 MILLION PER YEAR FOR HASHISH

ONLY 10% OF MAJOR CRIMES DUE TO HEROIN

—The American Issue

Evangelism retreat held at Camp Friedenswald

An evangelism retreat was held at Camp Friedenswald October 26-28 sponsored by the mission committee of the Central District and arranged by the evangelism task force composed of Louis Delagrange, Lynn Liechty, Richard Tschetter, Leonard Wiebe, and Jacob Friesen. The theme of the retreat was "Key 73—Sharing your faith." Ministers and lay representatives from each of the churches in the Central District were urged to attend. Resource persons included Jim Miller, dentist from Kidron, Ohio, and David Whitermore, staff representative from the Commission on Home Ministries, Newton, Kansas. There were discussions on what has been happening in Key 73 and ways to improve the evangelistic outreach in the churches.

Walter Gering to assist First Church, Bluffton

Walter Gering, past president of the General Conference, and his wife have moved from Mountain Lake, Minnesota, to Bluffton, Ohio. He is to assist Stanley Bohn, the pastor of the First Church. His duties will involve pastoral care for senior citizens. He will assume his new duties January 1, when Wilmer Shelly retires.

Pastor plans retirement

Wilmer Shelly, assistant pastor of the First Mennonite Church, Bluffton, plans to retire on his eightieth birthday in December. Mr. Shelly is one of those competent and active individuals who has made several attempts to retire, but the church continued to ask for his services.

Wilmer Shelly was graduated from Bluffton College in 1920. He married Emma Good of Washington, Illinois, whom he met in college. After serving in the public schools of Illinois for a time, and attending Witmarsum Seminary, he began his pastoral work. He was pastor of the First Church of Wadsworth 1927-41, of the Topeka Church in Indiana 1941-47, and the Hereford Church, Bally, Pennsylvania, 1947-54. He then served as administrator of the Eastern District retirement home at Frederick, Pennsylvania, with his wife serving as dietician, from 1954-59. This was during a building program at the home.

The Shellys then moved to Bluffton to "retire." But since then he has served in six churches as interim pastor: Grace, Pandora, Ohio; Comins, Michigan; New Stark, Ohio; St. John, Pandora, Ohio; Good Samaritan, Philadelphia, Pennsylvania; and the Bethel Church in Lancaster, Pennsylvania.

In 1965 Mr. Shelly became assistant pastor of the First Church, Bluffton, with special responsibility for ministry to those who had reached the age of sixty-five. His work in this capacity has been very much appreciated. He now wants to retire once again at the end of the year, with his position as assistant pastor to be filled by Walter Gering, who has moved to Bluffton. It is our prayer that God may continue to bless Mr. and Mrs. Shelly.

Wayland, Iowa, holds teachers workshop

Forty-six teachers from the Wayland, Iowa, area, including General Conference Mennonite and Mennonite churches participated in a three-day workshop. Sessions included "Creative Bible study," "Problems and opportunities in the classroom," and "Classroom techniques." Resource persons from the Newton General Conference office included Loris Habegger, Dick Rempel, and Frank Ward. Participants heartily recommend such an experience for old, new, and future teachers.

Weidners serve MCC Cincinnati

Mark and Sue Weidner and their three children moved to 383 Probasco St., Cincinnati, August 30 where they occupy an apartment on the second and third floors. Their apartment is two blocks from the University of Cincinnati and fifteen blocks, a ten-minute bus ride, from other MCC personnel. Mark is a recent graduate of Mennonite Biblical Seminary, and both he and his wife were members of the First Mennonite Church in Allentown, Pennsylvania. They have served a term under MCC in Vietnam. They are to assume a dual role in Cincinnati, acting as leaders of the MCC group and also attempting to establish some type of worship center in the city.

The VS group works in an area that at one time was the residence of wealthy, industrious, European settlers who came to this country over a century ago. Today the area is about 50 percent black. The people are faced with poor housing and high unemployment. The MCC program works at the problem of unemployment through its educational emphasis. Through observation and talking with VS tutors, the people seeking "education" come not only for academics, but also to talk with a concerned person. In addition to helping to plan the work of the unit, the Weidners plan regular activities for unit personnel. The group meets together on Sunday evenings for supper, rotating homes. There is a Wednesday evening meeting for book or Bible study, and recreational activities are planned.

Mark Weidner

The Weidners are also commissioned to see what can be done in the way of establishing some type of worship center, not only for the VS unit, but also for others in need of such services. In this they work in cooperation with others in the area engaged in various types of mission projects. They have also made approaches to Mennonites living in the city to explore their feeling of need for fellowship meetings. So far the work has been largely exploratory, and at present the future of the work is still to be determined. In this phase of their work the Weidners are responsible to the mission committee of the Central District Conference, which also helps to provide financial support. We trust that this work will be supported by your interest and prayers.

Pleasant Oaks Church celebrates 50th year

The Pleasant Oaks Mennonite Church, Middlebury, Indiana, celebrated its fiftieth anniversary Sunday, October 21. Until 1965 the church was called the Warren St. Church. In 1923 the church was organized and began worshiping in what had been the village opera house. The first pastor was public school teacher, farmer, minister, Simon S. Yoder. The building was redecorated and refurnished so that it made quite an acceptable house of worship. The congregation flourished for some time, but later found itself struggling for existence, and all but closed. An almost miraculous revival took place about 1965 in which it was decided to build a new building at the outskirts of the village and change the name to Pleasant Oaks. Floyd Quenzer was the pastor and under his leadership the church grew to the point that an addition was necessary to the building which had only recently been constructed. It is now a flourishing congregation, composed largely of young people.

Lotus Troyer, a son of the congregation and presently pastor of the Mennonite Church at Flanagan, Illinois, and chaplain of the Meadows Mennonite Home, was the speaker for the occasion. He briefly reviewed the activities of the church, as he remembered them. Letters were read from former members and pastors who could not be present. Ladies of the church provided an excellent meal for all guests.

Considering the number of young people and children in the church, and the evident enthusiasm of the members, the church should face a bright and useful future.

Walter Yoder dies

Walter Yoder, active in church and conference work, died September 24 in the Mennonite Hospital, Bloomington, Illinois. He was born in Danvers, Illinois, and spent all of his life until the last three years in that area. He was a successful attorney and was elected a circuit judge of the 11th Judicial Court, serving in that capacity for six years. After his retirement he and his wife moved to Clearwater, Florida, but he was brought back to the Bloomington hospital when he became seriously ill with cancer.

Walter Yoder was a very active member of the First Church in Normal, Illinois. Among other things, he was an excellent Sunday school teacher. He was elected by the Central District to represent it on the Bluffton College Board of Trustees from 1946-51 and again from 1966-69. He also served on the Board of Business Administration of the General Conference. He is survived by his wife, the former Marie Marquis, a son and a daughter.

Vernon Sprunger to assist in Berne Church

Mr. and Mrs. Vernon Sprunger have recently retired from their lifetime work as missionaries to Zaire, Africa. They are making their home in Berne, Indiana. Vernon will be an assistant at the Church with the responsibility of pastoral care and visitation for senior citizens.

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VITAL STATISTICS

BIRTHS

Ebenezer, Bluffton, Ohio: to Mr. and Mrs. Alan Hefner, Rebekah Lynette, Aug. 14.

Eighth St., Goshen, Ind.: to Mr. and Mrs. Byron Ediger, Deborah Diane, Sept. 5.

First, Berne, Ind.: to Mr. and Mrs. Jerry Fosnaugh, Jeffrey Scott, Sept. 19; to Mr. and Mrs. Duane Bluhm, Mark Duane, Oct. 3.

First, Bluffton, Ohio: to Mr. and Mrs. Tim Kruse, Benjamin Bryan, Sept. 12.

First, Normal, Ill.: to Mr. and Mrs. Donald Nester, Daune Kenneth, Sept. 7.

Grace, Pandora, Ohio: to Mr. and Mrs. Frank Young (Nancy Bucher), Scott Douglas, Aug. 6; to Mr. and Mrs. James Lemley, Stephen James, Aug. 14; to Mr. and Mrs. Kreg Schey, Carey Jo, Aug. 27; to Mr. and Mrs. Don Burkholder, James Anthony, Sept. 14; to Mr. and Mrs. William Holtgreven (Frances Baumgartner) Heather Lynn Estelle, Sept. 14.

Oak Grove, Smithville, Ohio: to Mr. and Mrs. Charles Hostetler, Rodney Lynn, Sept. 29; to Mr. and Mrs. Ronald Klett, Brian Andrew, Sept.

Silver St., Goshen, Ind.: to Mr. and Mrs. Richard Yoder, Shelly Kathleen, Sept. 15; to Mr. and Mrs. Ray Graber, Nannette Fay, Sept. 18.

St. John, Pandora, Ohio: to Mr. and Mrs. Terry Cramer, Angela Lynn, Aug. 14; to Mr. and Mrs. John Reimer, Joshua Emerson, Aug. 22.

Wayland, Iowa: to Mr. and Mrs. Donald Crowl, Jennifer Renee, July 10; to Mr. and Mrs. Les Schlatter, David Victor, Aug. 15.

ANNIVERSARIES

Bethel, Fortuna, Mo.: Mr. and Mrs. O. E. Baumgartner, 50th, Sept. 16.

Carlock, Carlock, Ill.: Mr. and Mrs. Leslie Whitmer, 50th, Aug. 19; Mr. and Mrs. Gordon Gates, 25th, Aug. 12; Mr. and Mrs. Oscar Anderson, 59th, Aug. 25; Mr. and Mrs. Guy Myers, 59th, Aug. 27.

First, Berne, Ind.: Mr. and Mrs. Elmer Lehman, 53rd, Sept. 26; Mr. and Mrs. Clarence Sprunger, 54th, Sept. 28; Mr. and Mrs. Marcus Lehman, 51st, Oct. 1; Mr. and Mrs. Carl Flueckiger, 53rd, Oct. 3.

Meadows, Meadows, Ill.: Mr. and Mrs. Walter Eash, 50th, Sept.; Mr. and Mrs. Robert Roszhart, 45th, Sept.

St. John, Pandora, Ohio: Homer and Selma Reichenbach, 51st, Aug. 26.

Wayland, Iowa: Mr. and Mrs. Espey Schrolls, 50th, July 8.

DEATHS

Bethel, Fortuna, Mo.: Elmer Garber, Sept. 4.

Ebenezer, Bluffton, Ohio: Cora Grismore, Aug. 29.

First, Berne, Ind.: Rosine Oberli, Sept. 26; Homer Niederhauser, Sept.; Tillman Moser, Sept.

First, Bluffton, Ohio: Clara Schumacher, Sept. 22.

First, Normal, Ill.: Ruth Schwartzentruber, Sept. 3.

Grace, Pandora, Ohio: Delilah Amstutz, Sept. 22.

Oak Grove, Smithville, Ohio: Della B. Gerig, Sept. 23; Mary Schrock, Sept. 13.

Pulaski, Pulaski, Iowa: Mina Bertha Bohi, Sept. 18.

MARRIAGES

Bethel, Fortuna, Mo.: Darlene Faye Wenger and Leonard Roy Reimer, Sept. 29.

First, Berne, Ind.: Ryan Sprunger and Connie Weikel, Oct. 6.

Grace, Pandora, Ohio: Mary Shank and Dean Luginbill, Aug. 5; Karla Parker and Timothy Craig, July 13; Corinne Bucher and David Lee, July 28; Robert Hilty and Jan Burkholder, Sept. 29.

Oak Grove, Smithville, Ohio: Sharon Schrock and Leonard Beechy, Aug. 25; Kay Thut and Ray Nussbaum, Sept. 1.

Silver St., Goshen, Ind.: Bonnie Mierau and Wendell Bailey, Sept. 29.

Zion, Donnellson, Iowa: Margo Jan Hohl and Randal Scott Sprunger, Aug. 11.

NEW MEMBERS

Carlock, Ill.: Mr. and Mrs. Wayne Miller, Larry Miller, Randy Miller, Mrs. John Stutzman, Mr. and Mrs. Robert Waller.

Material for Vital Statistics should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514. Other material for the Central District Reporter should be sent to Lloyd L. Romseyer, 488 West Elm St., Bluffton, Ohio 45817.

Bible institute enrollment up again

In each of its four years of operation Columbia Bible Institute, Clearbrook, British Columbia, has experienced a growth in enrollment. This school, which is the result of the combining of efforts of the MB Bible Institute and Bethel (GC) Bible Institute, has 254 students this year.

Its students come from six provinces and six states. Sixty-nine of the students come from General Conference churches, twenty-five of whom are from out of the province; 157 are from Mennonite Brethren congregations; and twenty-eight come from other churches.

Henry Epp

Henry H. Epp will step down in 1974

Henry H. Epp, who has been executive secretary of the Canadian Conference's Congregational Resources board and the earlier Board of Education and Publication since 1965, will be concluding his services with the conference in 1974. This decision was reached by the Congregational Resources Board at its fall meeting.

Prior to his present employment, Mr. Epp served as a pastor and teacher in Waterloo, Ontario, and in Asuncion, Paraguay, and Montevideo, Uruguay, for seventeen years.

His duties with Congregational Resources have focused on providing local congregations with educational and publication resources. He was the initiator of this past summer's innovative education seminar in Winnipeg and he has also been actively promoting conference-related publications among Canadian churches. At present he is supervising a year-end promotional effort to acquaint potential new readers to *Der Bote, Mennonite reporter*, and *The Mennonite.*

Among his earlier responsibilities with the board were the editing of the German *Gesangbuch* and the devotional material *Licht fuer den Tag.*

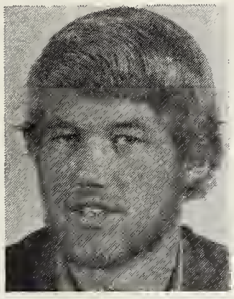
Mr. Epp's services have never been limited to board work. Extensive travel has taken him to congregations and church-related schools across Canada. His archival work has laid the foundation for an enlarged Mennonite archives program. His inter-Mennonite activities have included participation in the establishment of a ministry to university students and in the planning for Mennonite centennial celebrations.

The Epp family worships with the Fort Garry Mennonite Fellowship, of which they are charter members.

New student residences begun

Construction on new student residences for Rosthern (Saskatchewan) Junior College is to begin as soon as possible. This decision was reached at the corporation meeting in October.

The new facility, which will accommodate 168 students, will cost an estimated $600,000. The corporation has already received pledges totaling over $200,000 from its members. Solicitation for support will continue. Following the vote, which went overwhelmingly in favor of construction, ground-breaking exercises were held on the construction site. Gerhard Bartel of Calgary, a long-time member of the board of directors turned the ceremonial sod.



Ron Flaming

Flaming named Western District youth worker

Ron Flaming, senior at Bethel College, North Newton, Kans., has been hired as part-time youth worker by the Western District Conference education committee.

His September-to-June assignment is to work with the Western District Young People's Union cabinet and to visit youth groups in local churches, helping them to find leadership and direction and to become meaningfully involved in their churches.

David C. Wedel, member of the education committee, said Mr. Flaming will try to visit all youth groups during the school year.

College interpreted to congregations

Ben Sprunger, president of Bluffton College, is continuing his efforts to meet the church constituencies of Bluffton College, Bluffton, Ohio.

Since his inauguration in October 1972, Mr. Sprunger has spoken in twenty Mennonite churches in Kansas, Illinois, Indiana, Pennsylvania, and Ohio.

The topic which he uses in his church visits is "The college's mission: A reaffirmation at a crucial time."

Churches visited recently include Tiskilwa, Illinois; St. John's, Pandora, Ohio; Calvary, Washington, Illinois; Deep Run, Bedminster, Pennsylvania; Eden, Schwenksville, Pennsylvania; and Ebenezer, Bluffton, Ohio.

Second inter-Mennonite leadership meeting planned

A Canadian inter-Mennonite leadership consultation will be held in Ontario in early 1975. Representatives from eight Mennonite conferences and from the Mennonite Central Committee met here in September to draw up the agenda for the meeting. The consultation will follow by two years a similar leadership gathering held in Saskatoon earlier this year.

The scheduled meeting dates, January 8-11, 1975, have been set to coincide with that year's MCC (Canada) annual meeting.

The planning group agreed that the consultation, which will likely have about 150 participants, should discuss church-state relationships, peace and evangelism, the MCC (Canada) role, and native ministries.

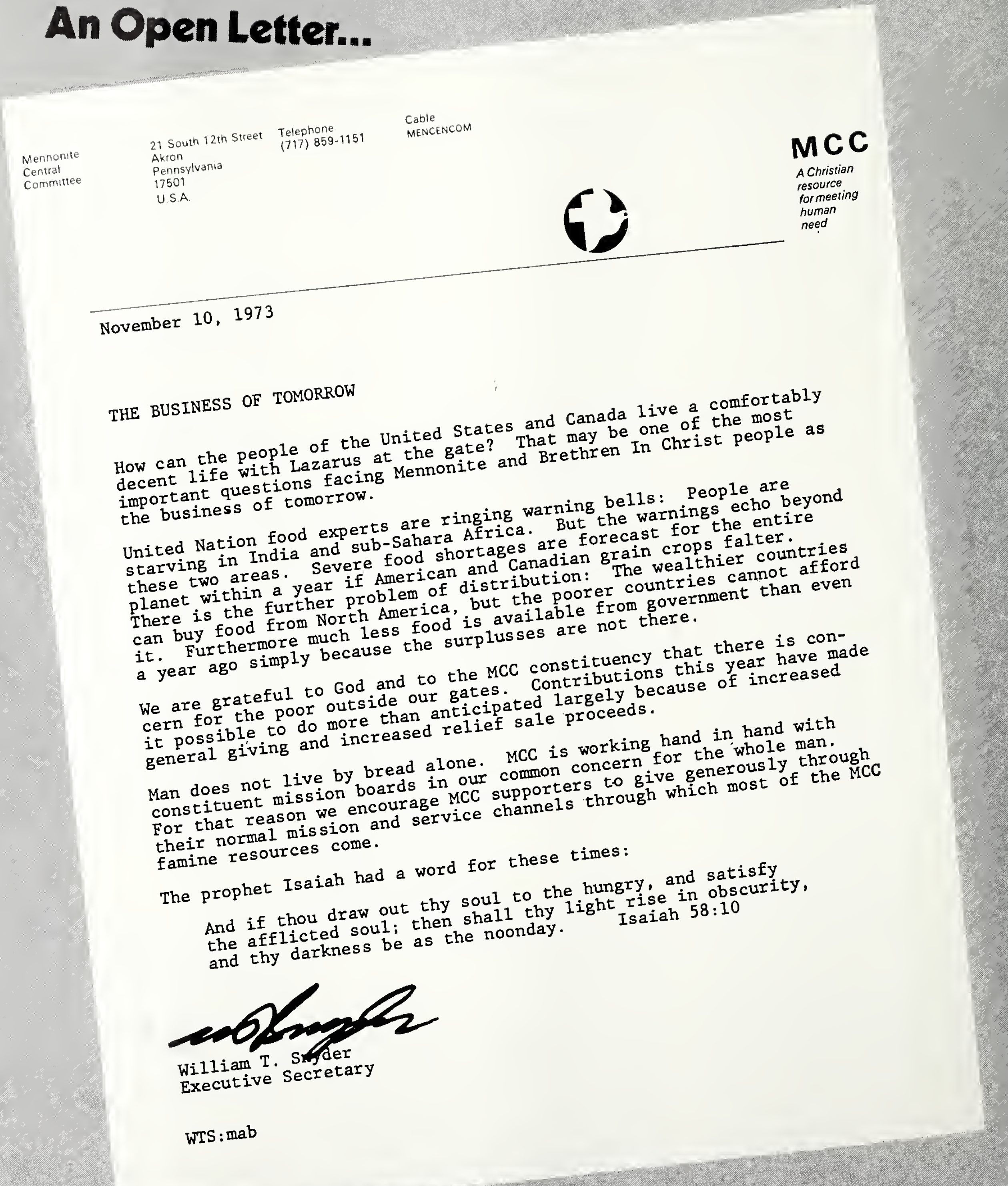
Part of the consultation's objective will also be to enable the groups to become better acquainted with the programs that they are engaged in.

Daniel Zehr, MCC (Canada) executive secretary, has been asked to serve as coordinator of the consultation. He will be assisted by the conference representative on the planning body. Four conference moderators will be asked to serve as chairmen of one session each.

Lawrence fellowship meets

A Mennonite fellowship in Lawrence, Kansas, has begun meeting at 11 A.M. on alternate Sundays for worship in homes and a potluck lunch, according to David Schmidt of Lawrence. Place of meeting is available by calling 842-7264 or 843-6015, he reported.

An Open Letter...



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November 10, 1973

THE BUSINESS OF TOMORROW

How can the people of the United States and Canada live a comfortably decent life with Lazarus at the gate? That may be one of the most important questions facing Mennonite and Brethren In Christ people as the business of tomorrow.

United Nation food experts are ringing warning bells: People are starving in India and sub-Sahara Africa. But the warnings echo beyond these two areas. Severe food shortages are forecast for the entire planet within a year if American and Canadian grain crops falter. There is the further problem of distribution: The wealthier countries can buy food from North America, but the poorer countries cannot afford it. Furthermore much less food is available from government than even a year ago simply because the surplusses are not there.

We are grateful to God and to the MCC constituency that there is concern for the poor outside our gates. Contributions this year have made it possible to do more than anticipated largely because of increased general giving and increased relief sale proceeds.

Man does not live by bread alone. MCC is working hand in hand with constituent mission boards in our common concern for the whole man. For that reason we encourage MCC supporters to give generously through their normal mission and service channels through which most of the MCC famine resources come.

The prophet Isaiah had a word for these times:

> And if thou draw out thy soul to the hungry, and satisfy
> the afflicted soul; then shall thy light rise in obscurity,
> and thy darkness be as the noonday. Isaiah 58:10

William T. Snyder
Executive Secretary

WTS:mab

MCC
Akron, PA. 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

RECORD

Ministers

Dotty Janzen was licensed to the Christian ministry by the Faith Church, Newton, Kans., Nov. 4. A graduate of the Biblical Seminary in New York, she is presently enrolled in Clinical Pastoral Education at Wesley Medical Center, Wichita.

Workers

Lowell Detweiler has been appointed secretary of personnel services at Mennonite Central Committee headquarters, Akron, Pa. He has served in the Teachers Abroad Program in Newfoundland and Tanzania. He has been associate secretary of personnel services since 1971.

Daniel George, East Swamp Church, Quakertown, Pa., has begun a two-year assignment with the U.S. Peace Corps in Tunis, Tunisia.

Peter R. Harder retired in September from his position as business manager of Canadian Mennonite Bible College after fourteen years of service.

Mark O. Hatfield, U.S. senator from Oregon, has accepted a three-year appointment to the President's Council of Advisors of Bethel College. Prior to being elected to the Senate in 1966, Mr. Hatfield was governor of the state of Oregon for two terms. He was speaker at the inauguration of Harold J. Schultz as president in October 1971. "Senator Hatfield will be helpful to Bethel College in challenging students to enter government service and in advising the college on federal legislation and funding related to education," Mr. Schultz said.

Landauer

Pamela Anne Landauer, Forest Grove, Ore., began one year of voluntary service with the General Conference on Oct. 15. She has been assigned to Hutchinson, Kans., as a day-care worker. Ms. Landauer is a 1973 graduate of Forest Grove High School and has attended the Bible Church of Dilly, Forest Grove.

Luke Myers has accepted an assignment as assistant secretary of personnel services for Mennonite Central Commit-

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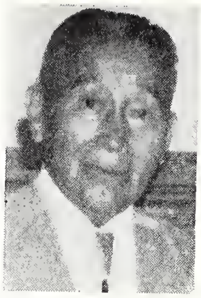
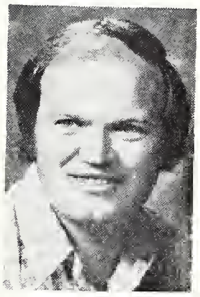
The Mennonite

tee, Akron, Pa. He has just returned from three years in the Teachers Abroad Program in Nigeria and is presently leading the MCC service team on a three-months tour of Mennonite and Brethren in Christ centers in eastern and midwestern United States.

A. Schirmer


D. Schirmer

Daniel and Amy Schirmer recently celebrated their fortieth anniversary of missionary and pastoral work. They are now Commission on Home Ministries workers among the Hopi people at Hotevilla, Arizona. They have also served among the Northern Cheyennes in Birney and Busby, Montana. Daniel is a native of Hotevilla and Amy Talasnemptewa is a native of nearby Oraibi, Arizona. They are presently serving the Bacavi Church.


D. Unger

N. Unger

Don and Naomi Unger have begun a three-year term of service with MCC in Oturkpo, Nigeria. They are teaching at Wesley High School. Don is the son of George and Mary Unger, Hague, Sask. Naomi is the daughter of Bernhard and Mary Friesen, Rosthern, Sask. The Ungers are members of the Mount Royal Church, Saskatoon, Sask.

Lavon Welty, formerly secretary of personnel services for Mennonite Central Committee, Akron, Pa., has become director of MCC's administrative services. He had previous service with MCC as a Paxman in Burundi.

Calendar

Dec. 10-11—General Board executive committee meeting, Newton, Kans.

Jan. 18-19, 1974—Mennonite Central Committee annual meeting, Hillsboro, Kans.

Feb. 4-8, 1974—Council of Commissions (General Conference), Sargent Ave. Church, Winnipeg, Man.

Feb. 7-10, 1974—South American tri-
Aug. 1-7, 1974—General Conference triennial sessions, St. Catharines, Ont.
ennial sessions, Delta, Uruguay.

Northern

Nov. 22-25—Mission festival, First Church, Mountain Lake, Minn.; Verney Unruh, speaker.

Western

Dec. 21—Annual business meeting, Eden Church, Moundridge, Kans.

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CHILDREN OF THE TUBE

Howard Raid

WHEN WE READ the above phrase we think immediately of the efforts of modern man to grow human beings in a test tube. In our mind's eye some of us may see great, strong, beautiful superbeings who are able to solve all the problems of our world.

Some of us may also see a terrible monster being created by the minds of men. The monster may be so cunning and cruel as to be beyond our comprehension. Man's test-tube creation of himself may turn out to have six arms with huge hands capable of crushing the bodies of normal mortals who oppose him. This monster may be so clever that he can lead humanity joyously to its destruction, as did the Pied Piper.

When we stop to think about all of the monsters that could come out of the test tube, many of us are inclined to say, "Stop such research." Perhaps some of us believe that this kind of seeking on the part of man for more knowledge is the same as Adam and Eve's eating of the fruit of the tree of the knowledge of good and evil. Therefore it would be wrong for man to continue to seek to grow test-tube babies. Probably the end result will be to let loose on the face of the earth even more powerful forces of destruction than we have at present. But such research is with us. What are we going to do about it?

I would propose that most American families have at least as fearful a "monster" in their living rooms as that conjured up by the fantasy of the test-tube baby. This tube, too, could produce a great and beautiful man, but for the most part it produces monsters—terrible, horrible, clever, and cunning monsters with beautiful exteriors and vile hearts that seduce and destroy men's soul.

This monster is so vile that some child psychologists are now saying that no small child should be allowed to see it. Just the sight of it would destroy the great God-given qualities placed there by the Creator. Its cunningness will cause adult minds to think that "cleaning up operations," meaning stabbings, crushings, beatings, clubbings, stranglings, and bayonetings through the human heart, are perfectly normal activities for normal human beings.

The church says little about "the monster."

Television brings into our living rooms highway scenes of crushed cars, mangled men and women, bodies of babies beaten into a messy pulp by the impact of crashing cars. We, the viewers, sit there and calmly eat our ice cream without in any way entering into the tragedy and human suffering. Without a qualm we move on to a scene of a drunken man staggering stupidly into the path of an oncoming car.

Without the blink of an eye, let alone a tear of sympathy for this "some mother's son," for this man created in the image of God, or for his wife desperately trying to keep "body and soul" together, we wait impatiently for the weather report to indicate the prospects for our golf game, boat trip, or picnic.

The TV monster has created *children of the tube.* They are no longer our children. The TV tube has so distorted our minds that we are unable to know what is happening to us. We have more facts and knowledge than ever before, but less understanding to judge this by, because we live only for the instant. We have no values that we can hold to. Many of the old values have been swept away. Children tend not to look to their parents for values. Parents seemingly do not know what to believe. They accept the current cliché that the old values no longer are valid. They have accepted the tube's values of "eat, drink, and be merry" but they have not been merry. They are confused.

The other "saviors" have been discredited. Science has only enabled us to destroy ourselves in new ways. Before science, mankind was killed by natural forces, starvation, natural disasters, and disease. Science has overcome many of these but has created such a need for resources that nations now kill mankind in order to secure them. Our means of production are so specialized and unnatural that the pollution side effects concern us. Education was supposed to bring reason to the natural man, but the *educated* man has only found more reasons for being unreasonable.

The tube has failed us. The average North American young person by the time he enters college has spent more hours in front of the tube than he has spent in church, Sunday school, young people's meetings, grade school, and high school. What has he gotten out of it? The monster has distorted his values, perverted his senses, debilitated his physical body, maculated the mind, and broken the rudder for his ship.

So where does all this leave us? It seems that the tragedy of our day is that we do not feel any tension between ourselves and the world. In even the most poverty-stricken American home, the TV set is usually to be found. Some studies indicate that the more poverty-stricken the home, the more the set is used as an escape mechanism to live in an unreal world. In the average North American Christian home the TV set has tended to replace the family Bible as the focal point of interest in the living room.

Whenever the topic is discussed, if someone dares to raise a question about the effect of the TV, immediately someone will point out the interesting programs that come on, such as election coverage, news stories, and some of the documentaries that are valuable. This sort of rationalization of the use of the television assumes that the human being operates rationally when, in fact, he usually operates on an emotional basis, following the line of least resistance. It is difficult to get any logical discussion of the problem of the television and the way it is used in the average home.

For example, what does television do to a person's creativity? It occupies so much of the individual's time that he has little opportunity to develop any artistic or creative skills. What is the effect on the solution of problems by the individual? On television every problem must be solved within thirty minutes or an hour. If the solution is not in accord with the watcher's wishes, the dial is swiftly switched to a channel that does satisfy him.

What does TV do to the ability to hear what people are saying? If the set is going continually, voices are heard, minds may be drifting back and forth, without any conscious effort of really understanding what is being said. Constant conversation does not encourage in-depth communication.

What about realistic values for life? The basic approach on TV seems to be to get all the material goods you can, and you will have solved your earthly problems. Furthermore, the forces of power are the group forces. The power of the mind and the power of the spirit are seldom exhibited by the heroes or heroines on television.

What does television tend to do to goal setting for the individual life? It seems to put the emphasis on getting the other fellow before he gets you, on accumulating for conspicuous consumption's sake rather than in seeking to be of service to humanity.

What does TV do to the way in which we look at our fellow men and women? On the one hand, it seems to stereotype people, which certainly limits our understanding of individuals as persons. On the other hand, it seems to think of human beings as psychic creatures who can only be treated by the psychological approach, with everyone becoming a psychologist in his own right and not interested in expressing love and concern for persons as individuals.

What effect does television have in regard to developing confidence and trust in what is said? Many of the advertisements border on fantasy, and many of the political and patriotic pronouncements verge on idol worship. Our own nation is always right, and many religious programs appear to be an appeal for funds for their sponsors.

The question for us is: What kind of test-tube children are we creating out of our TV tube?

PRAYER OF A TWENTIETH-CENTURY PILGRIM

Ruth Naylor

Thank you, God,

For all the obvious things,

For all the things we forget
to remember,

And for all the things
we'd just as soon forget.

MEDITATION

Inspirational communication

SHAKESPEARE WROTE of the forest of Arden. In it, one could find:

> "Tongues in trees, books in the running brooks
> Sermons in stone, and good in everything."
> *As you like it,* act 2, scene 1

Who ever saw a tongue in a tree or a sermon in a stone? And what would happen if you put a book in a running brook?

You might even argue that the printer probably erred. Maybe it should read: "Sermons in books and stones in brooks."

No, it is no error. Shakespeare wrote in words and concepts that convey truths to the point of inspiration. Ralph J. Hallman writes: "The creative personality is unique in that during the initial stages he prefers the chaotic and disorderly and tends to reject what has already been systematized."

One of the reasons why the church has difficulty attracting people is because we fail to learn the lesson of creative communication.

The biblical Genesis tells us that God created the things of the universe and man. Then God observed that man was too lonely with all these "things." And God created woman so that man would have someone with whom to enter into living, dynamic communication. "And God saw that this was very good."

Again and again man tries to develop his own Genesis story. We create dishwashers, television sets, automobiles, jets, tractors, and computers. We multiply our possessions. But man gets more and more empty and lonely. Man's Genesis is one of growing alienation. And so we become locked into dullness.

Would that God's Spirit might shake us out of the doldrums of sameness and things. George J. Seidel says, "The ability to relate and to connect, sometimes in odd and yet striking fashion, lies at the very heart of any creative use of the mind, no matter in what field or discipline."

May the Genesis of our minds and our efforts, be one of authentic and creative communication!

Bernie Wiebe

MCC CROP

Your total CROP contributions, *when designated for MCC,* will support your overseas MCC emergency relief and development programs.

GIVE HUNGRY PEOPLE A CHANCE
FOR A CHANGE

Contents

The eternal mile 665
Games Christians watch 666
News 669
Record 675
Children of the tube 677
Prayer of a twentieth-century pilgrim 678
Inspirational communication 679
The spoken witness and the living witness 680

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The spoken witness and the living witness

In these days of political dirty tricks, assaults on freedoms of speech and press, governmental cover-ups, graft, war making without the consent of the people, and expansion of presidential powers, it is easy to write off government as one of the powers of evil. We want to separate ourselves from it and disclaim any responsibility for it.

A traditional Mennonite response to an evil government has been to emigrate.

The assumption of emigration is that the government will not change its course because of the influence of the emigrating group. All appeals have been exhausted. Because the government cannot be made more humane, or simply to escape genocide, the only option is to leave.

A second response, especially of the affluent, is quietism.

Governments are ordained of God, we remind ourselves. And even though we ourselves are not willing to take up the sword or push the button to drop the bomb, we want someone to do so to protect us and our wealth. It is assumed that governments, being evil, can do nothing else but wage war or oppress the poor and are utterly unredeemable. So we separate ourselves from governmental processes and keep our mouths shut.

There is a third alternative which refuses to call those who govern unredeemable.

The Old Testament prophets did not hesitate to identify evil as evil, even if the king was the wrongdoer, even if the whole nation had fallen away from God.

The message of judgment which the prophets felt compelled to relay to the people and those in power was seen as a message from God. But the rest of the message was that repentance was possible and that a new future was open. The structures and those who worked within them could be redeemed.

The church today must issue the call to repentance in the United States, condemning evil and yet addressing the nation as a community fallen away from its own promise, capable of new beginnings and more humane structures.

At the same time, the church must validate its spoken witness with a living witness.

When the church demands that the poor and handicapped be allowed a decent standard of living, it must show within its membership what Christian economic sharing means.

When the church demands truthfulness in government, its leaders must not protect the constituency from "things they wouldn't understand."

When the church condemns the undue influence of the dairy industry or the military over government policy, the church must give all its members, regardless of wealth or social standing, a share in decision making.

When the church takes a stand deploring discrimination against racial minority groups or women, it must show within the brother/sisterhood that the gifts of all can be recognized and used.

When the church speaks out against war and capital punishment, it must demonstrate that within the church love is overflowing.

Lawyer-theologian William Stringfellow, in his recent lectures at Bethel College, said that the Christian response to an illegitimate government is to "live now as if the kingdoms of this world had been brought to an end and the kingdom of God established . . . , witnessing in the middle of this history."

Living in the new kingdom does not eliminate the Christian's responsibility to witness to the present regime. The witness becomes a living witness, and the community living in the new kingdom, yet among the principalities and powers, points the way in word and action to God's new community. LJ

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The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:43 NOVEMBER 27, 1973

U.S. and Canadian churches:

TIME TO REARRANGE RELATIONSHIPS

Frank H. Epp

Spare no effort to make fast with bonds of peace the unity which the spirit gives. There is one body and one Spirit . . . one God and Father of all, who is over all and through all and in all (Eph. 4:3-6, NEB).

HOW CAN the traditional relationship of cordiality and brotherliness between the American and Canadian churches be maintained or even improved? This question seems to come up regularly at continental meetings of one sort or another.

The General Conference General Board, for instance, discussed the matter in August and it will be on the agenda again in February. The question also cannot be avoided in the MCC self-study currently under way.

Before we begin to analyze the problem and propose some solutions, let us reaffirm the common desire to maintain and strengthen the relations across our national boundaries. At least for the present writer, the issue is not whether we should or shouldn't relate, but rather how it can best be done.

My critique of some of the old ways should not be interpreted as an attempt to undermine or destroy a relationship. That would be a misinterpretation, for the sole intention of this article is to search for that way which will make the best long-term relationship possible.

Let me begin with a brief review of the historic development. In days gone by, it happened that North American Mennonitism was organized in its denominations along continental rather than national lines. The largest of our North American inter-Mennonite agencies, Mennonite Central Committee, was likewise given a continental rather than a national shape.

It also happened that all or most of the institutional centers of these continental structures were south of our common border. By centers we mean conference offices, publishing houses, mission board offices, colleges, and seminaries.

This development was a natural one and not without many blessings also to the Canadian Mennonites. At a time when our churches were younger and much weaker, we needed and appreciated the help that was given to us and the way we were patiently drawn into a precious partnership.

It followed, however, that the institutional centers, being as they were all in one nation, took on roles, carried with them expectations, and, generally speaking, developed identities that were as much national as continental in nature, notwithstanding all the brotherly bending-over-backwards by the Americans to prevent it.

Thus, it happened that the Americans felt the need much less than the Canadians to form national institutions. It wasn't that they weren't nationally minded. Rather the continental institutions served their national purposes. To say it that way is not to blame or judge. All of this was a natural development.

Natural also was the emergence of separate Canadian institutions as the churches gained in strength, as they sought to indigenize, and as they tried to stand on their own two feet and be witnesses in their own land.

It was inevitable that problems should arise. As the Canadian conferences became stronger and as MCC (Canada) was founded, the continental structures came to have an international purpose only for Canadians.

For our American brethren, however, these same structures of necessity had to serve a national purpose as well. Indeed, the psychological expectations and theological mandates that became attached to these structures definitely took on an American flavor.

At the same time our American brothers were caught up, often against their will, in a total political environment in which Canada and the rest of the world became easy extensions of America. Thus, it happened that America felt itself as America sometimes in national terms, sometimes in continental terms, and sometimes in international terms, only rarely knowing the difference. Decisions could easily be made for the whole world without asking or involving that world.

To a degree this also happened in the churches. Example: Through the years MCC evolved quite naturally to serve national, continental, and international purposes. Yet today we can see that MCC is not properly structured to serve any one of those purposes. The same is, to a degree, true also of the General Conference.

Fortunately, we have had wise leadership and so strong a common cause, that minor irritations could always be overcome by an overwhelming purpose and an unfeigned love.

There comes a time, however, when the unequal structural yoke becomes a frustration too great for even the most generous goodwill to carry. And it seems that we are approaching such a time in the Canada-U.S. church relations.

It is often said in our time that Canadian Mennonites are allowing themselves to be influenced too much by the growing nationalism in their society. There is some truth to that, but it is not the whole truth. The other greater fact of the matter is that not only has the nation grown up, but so have the churches.

Yet, so often they must adjust to the habits of an earlier day, no longer compatible with the new situation. Examples are the continuing easy accessibility to Canada, so much appreciated in the past, of American publications, educational institutions, and mass media productions, while a reversal of the trend to the point of a true two-way communication is virtually impossible to achieve.

We Canadians must admit, of course, that we may not have tried sufficiently to achieve a two-way flow. The reasons may be partly because we lack the will, partly because we lack the resources and know-how.

What is to be done? Two approaches to a solution can be considered. The one calls for a maximization of goodwill while minor structural adjustments are made. More Canadians are put on boards. Parts of some offices are moved to Canada. Brave attempts at Canadian content are made in the continental literature.

Generally speaking, our American brothers are bending over backwards to accommodate Canadian feeling. Yet, the frustrations seem to remain. And one of the real problems is that every generous American compromise works only for a short time and then both parties are frustrated again.

The other approach begins with the recognition that there is indeed a more fundamental issue at stake, namely an unequal structural yoke tied to dissimilar psychological expectations.

In my opinion, the former patchwork approach of resolving our problems will not work much longer. The old, frequently repaired wineskins cannot any longer contain the new wine being generated. It is time, therefore, to address ourselves to the fundamental issue of providing structures that are in harmony with our task and our desired relationship.

This can be done in one of two ways. One is for the Canadians to give up or totally subordinate their national conferences and MCC (Canada). In this way we would merge our national and continental agenda and, presumably, once again go to the continental meetings on the same footing as the Americans.

The other way is for the American Mennonites to identify clearly those institutions which serve the desired and necessary American national purpose. I say identify, rather than create, because it would be better and easier to begin the structural reshaping with psychological facts rather than constitutional facts.

The psychological facts are that institutions like MCC and the General Conference in their fundamental essence serve the Americans in the same way that MCC (Canada) and the Canadian conferences serve the Canadians. In other words, psychologically and emotionally they are American even though constitutionally they may be North American.

Let us begin by recognizing that fact and make structural adjustments accordingly, if necessary rename MCC to something like MCC (U.S.) and the General Conference to something like Conference of Mennonites in the United States.

The renamed entities could retain their present headquarters, most of the present staffs and functions, and most of the present momentum. What they would not retain would be what is proper continental agenda: foreign relief, foreign missions, seminary education, some publication work, and such other things to which we would commonly agree.

For that new continental partnership we would establish a new structural way of working together. It could be built up from the congregational grass roots, but my own preference would be to have the linkage come through and from the national boards. This arrangement would not exclude occasional continental assemblies, but it would reduce substantially the complexity with which Canadians now do their tri-level conference work and which the Americans quite properly fear.

My own feeling is that this latter course — Americans clearly identifying their national institutions rather than Canadians giving theirs up—is the more fruitful one to pursue. It would place us all in position once again to enter into a true partnership in which we would come to the same meetings not necessarily with equal representation (the larger U.S. number cannot be ignored) but with compatible expectations and a common agenda.

There are problems related to the above proposal, especially for the Americans. But they, too, will acknowledge that it is better radically to rearrange and revitalize our relationships than to have them kept alive artificially for a time, only to die eventually anyway.

The advantages are many. The best of them is that it makes possible a reshaping and perhaps relocating of at least some of our foreign offices. Such relocation is becoming not only desirable from a Canadian point of view but also necessary from a world perspective.

It may also lead to a second look at some other institutions, seminaries for instance. How long can it be that the Canadian churches will remain tied to four continental seminaries if all of these seminaries are on one side of the border?

One other point is to be made in closing. The new relationship to be worked out between Canadian and U.S. churches is only one part of our task. The other part is the related challenge of allowing Mennonites elsewhere in the world to become full partners with us North Americans. In that context Canadians and Americans are in the same imperialistic boat.

The World Conference can be an instrument in the desired direction, but only if we North Americans can consent to a diminution of North American unilateralism, as it has come to be through the mission boards and MCC. What has come to be, again let it be clear, was not bad, but unless we now make some necessary adjustments it could easily become so. May God help us.

Discovering the joy of books

Lois Franz Bartel

PAPER CRACKLING in a crib is a delightful sound. The infant is introducing himself to the world of reading by happily crushing colorful paper. In no time sounds of jabbering will join the crackle. The infant is copying grownups.

Colorful pictures attract even the youngest. Reaching for the bright red on the cover of *Time* magazine caused our firstborn to roll over for the first time. When the little explorer began to crawl, he discovered magazines on the coffee table. By moving them around he became even more like big people he saw. Such happy associations with books set a good climate for learning to read. A child who has been exposed to books soon becomes curious about what is inside.

In today's world of mass communication, however, this love of reading does not come automatically in all children. Competition for a child's time is great. Parents can do a great deal toward instilling a desire to read in their children. The young, impressionable age is the time to begin.

Children go through numerous stages in appreciating books. At first it is fun to page through books, letting the youngster help. Names of objects can be repeated. Around eighteen months he will sit and listen to simple, short content. Later a child will sit alone and page through a book, "reading" the story from memory. What a thrill this gives parent and child! As the child's mind develops it is flooded with questions which pop out as stories are read.

Benjamin Spock writes in *Redbook* (December 1972), "It's impossible, I think, to exaggerate the importance of reading aloud to children from the age of two until they can read enjoyably to themselves—which doesn't come until several years after they have begun the process of learning to read."

Carefully chosen books are an aid in answering the countless questions and in developing basic concepts. A two-year-old gets help with prepositions in P. D. Eastman's *Go dog go* (Random, Inc.) "The yellow dog is under a tree. . . . A dog over the water." He will also enjoy a bird's search for his mother at this age in *Are you my mother?* by the same author. Anxiety about mother's leaving is greater at the age of two, and this may help explain why parents are requested to read this book over and over.

Animal stories are easy to identify with. By the age of three and four, children can find virtues in animal heroes that they want to emulate. Animal stories also teach the vulnerability of animals. They provide satisfaction for children who enjoy wild animals and for children who can't have pets of their own.

One fine day by Nonny Hogrogian (Macmillan Co., $5.95) is an example for three- to six-year-olds. It is a fable the youngest can understand. A fox drinks milk from a woman's pail, and in anger she chops off his tail. He goes through exciting, beautifully illustrated experiences to get it sewed back on.

Don't be afraid of some ageless literature, such as the Psalms. Children may not catch all the symbolism but "they can get a feeling from a thing as simple and full of rhythm as Psalm 23. Both through its music and its emotional tone it can mean much to them" (*Your child and God* by Robbie Trent, Harper and Row, 1952). The tone in the reader's voice tells a great deal about how he feels toward what he is reading.

Appreciation of people of other cultures can be fostered at an early age with books. *When clay sings* by Byrd Baylor, (Scribners, $4.95) is for the very young and all ages. It is as expressive as the title sounds and the illustrations are works of art. It is dedicated to ancient artists who created the designs and to the museums that preserve them. It speaks of the clay fragments found half buried in mother earth. Indian children are taught to handle these fragments carefully, as each piece of clay is a piece of someone's life. Designs have been placed lovingly on these pots, they are told.

One gets the feeling of oneness with the earth and a feeling of awe by the portrayal of finding the broken but beautiful pottery pieces and hearing the philosophy of their creators. Songs were an important part of their lives. "They say that even now the wind sometimes finds one of those songs still in the clay and lifts it out and carries it down the canyon and across the hills." This book is a must for any library.

When children can read by themselves they can truly discover the world of excitement, travel, information, vicarious experience, and problem solving that books bring. Adults still have the opportunity and responsibility, however, to guide their choices by making books available. Giving books as gifts is an excellent way. Books can be borrowed from the library, but there's a special feeling about having one's own bookshelf with books one can return to.

Giving a book like *Only the earth and sky last forever* by Nathaniel Benchley (Harper and Row, $4.50) promotes ethnic understanding among teenagers. It is the story of the last days of Chief Crazy Horse, told through the eyes of a young man feverishly trying to prove himself worthy of a maiden whom he loves. It's not Lasheka he needs to prove it to, but her grandmother, who wishes many ponies for her granddaughter. He doesn't have them.

The coming of the white man interferes. Trouble begins when he goes to the Paha Sapa (Black Hills) to think things through and listen to the Great Spirit. He is shot at by a white soldier.

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Another problem comes when government men come to tribal leaders to buy the Paha Sapa—an incredible thought! Buy mother earth? Especially a sacred place? Continued disturbances are what finally "decided me," he says. The trouble had to be ripped out and the trouble was the white man, the Washita. The young man defies his teachings about taking life and joins the "hostiles."

A deeper insight of the feelings and reasons for happenings such as "Wounded Knee" and a greater understanding of life will come to anyone reading *Only the earth and sky last forever.*

Julie of the wolves by Jean Craighead George (Harper and Row, $4.95) is a 1973 Newbery Medal Award winner. It gives juniors and teenagers insight into the beauties of the Eskimo life-style and the conflicts brought on with increased contact with technology and "gussaks" (whites). Miyak flees an unhappy situation only to find herself lost in the tundra. The keen understanding of nature and animals which she has received from her father enables her to survive. When the gussaks, for sport, come to kill the wolf leader who has helped her stay alive, her determination to find her pen pal living in a pink bedroom in San Francisco vanishes. But where does she belong?

Ms. George spent a summer studying wolves and the tundra in Barrow, Alaska. She has also written *My side of the mountain,* a favorite of preteens.

A totally new world of teenage problems is brought to light for most middle-class young people when they read *The planet of Junior Brown* by Virginia Hamilton (Macmillan Co., $5.95). Three lonely people, a former teacher now janiotr, an overweight boy, and a homeless boy, form the core of the story. Gradually they become involved in helping many homeless boys—in a most incredible way—all top secret. It's done through a satellite system in which dependent boys stay with a "Tomorrow Billy" in a hideout until they no longer feel the need of having "Billy" around tomorrow and can fend for themselves. To me the story seemed unbelievable, as if someone had a wild dream. A friend of mine who has experienced this, both personally and in the Peace Corps, assures me this is reality for countless youth.

The beauty of the book is its portrayal of true brotherhood: how self-realization emerges in each character and how they live basically for each other.

Biographies provide models for young people. They provide a way to meet interesting people of today and of the past and to see the problems and joys they experienced. *Doctor in rags* by Louise A. Vernon (Herald Press, $2.95) takes the reader on a lively trip into history. Michael is supposed to be watching his seriously ill sister. Instead he runs to look out from the balcony, where he sees his widowed mother letting strange men into the yard. They turn out to be Hutterites, and it's unlawful to hire or protect them in Moravia, this being in the 1530s. He overhears there is a doctor among them and determines to persuade his mother to ask him to look at his sister. A friendship results. Through sharing the risks and sufferings of these Anabaptists, the family becomes part of the movement. Eventually Michael strikes out determined to become another doctor in rags.

This book for juniors is one of a series of moderately priced paperbacks by Louise Vernon on Anabaptist history. The entire family will enjoy reading these aloud together chapter by chapter, even if everyone can read by themselves. As well as making important history come alive, it enriches a car trip or evenings spent together at home.

Situations and difficulties faced in life can be solved by reading. One way is to read about others who have similar problems or handicaps. The child reads about the way the person handles the problem in the story and this can give him ideas for solving his own problems. This is called bibliotherapy. The goal is to have the right books at the right time. Here are examples.

What goes on in the mind of a teenager when she faces the reality that her parents no longer live together, that they are divorced? *Mindy* by Dorothy Hamilton (Herald Press, $1.95) is such a girl. Loneliness becomes an overwhelming part of her life. She is torn between loyalty and love for each parent. The visitation agreement leaves her feeling like a piece of property.

Any teenager who is in a similar setting or who knows someone in such a situation will identify and gain insight from Mindy. However, the father tends to come through as the good guy and the mother the one who is selfish. The solution and hints of reunion come when the mother recognizes her problem. The explanation of why mother wanted the divorce seems oversimplified and unrealistic. It may give young people reading the book the feeling that one is at fault, and when he changes all will be well. Problems leading to divorce are far more complex than portrayed in the book. As Mindy reflected in bed one night, "It's easy for people to make such big mistakes."

A book that gives a view of another family's burden and at the same time provides readers with a new opportunity to appreciate nature, is *Incident at Hawk's hill* by Eckert (Little, Brown). The geographical description makes vivid the area and animals west of the Red River and north of Winnipeg. One can see the prairies and almost feel the jolt of stepping into a prairie dog hole as one walks along.

In this setting Ben, the youngest son of a pioneer family in the late 1800s, seems to hear a different drumbeat. His ability to relate and interact with animals is uncanny and causes much concern in his family. One of the most gripping accounts I have ever read begins the day he gets lost running after a prairie chicken. He is given up for dead while living with a female badger. Author Eckert writes, *"Incident at Hawk's hill* is a slightly fictionalized version of an incident which actually occurred at the time and place noted!"

Still another family shares a burden in *Summer of the swans* by Betsy Byars (Viking, $3.95). Anyone with a retarded child in the family circle will identify with teenage Sara as she takes Charlie along to visit a friend. They then go down to the pond to see the swans and Sara can't convince Charlie to come home. The experiences and the final crisis will aid any reader in understanding the special love and understanding those affected by retardation need, plus the typical "growing pains" Sara encounters as she becomes a teen. It is a fast moving book for juniors and teenagers.

The above reviews merely scratch the surface of the exciting new books that are available.

No one should miss out on the world of reading. Happy is the person who knows books as friends. Books enrich, entertain, console, excite, inform, and help their readers. They meet the varied needs of all stages of life.

Fader, who works with young people who have had problems in school writes, "The poorest man in the world is the man limited to his own experience, the man who does not read" (*Hooked on books, program and proof* Berkley, 1969, 95 cents). Fortunate is the person who discovers the joys of books at an early age.

NEWS

Consultation proposes MCC restructuring

The Mennonite Central Committee will undergo some marked changes in its structure and in some of its programming if it adopts the recommendation of a recent self-study consultation.

Meeting in Chicago October 31 to November 2 at MCC's invitation, eighty Mennonite and Brethren in Christ representatives proposed two major changes to MCC: first, that it should in the future be encouraged to integrate the word and the deed more fully in its ministry, and, secondly, that work should be started on the establishment of some sort of a U.S. counterpart to MCC (Canada).

The consultants also asked the recently formed Council of Moderators and Secretaries to convene a Mennonite and Brethren in Christ conference to look at present cooperative endeavors and to consider possible new forms of inter-Mennonite activity, either through MCC or other agencies.

The word-deed, or evangelism-service, question has been pestering MCC for a long time. For most of its fifty-three-year history it has felt compelled to stay out of evangelism and church-planting activities. This function, it was said, belonged to the mission boards. But such a division conflicts with the Mennonite churches' theology of the oneness of the church's mission, namely that the "giving of the cup of cold water" and the proclamation of the gospel go hand in hand.

Paul Kraybill, general secretary of the Mennonite Church, said, "The structural discontinuity of the past fifty years has tended to split our theology. . . . Dare we continue to move in this direction?"

The consultation tried to solve the problem by agreeing that MCC personnel should be given the freedom to become involved in evangelism, and even in the establishment of churches under certain circumstances. Church planting could occur, they said, if none of the member groups' mission boards are active in that region or if there seems to be a potential for the establishment of an Anabaptist Christian fellowship.

Although the consultation's decision to free MCC to become more involved in evangelism was broadly applauded and caused Peter J. Dyck to exclaim, "Happy day!" some acknowledged that the basic difficulty may run deeper than this solution suggests.

Elmer Neufeld, chairman of both the Commission on Overseas Mission and Africa Inter-Mennonite Mission, voiced his fear that the church seems to be losing its sense of mission, as it has done several times earlier in its history with disastrous effects. His question was: What can be done to give the Mennonite Church a clear new vision of the broad dimensions of its mission?

Aaron Klassen, chairman of MCC (Ontario), said he agreed basically with the decision to give MCC personnel more freedom to share the word along with the deed, but he was fearful that it might result in some insensitive efforts at evangelism.

Speaking on behalf of those small conservative groups which do not feel comfortable with direct evangelistic activity, Norman Shenk of Salunga, Pennsylvania, asked if this move might not cause these conferences to discontinue their affiliation with MCC.

Vernon Wiebe, the executive secretary of the Mennonite Brethren mission/service board and a strong proponent at the meeting for giving MCC workers more latitude in their witness, said, "We are not trying with this to force anyone to do evangelism, but to free them to do it if they feel led to do so."

Mr. Wiebe further advocated that the mission boards should be consulted at the beginning of any of MCC's longer-term projects so that the two sets of agencies could work together more closely.

The discussion on the need for a separate United States MCC organization was the most hotly debated issue at the two-day consultation. It began when Canadian representatives pointed out that they were experiencing increased frustrations in dealing with the Akron-based MCC organization. The problem, they said, is that the Akron office serves both as international headquarters and as the clearinghouse for many U.S. inter-Mennonite activities.

Frank H. Epp, an MCC (Canada) board member and the most outspoken of the Canadian participants on this issue, urged the U.S. conferences to or-

Small cross-sections of Mennonite and Brethren in Christ representatives dealt with more specific matters at the MCC self-study meeting.

ganize an MCC (United States). This organization, he suggested, could assume responsibility for all national projects and concerns and combine with MCC (Canada) to form a separate body to carry on an international program jointly, as equal partners. Under the present arrangement Canadians have felt the relationship is more on the parent-child level than on an equal brother/sister basis.

The discussion on the proposal, both during and between sessions, was intense. The preliminary findings committee report, which is still subject to some rewriting, stated:

"Structural revision could begin with the formation of an MCC (U.S.A.) component built up from United States member bodies, which should be conferences, but which could also, immediately or later, include regions instituted along inter-Mennonite lines. . . . MCC (U.S.A.) and MCC (Canada) could then form an MCC (North America) as the agency for continental and international work."

The meeting recommended that a special committee be created to formulate the mandates, structural models, and timetables which could become the basis for a reconstitution of MCC.

Such questions as the location of the MCC (North America) office, they said, should not be predetermined by tradition.

A suggestion which generated immediate support was a call for the convening of the Mennonite equivalent of a "Jerusalem Council." Under its aegis, Mennonite and Brethren in Christ churches in Canada and the United States would be called together to discuss the things they are now doing together and additional activities which they would like to do jointly.

It was noted that MCC is but one of four dozen interconference organizations. A good precedent thus exists, the consultants said, for the churches to take a thorough look at their joint witness and fellowship.

The Council of Moderators and Secretaries, which is currently under the chairmanship of Newton Gingrich, moderator of the Mennonite Church, was asked to consider the convening of such a meeting.

Mcc's restructuring would not wait for this meeting, but it would remain open to any counsel emerging from it.

A recommendation to the consultation from the Home Ministries Council that MCC reduce its VS program in the United States in favor of enlarged conference-related voluntary service programs was not accepted. The consultation recommended that such matters of policy should be dealt with at meetings where members of the participating boards and committees are involved. The Home Ministries Council is made up entirely of staff administrators.

John Ventura, Denver, Colorado, one of only three representatives of racial minorities at the consultation, pleaded for greater representation of young people, women, and cultural minorities in the MCC decision-making bodies. He suggested that at least one-third of the MCC committees under the restructured setup should be made up of representatives from the three groups about which he is concerned: youth, women, and racial minorities.

The findings committee did not propose a quota system for achieving greater minority group representation, but its report does urge MCC to incorporate more persons from these groups at both the administrative and decision-making levels.

Since MCC's self-study was not prompted by any urgent, visible problem, the consultants asked good-humoredly what the "under-the-table" agenda really was for the self-study. Some suggested that it was the conferences' fear that MCC was becoming a Mennonite super church. Others wondered if the real agenda might not be the tension between the conferences and MCC. Some conference representatives were quick to admit that tensions do exist, and that they are heightened by MCC's rapid growth and the seeming ease with which it can raise its rapidly growing budget.

An additional problem which was raised but not dealt with was the question of the concentration of the decision-making power in the hands of a relatively small group of persons, namely MCC's executive committee and the executive secretary's office. One participant likened this arrangement to a corporation model rather than to a believers' church model.

The MCC (Canada) organization's strength was seen as coming from its large annual provincial meetings, where all major decisions are brought up for discussion and ratification. Mcc has no similar arrangement for grass roots participation in decision making in the United States. This was recognized as a weakness, and it was one of the reasons why it was suggested that an MCC (U.S.A.) organizational structure might include regional inter-Mennonite groupings similar to the provincial MCCs in Canada.

The foregoing "under-the-table" agenda items were acknowledged as needing attention, but they were hardly touched at this meeting. Perhaps they will have to wait until MCC's next self-study.

Participation at the consultation was broad. Most Mennonite and Brethren in Christ groups were represented. But some obvious deficiencies soon became apparent. Only five of the eighty people at the meeting were women, and two of these were staff members who were involved in secretarial duties much of the time.

Young people were largely unrepresented despite the fact that most of MCC's 750 volunteers and staff members are under thirty.

The failure to get broader representation from these groups rests not only with MCC but with the organizations which appoint members to MCC functions.

For the General Conference and the Canadian MCC, a glaring omission was the absence of representation from the 22,000-member Conference of Mennonites in Canada. None of its executive committee members or its staff had been invited.

A criticism directed at the General Conference delegation during one of its caucuses was the preponderance of staff persons among its representatives. Five persons from the central office in Newton attended the meeting. None of the other conferences had more than two staff people in their delegations.

The meeting was held at a Catholic retreat in suburban Chicago. Despite the retreat ground atmosphere, the consultation remained mostly a shirt-and-tie affair. The heavy agenda which had to be dealt with in less than forty-eight hours seemed to preclude intimacy and a more relaxed search for consensus.

From the Carbrini Contact Center in Chicago the consultation's findings will go through a redrafting stage by C. J. Dyck, the finding's committee's chairman. He will be assisted by Robert Kreider, the self-study director, and H. Ernest Bennett, MCC chairman. After this draft has been checked again with the consultation participants by mail, it will go to the MCC annual meeting in Hillsboro, Kansas, January 18-19 for discussion and approval. If the proposal is approved there, portions of it will be checked with the constituent conferences for final ratification. *Larry Kehler*

Gulfport: Being white among blacks

Twenty-five years ago Orlo and Edna Kaufman came to Gulfport, Mississippi, under the General Conference Board of Missions to work among low-income blacks and whites.

Gulfport is different now. Racial fears have diminished. Economic opportunities for blacks have increased; the average black family has an annual income of over $7,000. Public schools and beaches are integrating. Blacks are being given and are taking more responsibility.

The Kaufmans, other workers, and the many volunteers who have come from out of state to live at Camp Landon, a collection of barracks just outside of town, have been part of those changes. They came to say that blacks and whites can work together. There were suspicions at first, but the mere fact that they have stayed twenty-five years has said something to Gulfport residents.

"There was some resentment against the Mennonites at first, but not now," said Amos Crouch, who helps start minority businesses and is president of the Good Deeds Association, a black community organization.

"Blacks were accustomed to being exploited when they came in contact with whites," he said. "They kept expecting the punch line, and it didn't come."

Although the work in Gulfport started among both blacks and whites, it is now almost exclusively among blacks. The work among whites was shifted to the Crossroads Mennonite Church when it was formed by the South Central (Old Mennonite) Conference, but that congregation has not met for two or three years.

Programs in North Gulfport, formerly under the Board of Missions and now under the Commission on Home Ministries, have been primarily along traditional lines: Bible classes, recreation programs, helping out individuals with special needs on an informal basis.

The white volunteers who initiated the programs, however, have not felt the need to keep a tight hold on them.

The recreation program, started by Camp Landon people, is now run by the Good Deeds Association, a corporation to which thirty North Gulfport families belong. The association runs a swimming pool and a recreation center, which employs two staff people: Doug Dyck, a native of British Columbia, and Jeannette Berry, from the local area. The General Conference is arranging transfer of the title of the center to the association, and the association plans to double the size of the building and add indoor toilets.

The Community Federal Credit Union, which has received Poverty Fund money, is now independent and has assets of more than $60,000.

Mennonites were the first to conduct vacation Bible schools in the black community. Now the black churches run their own classes.

"Most of the controversy (about the Mennonites) was when they stopped you all from coming to our church and helping us with Bible classes," said Netterine Theodore. "Then we decided we could do it ourselves."

Mennonites were also the first whites to teach in the North Gulfport school when the teaching staff was integrated.

"At first there was a fear of white people," said Lena Reimer, now in her seventh year in the North Gulfport elementary school. "Blacks felt that whites came only for the white person's benefit. Now black teachers have learned to accept me, and I them." The school still has trouble attracting enough white teachers to meet its quota.

Camp Landon has six volunteers in addition to the Kaufmans and the Dycks. Cathy Bartel and Cindy Lehman teach in the North Gulfport school and provide most of the income for the voluntary service unit. Don MacBurney is involved in small home repair jobs, some in cooperation with the Community Action Agency. Ken Funk is an unpaid teacher's aide in the elementary school. Lynn Blevens helps Don repair houses and is setting up a bicycle shop across the street from the recreation center. Brenda MacBurney is teaching Bible classes.

For the last ten years both local staff and Newton staff have wavered between phasing out the Gulfport program and increasing staff and program. Maybe white Mennonites' work here is finished, some people said.

Some new directions are slowly emerging.

Staff is increasing. The Good Deeds Association requested a year ago that Doug and Marilyn Dyck, former volunteers, return to Gulfport as staff.

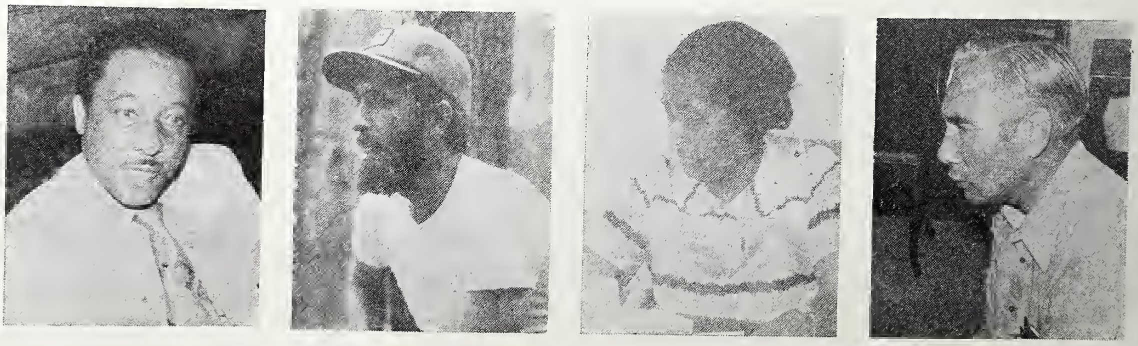
The South Central Conference wants to revive the Crossroads Church and is looking for a minister.

Mr. Kaufman is considering new forms of ministry, perhaps in family counseling.

The most definite new direction, however, is at Pine Lake Camp, a campgrounds 150 miles north of Gulfport, run by a loose organization of Mennonite congregations in Mississippi and Louisiana.

The camp board recently made volunteer Bill Baughman administrator of the camp in October with authorization to expand the camp's activities. The camp will now be open not only to southern Mennonite groups, but to Mennonites from other areas and community groups from nearby Meridian. The latter groups might include senior citizens, handicapped children, people from the mental health center, or interracial groups.

Mennonites in the South are few and scattered, and the camp has been one of the ways for Mennonites from five conferences to get together. *Lois Barrett Janzen*



From left are Amos Crouch, president of the Good Deeds Association; Bill Baughman, administrator of Pine Lake Camp; Ann Tuggle, North Gulfport school principal; and Orlo Kaufman, CHM staff person in Gulfport.

Seminar meets during U.S. Government crisis

The climate in Washington, D.C., was one of controversy, uncertainty, and demoralization as the thirty-five registrants for the fourth Churchman's Seminar met October 22-24 to discuss "Watergate: A moral inquiry." The seminar, attended by ministers, lay persons, college faculty, and students from Eastern Mennonite, Bluffton, and Messiah colleges, began less than forty-eight hours after the two top Justice Department officials resigned and the Watergate special prosecutor was fired. This upheaval was not without its effect on the seminar.

Two hours prior to the time the group was to meet with a Justice official, Delton Franz, director of the MCC Peace Section Washington Office and coordinator of the seminar, received a call from the anxious Justice Department lawyer informing him that the meeting would have to be postponed. In the room and at the time the meeting had been scheduled, Elliot Richardson conducted a press conference to explain his resignation.

Opportunity was provided in the seminar for congressional appointments and visits to the House and Senate. Many of the participants experienced firsthand the pulse and dynamics of recent events upon entering their representative's office. Congressional staff reported receiving hundreds and in some cases thousands of telegrams urging impeachment. Several Mennonites sat in the gallery of the House of Representatives as impeachment procedures were debated.

While the drama continued to unravel, the seminar participants examined the events, attitudes, and ideologies that made Watergate possible. Guest speakers referred to cynicism and the breakdown of moral values as people on both the right and left lost confidence in the possibilities of goodness. Speakers frequently described the Congress as being feeble and the Administration as being paranoid and obsessed with national security.

A *Washington post* reporter whose column appears on the editorial page told the Mennonites gathered in Washington that a lethargic, monopolistic press concerned with profits must assume a great deal of responsibility for permitting the events associated with Watergate from passing unnoticed for so long. "This country is very lucky that the two *Post* reporters broke the Watergate story when they did. Six months later may have been too late. Those papers that failed in the past now have another chance, for we are embarked on the most dangerous period. It is now that politics must come to terms with dishonesty. The next few months will demand that every reporter in D.C. becomes an investigative reporter."

Dagmar Horna-Perman, Georgetown University history professor, presented a historical perspective for analyzing Watergate in a provocative — if not alarming — session on "The subversion of the German Government in the Nazi era." Pointing out that there are pitfalls in attempting to compare any two historical epochs, Mr. Perman went on to say that there are some striking similarities between the German experience of the 1930s and the current situation. A number of the parallels noted included: an able opportunist who builds on the ashes of past political failures, a deep-rooted belief in law and order, a constitution providing for a strong legislature and for impeachment but ignored, disaffected youth, a strong tradition of violence, and economic turmoil. According to Mr. Perman, Hitler overreached himself in his dealings with the Protestant church. "Resistance began in the basements of the Lutheran churches."

As the foundation of our own nation is shaken, should Christians be gathering in church basements and meeting rooms to consider afresh the nature of the church's message to the state? This question was often discussed with varying opinions among speakers and participants. While one speaker urged Christians to become more directly and actively involved in politics, another speaker called for a community that would first of all devote itself to changing the values of society rather than trying to reform the system. Another option several people found appealing was for Christians to become contemplative critics who serve as pastors and prophets to persons in authority.

Although these ways of responding to Watergate differ in some respects, they share a commitment to continual vigilance, an active press, participatory democracy, an examination of our own values and the values fostered by a capitalistic society, and the quest for truth. Brooks Hays, a seventy-four-year-old former Congressman and former president of the Southern Baptist Convention, emphasized the need to seek the truth.

At the final session, the group read an antiphonal litany contrasting Romans 13 and Revelation 13. And with these words, the seminar clossed: "If anyone has an ear let him hear. If anyone is to be taken captive, to captivity he goes. If anyone slays with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints." *Luann Habegger*

Warns against early decisions

Decisions to "accept Christ as Savior" should not be forced on very small children, a St. Cloud, Minnesota, psychiatrist and Sunday school teacher told two conferences on Christian education in St. Paul recently.

"I believe that when a child up to the age of five or six accepts Christ, it is, on many occasions at least, satisfying the needs of the adult urging the decision more than it is the child's," said Paul L. Warner.

"It is my belief," he added, "that God in his mercy understands at what age a child is accountable and that in general that age is when a child can hear the Word and then come and say to a parent or Sunday school teacher, 'I want to have Christ as my Savior.' "

Mr. Warner, a Sunday school teacher at Calvary Baptist Church, St. Cloud, gave two lectures at a National Christian Education Seminar sponsored by the National Sunday School Association. He repeated them at the 1973 Minnesota Sunday School Convention.

Mr. Warner said it is not uncommon in his practice "to have people come to me with marked confusion in their minds because of having made a commitment too early in life." He said they had "been quizzed by an evangelist or overly zealous Christian worker as to whether they are really saved or not." They then had made some statement which implied doubt and were told they never were saved.

"These people are very miserable in their uncertainty, and frequently it is difficult to get them to a place where they can have complete assurance," Mr. Warner said.

Council looks at new voluntarism

Voluntary service got a closer look at the October meeting of the Home Ministries Council, an inter-Mennonite gathering of denominational and Mennonite Central Committee administrators.

Resource person Robert Kreider of Bluffton, Ohio, told the council that a lot of voluntarism is happening outside the traditional voluntary service programs, in such areas as offender ministries, Mennonite Disaster Service, housing rehabilitation, college study-service programs, and various self-styled local programs.

The council asked its executive committee to organize a seminar for people working in community service ministries.

In addition, Mennonite Central Committee staff will take responsibility for organizing a conference on housing rehabilitation. This gathering would involve building contractors as well as Mennonites involved in low-income housing rehabilitation programs.

No dates for either gathering have been set, but the executive committee will make further plans at its January meeting.

A thornier problem was the issue of who is responsible for voluntary service programs in Canada.

The Home Ministries Council took no official action, but most denominations which have voluntary service programs separate from MCC wanted to keep their programs separate in Canada as well as in the United States.

One of the tensions was between tying in voluntary service units with local Mennonite congregations and sending volunteers to places that need them but do not have a Mennonite church.

The subject of MCC versus denominational VS programs came up again a week later at the Mennonite Central Committee self-study meeting. The question was not settled, but the MCC executive committee was authorized to arrange a review of present VS program policies with conference board members and administrators in order to develop clearer guidelines between MCC and conference VS programs.

In other action, the Home Ministries Council decided to meet annually instead of semiannually. The regular spring meeting would be devoted to regional rather than continental gatherings of staff persons in the area of home ministries. This would include district ministers, workers in offender ministries, some denominational office people in those regions, some MCC staff, representatives from mental health centers, and possibly chairmen of home missions committees.

In 1974 such gatherings would probably take place on the East Coast, in northern Indiana, in central Kansas, on the West Coast, and in Canada.

The area "mini-Probe" meetings suggested for the end of the year will probably not happen as planned.

"Maybe this was not a felt need in local areas," said Palmer Becker, council executive secretary.

Some such meetings will happen, however. MCC (Manitoba) is convening thirteen clusters of congregations to discuss "Images of Jesus." State gatherings are projected for Washington and Oregon.

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Javanese migrate to Sumatra

Over 120 of the poorest families from Muria area in central Java are moving to less populated areas in South Sumatra, a two-day journey by land and sea, to find land for development and to begin a new life according to reports from Lawrence M. Yoder, Mennonite Central Committee worker in Indonesia.

These families from the Javanese Mennonite Church are getting help in the migration process from the Indonesian Council of Churches and from MCC. The goal of the migration is to give to these landless people, who are at the end of their economic rope in Java, two hectares of land and a new chance. Many of the migrating families suffered greatly from floods last year. The Javanese church has organized pastors to be aware of possible candidates for migration.

Other goals of the larger government-sponsored migration program are to relieve the increasing pressures of overpopulation on Java and to develop the potentially productive agricultural areas in South Sumatra, five hundred miles northwest of the Muria area.

The Indonesian Government has been working on this program for a number of years and has designated locations for settlement of migrants in South Sumatra, Sulawesi, and other islands.

The Javanese Mennonite migrants have mostly gone to the Way Abung settlement, just north of the city of Kotabumi in South Sumatra.

"Visiting Way Abung, I saw signs of new hope on the faces of people who proudly display what they have earned out of the wilderness," said Mr. Yoder.

Mr. Yoder also noted the urgent need for community services. Way Abung is three hours by jeep over often impassable roads from the nearest hospital. Most villages have neither schools nor teachers. The settlers come from the rice paddy cultivation of Java; in Way Abung, no rice paddies exist. They must grow vegetables and dry land crops to survive in their new environment.

Manual on economic aid written in Colombia

Three North American Mennonites in Colombia have developed a manual to facilitate the work of local economic development committees in making loans to Mennonite small business people.

Roger Friesen, the first full-time Mennonite Economic Development Associates (MEDA) overseas representative, has been working with MEDA projects near Cali, Colombia, for the past year. Mr. Friesen found that the local MEDA administrative committee expected him, the North American, to make all the decisions. Concerned about what would happen to such a committee when he left, he initiated the development of a manual clearly outlining the responsibilities of local committees.

Mark Claassen, a General Conference missionary working with a MEDA committee in Bogota, and Vernon Reimer, a Mennonite Brethren missionary who helped set up the Cali committee in 1971, helped draft the manual.

The Cali and Bogota administrative committes are responsible for the twenty-eight Colombian MEDA projects begun since 1971. A North American investment of $11,000 has grown to $16,000 through repayment of early loan funds. Loans have been made to taxi, electrical repair, general merchandising, leather, poultry, scrap iron, tailoring, and mining businesses.

The new manual states that the administrative committees, consisting of several nationals with one North American, are to evaluate loan applications, supervise accepted projects, provide learning opportunities in small business management, and report on the progress of the program.

Jamaica volunteers aid flood victims

Following heavy rains from tropical storm Gilda, which brought 1,500 homeless persons to the National Stadium in Kingston, Jamaica, and knocked out bridges and roads between major centers, Mennonite Central Committee volunteer teachers and Jamaica Mennonite Church workers in Jamaica dropped normal activities and helped with flood relief for the victims.

MCC staff in Jamaica made an immediate cash donation to the Red Cross for relief food. Ken Brunk, moderator of the Jamaica Mennonite Church, was involved in transportation of clothing for flood victims. Mabel Snyder, MCC volunteer, sorted clothing at the Red Cross center in the stadium, and other MCC volunteers transported food.

The damages affected many schools and areas across Jamaica where twenty-eight MCC volunteers now serve, canceling classes and disrupting schedules. No volunteer personnel were reported in danger.

Mennonites to meet at Urbana 73

All Mennonites and General Conference Mennonite young people will have special meetings at Urbana 73, the tenth Inter-Varsity missionary convention, December 27-31 at the University of Illinois in Urbana.

Commission on Overseas Mission representatives and missionaries will be at the convention with information and literature.

An all-Mennonite meeting is planned for Sunday afternoon, December 30, followed by a meeting of General Conference Mennonite participants.

More information on these meetings and the convention as a whole is available from the Commission on Overseas Mission, Box 347, Newton, Kansas 67114, or from Urbana 73, 233 Langdon, Madison, Wisconsin 53703.

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Indian coal-mining issue not settled by senate bill

The status of coal prospecting leases which Northern Cheyennes in Montana are seeking to have rescinded is still uncertain.

The U.S. Senate has passed a bill restricting strip mining on federally owned land. The bill is in a House subcommittee and probably will not be voted on by the House until early next year.

However, Indian reservations are not considered federally owned land, according to Luann Habegger of the Washington Office of the Mennonite Central Committee Peace Section.

Indian land is classified as trust property, and barring any further legislation, mining regulations on the reservations will continue to be negotiated between the tribes and the coal companies.

Ms. Habegger said Senator James Abourezk of South Dakota has recognized the unique circumstances of Indian lands and has met with a group of attorneys representing the tribes with coal deposits. Intratribal conflict persuaded the senator to postpone introducing an amendment to the strip-mining bill which would have provided an interim plan for Indians while ways of preserving the land were being studied.

Some Indian leaders are talking of drawing up an Indian Strip-Mining or Environmental Act.

Another issue, Ms. Habegger said, is whether the Congress should legislate strip-mining regulations on Indian lands. Some people feel that Indians should be given the right to determine the use of their land.

The strip-mining problem is most acute for both Indians and whites who live atop the Fort Union Formation in the Powder River Basin of Wyoming and Montana and in the western part of the Williston Basin of Montana and the Dakotas. This formation contains the richest known deposits of coal in the world.

According to the July issue of *Audubon,* at least 1.5 trillion tons of coal lie within 6,000 feet of the surface, and perhaps more than 100 billion tons so close to the surface as to be economically recoverable today.

The issue is whether energy demands are more important than destruction of the land and water resources of the area, and for those on at least four Indian reservations in the area, whether Indians or whites will control the removal of the coal.

At present, neither state law nor the proposed federal legislation regulates strip mining on the reservations. Indian lands in Montana contain approximately one-third of the state's total 30 billion tons of strippable coal reserves. The most valuable deposits underlie the entire Crow and Northern Cheyenne reservations.

The Northern Cheyenne tribal council is claiming that the Bureau of Indian Affairs did not fully safeguard the tribe's rights when the Peabody Coal Co. was given a permit to mine on 16,035 acres and when about 231,000 acres were leased to coal companies for prospecting.

Four Mennonite congregations are located on the Northern Cheyenne reservation.

RECORD

Calendar

Dec. 10-11—General Board executive committee sessions, Newton, Kans.

Dec. 27-29—Graduate student fellowship, Winnipeg

Jan. 18-19, 1974—MCC annual meeting, Hillsboro, Kans.

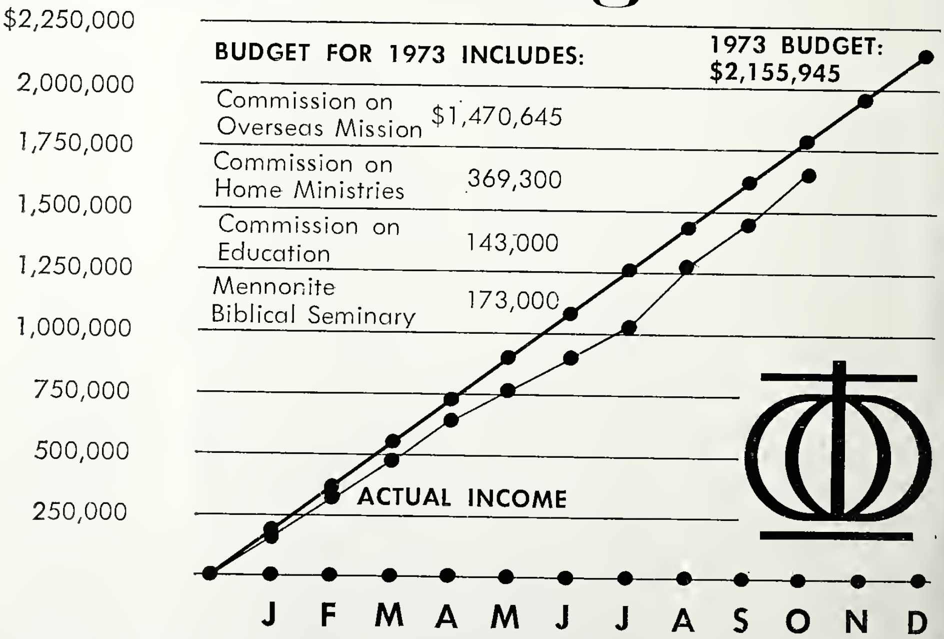
Feb. 4-8, 1974—General Conference council of commissions, Sargent Ave. Church, Winnipeg

Aug. 1-7, 1974—General Conference triennial Conference sessions, St. Catharines, Ont.

Workers

Jim Frazier, pastor of the Moencopi Church, Moencopi, Ariz., and his wife, Betsy, have accepted an appointment by World Missions, Inc., to start a Bible school in Nigeria. They are scheduled to arrive in Nigeria in March 1974 and will continue at the Moencopi Church at least until January.

Conference budget



Financial support of General Conference programs continued above expectations during October. We have now received 76.9 percent of total budget, with 83.8 percent of the year having passed. This is 4.4 percent ahead of last year at the same time. With the two big months of the year left, it would seem that we should receive the total budgeted for the year. This is indeed encouraging, and we have paid out very little in interest even during the summer slump months. *Wm. L. Friesen, conference treasurer*

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HOG PROJECT. A hog-raising cooperative has been started by Jake Unrau, pastor of the largely Cheyenne Indian Bethel Mennonite Church in Hammon, Oklahoma. Don Esau, a volunteer agriculturalist from Beatrice, Nebraska, is working with the program.

Hog raising is a learning experience, and it is practical. It can supplement the diet and income of many poverty-stricken families.

This is a truly cooperative venture. The Commission on Home Ministries has advanced $700 of poverty project money to buy initial equipment. Oklahoma Extension Service is supplying hogs for the boys, while adults buy their own. Local businessmen are also helping, but additional funds are needed for feed supplies.

"If someone who is supposed to be a Christian has money enough to live well, and sees a brother in need, and won't help him—how can God's love be within him?" (1 Jn. 3:17, Living Bible paraphrase).

FISH PROJECT. A new fish industry is being developed in India to provide badly needed protein, as well as cash income.

Missionary Jake Giesbrecht, director of our economic development program in India, recently learned of a new breed of fish that grows rapidly in rice fields and farm ponds.

The Commission on Overseas Mission is excited about the possibilities of this new project. Subhash Barik, who has worked closely with Giesbrecht for over five years, will be sent to the Asia Rural Institute in Japan for a year to gain a thorough knowledge of fish culture and other aspects of agriculture and economic development.

Four hundred dollars in poverty project funds is being invested in the fish project this year, and another $2,000 is planned for 1974.

REVIEW

Hope for the flowers

Hope for the flowers, *by Trina Paulus* (*Paulist-Newman Press, New York, 1972, $4.95*).

ITS PUBLISHER calls it a "contemporary adventure parable in the genre of *Jonathan Livingston Seagull* and *The little prince*."

Those who read *Hope for the flowers* will undoubtedly readily agree, for those who have read this Paulist Press book about two caterpillars have seen in it touching allegories about faith, redemption, grace, eternal life.

Still others have seen in it only what the book cover promises: "A tale—partly about life, partly about revolution and lots about hope, for adults and others (including caterpillars who can read)."

Hope for the flowers is a story about two caterpillars named "Stripe" and "Yellow." When we first encounter Stripe, he is eating and growing and thinking to himself, "There must be more to life than just eating and getting bigger."

He is shortly attracted by the sight of what appears to be a huge pillar in the distance. As he gets closer, Stripe notices that it is nothing more than a column of caterpillars, each busily crawling over one another, trying to reach the top.

Stripe starts climbing too, although no one else on the column knows exactly what's "up there."

"The first moments on the pile were a shock," goes Miss Paulus' narration. "Stripe was pushed and kicked and stepped on from every direction. It was climb or be climbed."

It is a philosophy Stripe accepts, until he meets another caterpillar, a female named Yellow, who startles him by wondering aloud whether the climbing is worth it.

Yellow convinces Stripe to go back down with her and to be content to crawl together and nibble grass and to wait for something better in life.

But soon afterward, Stripe becomes restless again, and more curious about what the other caterpillars are striving toward.

While he is away, his mate Yellow comes upon a caterpillar going into a cocoon who tells her: "I have to do this to become a butterfly. . . . It's what you are meant to become."

Yellow asks how one becomes a butterfly, and the other caterpillar answers, "You must want to fly so much that you are willing to give up being a caterpillar."

And in the book's most significant interchange, Miss Paulus writes:

" 'You mean to die?' asked Yellow.

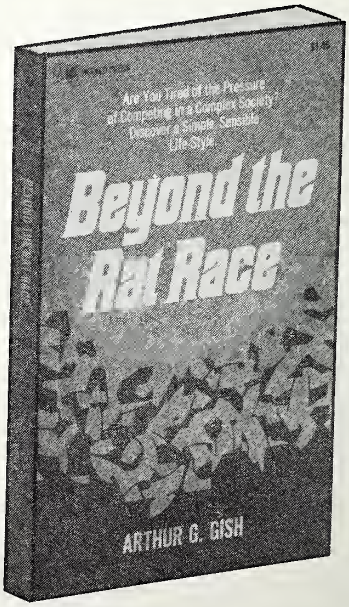
" 'Yes and no,' he answered. 'What looks like you will die but what's really you will still live. Life is changed, not taken.' "

Torn between wanting to believe the caterpillar and wondering what Stripe will think if he returns and fails to find her, Yellow, in an act of faith enters a cocoon, becomes a butterfly, flies up the pillar that Stripe is climbing, and coaxes him back down.

"To get to the top he must fly, not climb," is the message.

According to a spokesman for Paulist press, *Hope for the flowers* is a book that "deals with the phenomenon of change, the kind of change that we find everywhere today—in government, business, education, religion, and most importantly, within self. . . .

"What beams through so clearly is a message of faith and hope—that although the future of each person and the future of mankind may not be clear to us, and although the life and structures we know are the only ones we know, there is within us another possibility." *Catholic Press features*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MEDITATION

A bad deal?

“God gave me a bad deal!”

Have you ever thought these words? Perhaps you haven't dared to express them as such, but they have come out in other ways. Perhaps you have said, “I wish that I had never taken this job,” or “I would be better off unmarried,” or “I am a poor homemaker; I wasn't intended to be a homemaker.”

Probably most people feel this way sometimes in their lives. Life just isn't what you expected it to be. Faith doesn't come. I'm disillusioned about what Jesus Christ really means.

There is hope. God can reach down to you and lift you up. New meaning can be brought into life.

God might not lift you *out* of the circumstances. Nor will he probably take you *away* from the people who irk you most. Fulfillment in life does not come from *right* circumstances and *lovely* people surrounding you.

Let us look at two situations. Here is Rhonda. She was reared in a Christian home. Her family attended church regularly. But somehow there was a lack of proper love and Christian respect between her parents. Rhonda's mother often blamed her father for not providing as well for the family as her father had. She became bitter against other Christians who had more talents than she. She was not a happy woman because she was not really committed to Christ.

Rhonda married at seventeen and had three children in quick succession. Her husband was irresponsible and was not able to hold a steady job. Their living conditions were poor and Rhonda finally had to seek employment to make ends meet. In other words Rhonda was handed a bad deal in life, and she blamed God.

She had seen her mother blame her father, and in turn, Rhonda was now blaming God for her difficult situation.

Then there was Collette. She too married young. She was reared in a Christian home where the parents strived to follow Christian principles. The mother and father respected each other. The mother did not berate her husband for their lack of affluence. They loved the Lord and showed it in their relationship with each other.

Collette's husband was an intelligent young man with a promising future when she married him, but within a few short years his hopes were dashed. He discovered that he had an irreversible disease which slowly but steadily crippled him.

Collette had to go to work. Her heart often cried out to God, “Why has this happened to me?” Her dreams of being a secure mother in a peaceful suburban home were shattered.

But Collette began searching the Bible for the answers to her problems. She discovered that God still loved her, and that he was intensely interested in her life and its details.

She read these words, “We can rejoice, too, when we run into problems and trials for we know that they are good for us—they help us learn to be patient. And patience develops strength of character in us and helps us trust God more each time we use it until finally our hope and faith are strong and steady. Then when that happens, we are able to hold our heads high no matter what happens and know that all is well, for we know how dearly God loves us, and we feel this warm love everywhere within us because God has given us the Holy Spirit to fill our hearts with his love” (*Living Bible,* Rom. 5:3-5).

Collette began to believe that there was a reason for her trials. She did not become bitter and blame God. Her husband was still a cripple. She still was overburdened with work, but she now knew that God loved her and as she committed each day into his hands, life began to have new meaning. Through her trials she was able to understand and help others in similar circumstances.

Collette's circumstances did not change, but her attitude changed. Christ changed her way of looking at life.

We must stop blaming God for the circumstances of our lives, and begin to acknowledge him as lord of our lives.

Elsie Epp

Contents

U.S. and Canadian churches 6B2
Discovering the joy of books 6B4
News 6B6
Record 692
Hope for the flowers 694
A bad deal? 695
Headache No. 49—Will it come or go? 696

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Headache No. 49 -- Will it come or go?

For some Canadian members of the General Conference, the feelings of discomfort about their relationship to the dominant U.S. portion of the conference are like the early warning throbs of a headache. Only a few are sensing that "Excedrin Headache No. 49" is on its way. The slight nagging is still too vague and undefined to cause people to pay it much heed. There is no awareness yet of how painful the tensions within our international body could become if the relationships among the three national groupings within the conference are not given a thorough examination before the ache begins to localize and to intensify.

The headache is on its way. No doubt, it will be a doozer if some preventative actions are not begun soon.

Frank H. Epp's lead article attempts to give us a diagnosis of what is happening and how the ailment might be cured before it develops into a chronic migraine.

The views in the article are Frank's personal opinions. He has tested his position with a few people in Canada and the United States in a preliminary way, but a consensus has not yet emerged among either the Canadian or provincial conference leaders on this question. (To lend credence to Frank's thesis, however, the readers should know that it was largely his analysis which helped MCC's recent self-study consultation, which is reported elsewhere in this issue, to recommend a restructuring of MCC. The proposal calls for a separate U.S. organization, to serve as a counterpart of MCC (Canada), and for a North American MCC to look after international and continental programs.)

The General Conference's international makeup is not in jeopardy. Through the years Canadian churches have shown a single-minded loyalty to the work of the Commission on Overseas Mission. This support will grow, although the administrative patterns for COM and the channels for raising funds in Canada need to be reviewed.

Strong Canadian attachments have also developed toward a number of the Commission on Education's projects, particularly its Sunday school materials, hymnals, and the personnel resources which it has provided to congregations.

The commission which appears to be the most difficult for Canadians to relate to is the Commission on Home Ministries. The larger portion of CHM's programming is done in the United States: voluntary service, Indian ministries, and peace and social concerns. The Canadian churches have parallel activities in these areas.

An overall problem is the location of the conference's institutions and offices. Almost all of them are south of the forty-ninth parallel. The feeling of imbalance is accented by the fact that the same pattern holds true not only for the conference but for the Mennonite Central Committee as well.

In visiting congregations on both sides of the border during recent months, I have sensed a strong grass roots desire to nurture and develop the international character of our sister/brotherhood. This will to grow and work together is a good starting point for an effort to find a solution.

It is now up to our conference's elected leadership and its staff to clear the path for intensive vision building and for whatever structural changes may become necessary to meet the new realities in our conference.

In the opening paragraph above, mention is made of three national groupings. The South American membership in the conference also needs review. The time to do that is probably also now. LK

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The Mennonite

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88:44 DECEMBER 4, 1973

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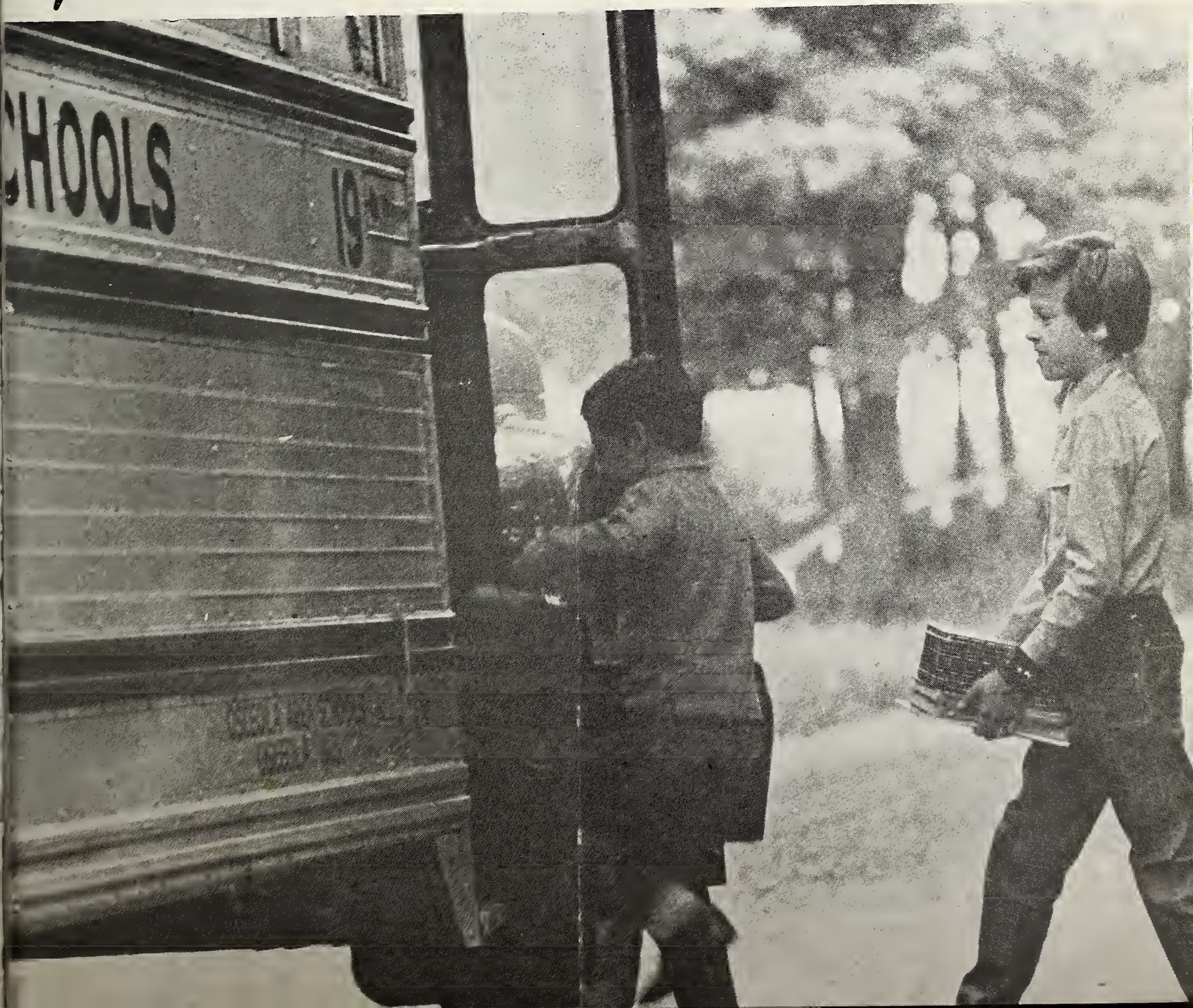
a joint issue with Gospel Herald



Education: public or private?

David Schroeder

What are the basic presuppositions which shape the private and public[1] approaches to education in our communities? I shall attempt in this article to discuss the topic on the basis of the theory on which these two systems rest.

In actual practice neither private nor public schools conform in all their aspects to the basic assumptions of that system. Some public schools function for all intents and purposes like a private school. All the teachers may in fact belong to the same faith and have the liberty to discuss questions of faith and religion. It is also possible for a private school to function on the assumption of pluralism and thus share a basic presupposition with the public school.

The particular type of private education we are concerned with here, however, is private education in a Christian context.

1. *Education is a process of integrating information about ourselves and the world under/into a basic world view.*

Education does not take place in a vacuum. It entails the process of ordering things in a general frame of reference, a world view, so as to give meaning to the things we observe and experience and so as to allow us to make the appropriate choices with respect to what we should or should not do. This holds for every educational endeavor, in spite of claims to the contrary.

Education does not consist so much of imparting information about things as of learning to understand ourselves and the world about us. It is the process of seeing things (events, people, etc.) under a framework of understanding so that they will be meaningfully related to each other. This framework of understanding is what we refer to as a view of the world, *Weltanschauung.*

The world view that we hold influences our interpretation of the things we see and hear. It makes a difference whether you view man as another animal (as in a naturalistic world view) or as created in the image of God (as in the Christian world view). In both cases you are speaking about the same *fact,* if you mean by it the particular man that the eye can see, but the meaning given to the word *man* is different in each case.

The process of understanding, of meaningfully relating things, always occurs in relation to a basic world view. Our world view, in this sense, is a set of assumptions or presuppositions about ourselves and the world which we bring to the things we study and through which we learn to understand and integrate new information about the world.

We are never really without a world view of some kind. By the time we learn to order things rationally, the rudiments of a world view are already present. They have been imputed to us by our early training. If we have grown up in a Christian home, we have been inducted into a Christian world view. If we have received our early training in a Hindu setting, we have received that world view as a heritage. If we have been trained in a pseudo-Christian setting (a context that is more materialistic than Christian), we have imbibed that world view. If we have grown up in a pluralistic setting (where parents belonged to contradictory world views), we will no doubt have imbibed elements of both views and will feel this split in ourselves very deeply. But the point is that we are never really without some kind of a world view that we bring with us to whatever things we may be studying.

During adolescence the world view that we have come to accept in childhood may be reaffirmed and accepted as our own, rejected for another, or altered and adapted in accordance with our experience. During adolescence we ask the kind of questions that will allow us to sort out our own world view. We do so tentatively at first, but it is nevertheless the frame of reference around which we integrate our knowledge of the world.

This is not to imply that our world view is static. As we receive more information and experience new things, the world view is enlarged and altered sufficiently to accommodate the new information. The basic world view, however, is not rejected unless, of course, we receive more and more information that cannot be integrated into our world view. Thus, for example, if I were a materialist but observed repeated phenomena that could not have a materialistic base, I might have to reject materialism for some other world view.

It is no different for a Christian. If he receives information repeatedly that calls into queston the basic tenets of the faith, and there is little or no corroboration of the faith or anyone to help him accommodate the new information into his world view, he may well reject his Christian faith for another faith.

2. *The presuppositions which have informed education in America have undergone significant change over the years.*

During the colonial period (1636-ca. 1790), when most of the early colleges were founded, education was considered to be Christian. Training to be a gentleman of high moral character, training for public life, and training for the Christian ministry were one and the same thing. Education was for the purpose of formation and this was understood to be Christian formation. The educational system operated entirely within the Christian frame of reference. The colleges were founded by the denominations and were seen as Christian institu-

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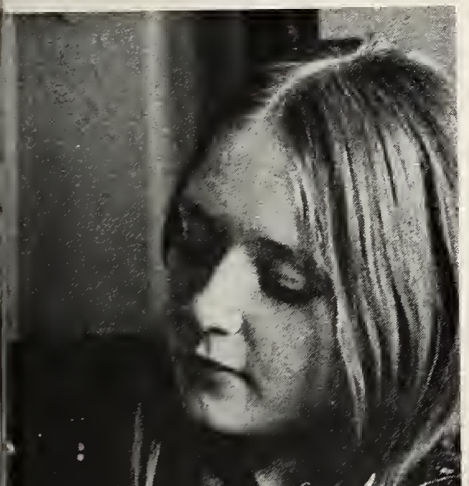
[1] By "public education" is meant public education on elementary,, high school, and undergraduate levels which is publicly administered.

Education does not consist so much of imparting information about things as of learning to understand ourselves and the world about us



tions. Education as a whole was thought of much as it is seen in present-day private Christian education.

With the expanding frontier (beginning about 1800) came the revival fires and the spread of the small denominational colleges. In this setting, education was directly related to the mission of the church. Education was used as a bulwark against rationalism and deism, Roman Catholicism, and other Protestant denominations. The colleges provided the right religio-moral contexts for learning as well as the right theological and philosophical content of instruction. In this setting it was difficult not to confuse education with evangelism, instruction with induction, and teaching with indoctrination.

Alongside of the private colleges there developed a network of state colleges. At first they devoted most of their time to technical training, but by now they have become full universities. They even have their own departments of religion now. They operated under the assumption that education and faith can be treated as two separate things and that faith is not integral to education. Religion was not only omitted as a subject, but it was assumed that questions of faith were subjective in nature and should not be permitted in any way to influence the discussion of *objective* data studied in the various disciplines. It was presupposed that data speaks for itself.

All three approaches have their problems. The first assumed that all people were Christian and provided no context of freedom for the non-Christian.

The second approach used education too much as a tool, a means to an end, and all too often violated the integrity of the disciplines (e.g., prescribing what a scientist may or may not find in the world).

The secular model was, of course, a deception. No one could really separate his *facts* from his world view, and still relate them meaningfully to each other. If matters of faith were not talked about, they were nevertheless communicated. Since all three approaches did not confirm themselves in the long run, a new approach was taken, even though seldom analyzed or explained.

3. *Education in a pluralistic setting assumes that it helps a student to choose his own world view.*

In public education teachers who hold opposing world views teach in the same institutions and, for that matter, in the same subject area. Even in departments of religion, persons who belong to different denominations and to different faiths teach side by side. A person's particular persuasion is not considered as a primary factor in hiring faculty.

The basic assumption is that to receive one's education in a pluralistic setting is a good thing and helps the student to choose his own world view. During the course of his education it is assumed he will encounter many different perspectives from which to view the world. He can then choose that perspective that is most meaningful to him.

This model presupposes that the various options (world views) will be presented more or less evenly, that the student will be able to see and appreciate them as real options, that both the teacher and the student will be aware or conscious of the world view that he brings to the material, that the student will in fact be free to reject a particular world view presented to him, and that questions of faith and a world view can be spoken to objectively and from a neutral standpoint. Yet few of these points are ever actualized.

The world view through which we view things is seldom made explicit. It is implied, however, in what we say and do. It is implied in statements we make about things, especially statements that contain moral and nonmoral value judgments. Our world view is communicated

From the teacher's standpoint, both private and public schools provide an excellent Christian calling. It is not the case that one is engaged in secular education and the other in religious education.

also in the choices we make, because our choices rest on the values we hold. The student, particularly if he or she is still a child, is seldom in a position to know where and when a teacher's world view comes into play and could be challenged, for it is never made that explicit.

Education in a pluralistic setting has its contributions to make. It draws attention to the fact that not all people share the same faith and that they must learn to live together in peace and harmony. For the person who already has a well-integrated world view, or has the help of parents and selected teachers to help him wrestle with problems of basic orientation to life, an encounter with other points of view will serve to strengthen his own convictions. This would then be for him an excellent setting for witnessing to his faith.

The problems of receiving one's education in a pluralistic setting are many. We can only list a few.

—All too often pluralism is not really the case. In one school all the teachers may be Christian and in another all may be non-Christian. In such cases the public system operates much like the private system only not explicitly so.

—A world view is seldom made explicit and is not necessarily consciously taught but nevertheless communicated. The student in such instances is hardly free to accept or reject what is given him. He is not aware of its influence on him.

—It is usually the case that children and students have not synthesized their world view in such a way that they could clearly state it, let alone defend it against a professor or teacher who holds an opposing point of view.

—To receive all of one's education in a pluralistic setting means that one always remains at the starting point, arguing about which world view will provide the best perspective on life. It does not allow the discussion to develop to the depths that it does in settings where certain basics can be assumed and then built upon.

—In the field of values, it subtly suggests relativism. If every statement of value and every moral judgment is challenged by positing another point of view, the tendency is to accept some form of relativism: a thing can be right or wrong depending on this or that factor.

4. *Private education helps the student to relate his knowledge of the world to the world view in which he or she has been nurtured by his or her parents.*

Private education also operates under certain basic assumptions. In such education it is taken for granted that education is given from a given point of view. In private Christian schools it is assumed that all of the teachers will be Christian. It is assumed also that the Christian world view will be made explicit so that it will be possible for the student to accept or to reject that particular world view.

What is intended in private Christian education is to give a fair presentation of the materials related to the various disciplines as well as of the Christian faith. In this way the student can learn to relate his knowledge of the world to the world view in which he or she has been nurtured by his parents. It is designed to allow the student to make his heritage his own.

There are many pitfalls in private Christian education that are a denial of its basic intention, and regretfully, they have not always been avoided.

—There is the pitfall of indoctrination, where the student is not really presented a choice, but is carefully guided along a predetermined course of thought and action.

—There is the danger of ghetto existence, where all other ideas and all challenges to the Christian view are ruled out of order and not wrestled with in any way. The student is isolated and protected from the world.

But as has been indicated, all such programs are really a denial of the basic presuppositions on which such education rests.

The positive aspects of private Christian education are significant.

—The various subjects are taught in a way that allows the person to see how the material can be integrated into a Christian world view. Where there are problems these can be openly discussed. It is no threat to the Christian world view that not everything can immediately be integrated.

—Students can take note of how their own teachers have synthesized their knowledge about the world. By means of rigorous questioning, they can get further details on how they might integrate their knowledge within the framework of their own faith.

—A new depth can be achieved in that students and teachers together can apply themselves to getting at all of the ramifications of the basic tenets of their own world view or faith.

—Rather than always and again being challenged to defend the starting point,

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he student can in a relationship of trust and commitment explore the world in which he finds himself.

—There is an exploration also of other world views and an attempt to evaluate fairly and explicitly the various other options open to a student.

—Most significant, however, is that here education happens in a community. The community adds a dimension of meaning in that it is known to the student before he enters the school and will continue to support him throughout his life.

—It provides the context within which to treat religious courses in such a way as to allow the student to consciously examine his faith. He may also reject it, but he will do so on the basis of a fair discussion.

5. *The Christian teacher has a place in both public and private schools.*

From the teacher's standpoint both educational contexts provide an excellent Christian calling. It is not the case that one is engaged in *secular* education and the other in *religious* education. For a Christian he is in Christian service in both settings.

In the public education system the work of a Christian teacher may well be undone by a fellow teacher who holds a different world view. But even in such cases, the manner in which the Christian carries on discussions about the difference in points of view is in itself a witness to the faith that he has. In any case, he is always in a position to reflect a Christian point of view to faculty and students.

Even one Christian teacher may well be a great help to a Christian student or to a child who has grown up in a Christian home. In such a case there is not only a point of identity but the teacher is a sign to the student that he will be able to build on his faith, as the teacher has done.

In the private school the Chistian teacher is able to work with a team which shares the same faith and basic objectives. He finds himself in a Christian community that supports and undergirds the work. He is expected to spell out clearly not only the regular subject material but also the tenets of faith.

The part that is often disconcerting to private schoolteachers is the apparent opposition to the Christian world view by the students, especially so in high school. But it indicates what happens when the world view is made explicit and is made open to acceptance and rejection. Before accepting for themselves such a world view, it has to be weighed from all sides. The process of countering the tenets of a world view is one of the ways a student has to find out whether or not that view can encompass all of life.

I would not advocate that we should have only private education nor do I think we can do without private education. The strength of the church may well be directly related to the strength of the private schools, or to the process of education in the church. The private school option should therefore be kept alive on the elementary, high school, college, and postgraduate level.

It is not a question of two systems fighting each other, it is a matter of doing two different jobs. It is not a question of Christian teachers teaching in private schools; it is a matter of Christians teaching in both systems. It is not a question of all children from Christian homes being sent to private schools; it is a matter of parents deciding what is needed by the child and which approach to education would be most suited to him or her (not merely least expensive). It is a matter of clarifying the basic assumptions that lie behind both systems and then making a Christian contribution to it.

Responses to David Schroeder

True, but . . .

The initial reaction to David Schroeder's paper is: Yes, this I can buy. There is little one can take issue with. However, in trying to sort things out, one of the difficulties I found for myself was that the article tries to cover too broad a field, namely, all levels of education (elementary, high school, undergraduate).

And so I find myself saying: True, but only at the college level, *or* this is certainly not happening in our private high schools or if it is happening it is happening too late (e.g., according to my limited experience with junior highs, questions of Mennonite origins, identity, and belief should be tackled in early junior high years rather than left till senior high).

Dr. Schroeder does not criticize what our North American private schools (be they elementary, denominational high schools, Bible schools, liberal arts and Bible colleges, or seminaries) are doing or not doing as evaluated from the philosophy he expounds. In this sense the article should be but the beginning of some serious evaluation of what in reality is happening or not happening.

As I understand him, he sees both private and public schools as having significant contributions to make. What is left is but to choose the right school. The only criterion he gives on how to know which school a child should attend is of "parents deciding what is needed by the child and which approach to education would be most suited to him or her...." This is hardly realistic, since at least on the elementary level there is no choice for most of our people. There are few private schools that could come into consideration. Even if parents would feel the need to send their child to a private Christian school in the elementary years, it would not even be a possibility.

In this admirable but general philosophy that Dr. Schroeder advocates we find no direction or suggestion as to where the priorities of private Christian education should lie. Is it not at the elementary level where children are still naturally inclined to believe their teachers? Yet it is at this level where we have literally abandoned the responsibility of the education of our children to the state.

With what world view do we want our children to be influenced at this level? Are they ready to choose? In these so-called pluralistic, supposedly neutral public schools, can the children see or find the Christian world view (that in itself is such a general and broad description open to numerous interpretations) when what is in fact being taught is the all but universally held scientific-materialistic view?

Is it possible at all in this setting for a teacher to teach a child "the way he

Responses

shall go" according to the biblical injunction? Maybe we say that this is the task of the home and the church. So it is, but is the Christian education in our homes and churches strong enough so that it will not be overpowered by this dominant view of our public schools and society? Yet since we conceded to the "public school system" at the turn of the century there has been too little concern, questioning, or analysis of the status quo in this regard. Could it be that our public schools are the principal agency in our society promoting the scientific-materialistic, cultural religion which our prophets decry? Certainly our private schools should challenge this world view.

The model presented of education in a pluralistic setting "presupposes that the various options (world views) will be presented more or less evenly . . . both the teacher and the student will be aware. . . ." This points out only one example of the disparity between the ideal and the real. The real, according to Christian friends of mine in the public school teaching profession, is: Very few euucators realize or will admit that education entails the process of ordering things into a world view. The popular attitude toward education is to deny that one passes any value judgment on to the student.

The public school will not disappear but neither should the private school, however threatened its existence may sometimes seem. Is it misunderstanding of the approach of our private schools, a feeling of a lack of control on the part of the parents (things are not going the way they would like), or a lack of conviction of the need for private schools that they frequently lack support? We can usually afford things we are convinced we need. Maybe we do not always see how the Christian private school today fits into the total mission of the church, in its evangelism, etc. I fail to see any explicit clarification of this in the article.

If to formulate an all-embracing unified Christian philosophy is the greatest need in the field of private Christian education today, there certainly is more work to be done. *Anna Ens, homemaker and former teacher, Ottawa, Ontario*

Providing help for parents

THE IDEAL as stated by David Schroeder, "It is a matter of parents deciding what is needed by the child and which approach to education would be most suited to him or her," is not that simple in reality. When the choosing calls for finding a home for a child in a rooming and boarding situation, for cash outlay in the light of expectant college expenses, for helping the child leave home during the adolescent years when one's own experience was in being at home during those years, the decision is often not practical and seldom unbiased. To complicate the question further the child may differ in his views of the kind of education suited for him.

The question, "Education: Private or public?" is not a live option for many people. It was not a question in my growing-up years. Living on a farm in a small somewhat isolated Mennonite community in northern Illinois put one geographically outside the possibility of a private school. I knew that Catholic children went to special schools but I was not sure why.

The one-room school I attended had three teachers during my eight years there, two of them Mennonites, the other of another denomination but undeniably a Christian (I recall pitying her because she was not a Mennonite). The school was probably as close to being a private school as a public school could be.

High school was larger, farther from home, and often underlined the fact that our family was different. I remember that was painful but I seldom doubted the "rightness" of the values taught at home and at church.

So as parents who had had a supportive public school education we tended to think that it would be possible for our children to work within the framework of the public school situation. We know now that there were points at which that expectation was not realized, and times when as parents we were not sure how to be helpful.

As a church we have seldom considered the possibility of an ecumenical school possibility, the sort of school that would be practically possible in almost any area where there are parents of other denominations interested in private school education. So that makes private education possible only in the more heavily populated Mennonite areas.

This leaves a great many Mennonite parents who will continue to rely on public education for their children, even while they live uneasily with the knowledge that neither the church nor the home has escaped the weakening of a materialistic culture.

Since if a child repeatedly receives information that calls into question the basic tenets of faith and if he has no one to aid him, he may reject the faith, perhaps what is needed most is support for parents. Christian parents want the Christian world view to appeal to their children. They want their home to be of such strength that other world views can be looked at both in the home and out of it without damage to the child's Christian world view.

What are some tools for giving parents the kind of support they need? Could the church begin by being far more serious about parental education, first admitting that being a parent does not automatically make for full-blown maturity? Could it take for granted (instead of making it the exception) that there will need to be one-to-one counseling service available, special classes for parents, planned small groups?

Might such a program even take precedence over a concerted Sunday school effort for children, if it came down to time and energy for one or the other? *Helen Alderfer, homemaker and editor, Scottdale, Pennsylvania*

Growing through relationships

DAVID SCHROEDER has presented a valuable examination of the intellectual processes through which one arrives at a mature Christian faith and the role of Christian schools in that process.

One of the parts of his article which struck me as particularly important was his reference to the role of the Christian community. It is the existence and quality of this community of students, faculty, and administration which probably plays one of the most decisive roles in determining one's faith.

It seems to me that the second most

important claim a Christian school can make is that there one will find intelligent discussion of the nature of the kingdom of God. The most important claim a Christian school can make is that a part of that kingdom exists within that school.

One never claims his or her faith in a vacuum. If that were possible, one would need only pick out the best one or two hundred books on every side of the religious question, go into seclusion a few months, and emerge with an answer. The reason this approach is so seldom recommended is that we discover who we are and what is what to a large extent by our interactions with others.

It is this discovery through community experience which should characterize a Christian school. As it is written, "How can they hear without a preacher?" What better defense of the Christian faith could there be than the discovery of its existence through the trust and love and forgiveness of friends and professors?

While the Christian school serves as a "think tank" in which the Christian faith is better understood and related to the world in which we find ourselves, it is also, at its best, a collection of people who are understanding and growing in their faith by relating their intellectual exploration of it to their day-to-day relationships with each other. *Melvin Lehman, graduate of a Mennonite high school and college, Washington, D.C.*

Student and teacher together

The "world view" approach used in this article to me is a fair and valid one with which I agree. Having been educated in public elementary and high schools, having attended both church colleges and state universities, and having taught in both public and private schools, I find myself underscoring the positive aspects of private Christian education mentioned in David Schroeder's article.

The caliber of the teacher or professor determines to a large extent the classroom atmosphere. In the case of the Christian teacher, student and teacher work through conflicting ideas together in a way that the student is able to accept or reject the ideas in light of his own faith or world view.

I would agree that most important "is that education happens in community." This encourages the student to interpret information and happenings in light of his own faith.

It is doubtful that there is a Christian method of teaching that 2 plus 2 equals 4, but there is no doubt that children have assimilated quite unconsciously some of the philosophy and attitude of the teacher.

One pitfall of Christian education mentioned in the article recently became a stark reality when a child from a parochial school made the remark, "But there is nothing of God in the public school!"

Although Dr. Schroeder does not exactly say so, it appears that unless the Christian school can do an equally good job of the factual knowledge, and a better job of providing an atmosphere for learning in which the child can relate his knowledge of the world to his own faith, one would need to have some serious second thoughts about Christian education.

This article is indeed a fair and accurate evaluation of both public and private education. *Esther E. Yoder, public school principal, Grantsville, Maryland*

Crisis coming for the colleges

Mennonite higher education faces a major crisis which will be dramatic in 1977 and by 1984 may close some college doors. The question in David Schroeder's title, "Education: Private or public?" may not signify any real choice in 1984.

What is the basis for impending crisis? *First, fewer students.* Across the United States, the number graduating from high school will drop precipitously in 1977 and will decline steadily through 1984.

Among Mennonites the birthrate appears to be declining even more rapidly than the national average. Recent studies of Mennonite communities in central Kansas suggest that the pool of Mennonite high school graduates will be cut almost in half by 1980.

In addition to declining birthrates, rural Mennonite communities are dwindling as families move to the cities; and in the cities, identity and close contact with Mennonite institutions are often lost. It is easier to recruit students from farms than cities.

It is clear that the *usual* source of students will not provide populations large enough to sustain all our colleges in 1984.

The *second* major problem contributing to impending crisis is that *the forces which have kept youth in school have nearly run their course and are clearly seen as myths.* The main myth is that formal education opens all doors, makes all men equal, guarantees a better job, and leads to the good life. It no longer sells well.

Shall we elaborate? In our culture, graduation has been the major rite of passage by which youth are admitted to adulthood. Schools have been assigned roles which conflict sharply with the purposes and processes of education. Schools are a holding agency and exist to relieve parents of responsibility, to keep youth out of the labor force as long as possible, and to permit the exploitation of youth as consumers of what is produced by those aged twenty-five to fifty. Compulsory school attendance, child labor laws, and minimum wage laws combine with contrived certification functions to prevent youth from earning or producing until after they graduate.

It is generally accepted and widely demonstrated that productive, creative work is still the major avenue by which persons become autonomous, by which they can meet their own basic needs for physical well-being, safety, love, self-esteem, and self-actualization. Indeed this fact is underscored when youth are implored to "stay in school so you can get a better job." Society sanctions the postponing and limiting of the very activity requisite to human development while demanding allegiance to it. Employers, employees, parents, and educators all agree to the sanction and keep the system going.

To compound the problem with irony, schooling does rather little to prepare students for eventual job entry. Whereas 80 percent of the work force holds semi-skilled and skilled jobs and only 20 percent fill professional and managerial roles, students consistently reverse the percentages in their planning. This is not a new development; educational dollars have long poured into massive vocational education programs to correct the discrepancy. However, with a few exceptions, such as combining work and study, the basic overall formula for keeping youth out of work until after graduation is in full force.

The results are mostly bad: Some drop out of school and are sentenced to unemployment and arrested development. Some persist through graduation, but refuse to play the game further, perceiving college to be a continuation of the myth. Yet others have become conformers—apathetic and unimaginative robots who have surrendered their own lives to accept the rewards of play-acting education and life. None of these are likely candidates for our colleges.

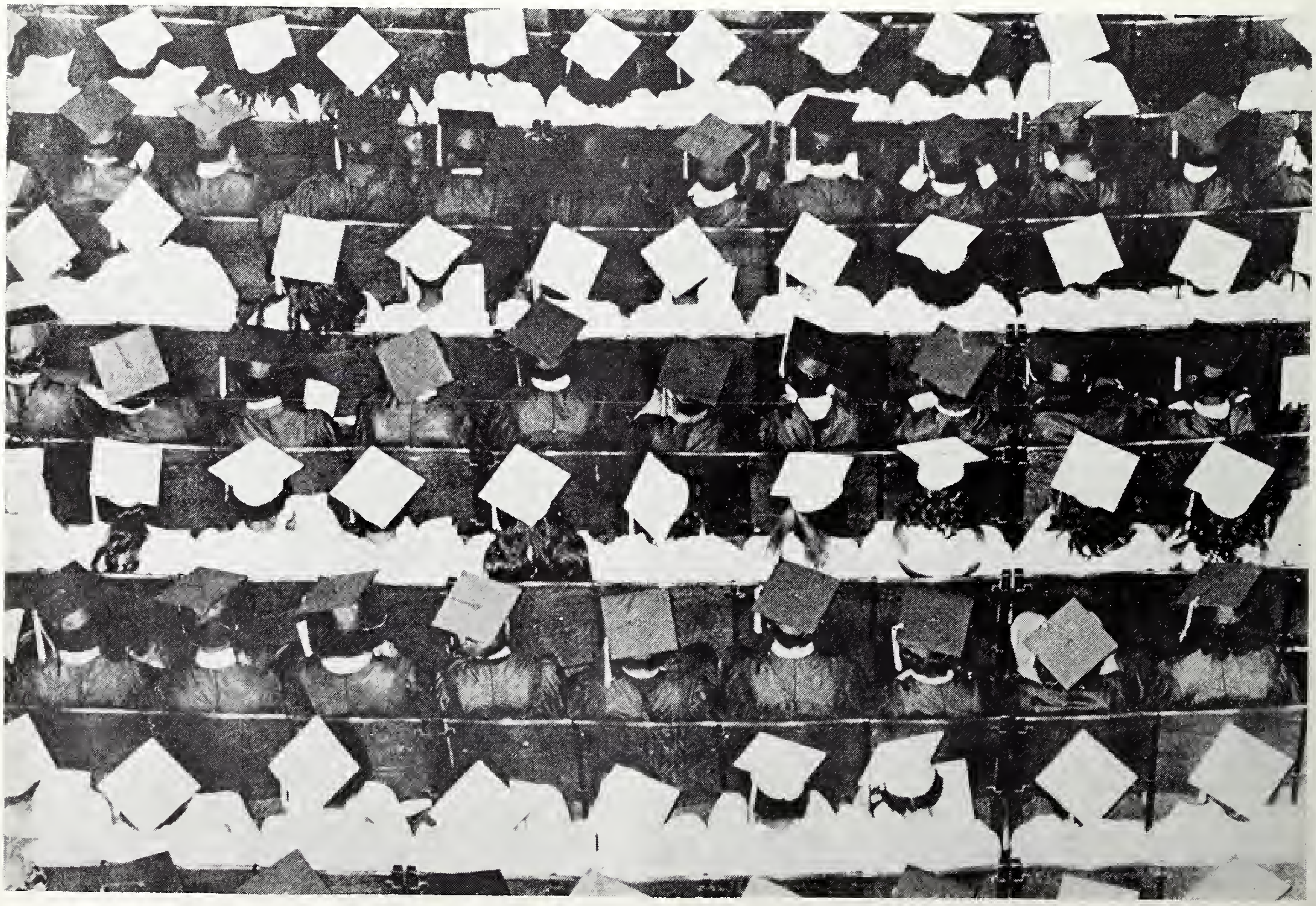
My two points are (1) that there will be fewer students of typical college age, and (2) that among the students from whom to recruit for college are many whose personal development has been seriously impaired because legitimate work experience was denied them and education was contrived.

In 1984 some Mennonite colleges will be no more *unless* they attract and serve many more non-Mennonites; racial minorities; older persons long in the work force; youth seeking salable skills before a liberal arts education; students who interrupt studies with voluntary service, apprenticeships, or tryout jobs; and persons who have been badly frustrated from meeting their own basic needs.

It will not be easy to prepare for these students. Four years is too short a lead-time to define all the issues, to collect the needed data, to develop comprehensive ten-year institutional plans, to change our own thinking, to develop the required new skills, to create the curriculum content and form, to educate our supporting constituencies, or to give up our interfering wish-dreams.

Four years *is* too short, but God's people are not abandoned to their own shortages. *Walter Friesen, college dean, Wichita, Kansas*

Across North America the number of students graduating from high school will drop dramatically in 1977 and continue to decline until 1984. For Mennonite colleges the pool of Mennonite high school graduates will be cut almost in half by 1980 in some regions.



NEWS

Assembly looks at male-female stereotypes

Instead of one or two main speakers, the Mennonite Central Committee Peace Section Assembly this year offered a smorgasbord of speakers and interest groups on "The interdependence of men and women."

More than 200 persons attended the assembly November 9-10 at Camp Friedenswald, Michigan.

Two prominent theologians who are women had been invited to speak but could not come. Instead, the assembly allowed short presentations from about seventeen participants, and more than forty others led interest groups on male-female roles in the church, society, and the home.

Interest groups discussed male-female roles in intentional communities, families without children, families with children, and in other cultures; abortion; socialization of children; sexuality; alternatives to marriage; identity; women and welfare; racism and sexism; biblical material; the use of gifts in local congregations; Christian feminists and the church; Anabaptist women; women in church structures and institutions; language barriers; and men and women at seminary.

John A. Lapp, MCC Peace Section chairman, said the assembly's topic had relevance to the Peace Section agenda even though people have often limited the meaning of peace to "the absence of war."

But the Bible refers to peace as the total well-being of the individual and as the reconciliation of those who are separated from one another, he said. One of the oldest forms of separation is the separation of men from women.

Dorothy Yoder Nyce of Goshen, Indiana, speaking on male-female interdependence in the Bible, told the assembly, "In the past, I had resentment toward the Apostle Paul. Now I thoroughly love Paul, and I have to deal with my hostility toward those who have misinterpreted him."

Paul, she said, emphasized the mutuality of men and women. In 1 Corinthians 11, for example, the word "head" does not denote authority of a husband over his wife, but her source, or origin.

She also discussed the creation accounts of Genesis 1-3 and said that rigid sex roles are the result of sin not part of men's and women's nature.

Richard Friesen of Elkhart, Indiana, spoke briefly on the role of Anabaptist women who were equal with men in their deaths as martyrs and on a 1947 Mennonite conference in Goshen on the family. The papers at the conference saw women's only place in the home or in such fields as social work.

Gayle Gerber Koontz, Akron, Pennsylvania, discussed Christian feminism as the liberation of people from destruction by powerful sex roles. All people have both "masculine" and "feminine" potential within them, she said.

She called for women to get rid of self-hatred and hatred of other women and to encourage each other to take leadership roles in the church.

The assembly, unlike previous assemblies, passed no resolutions. However, Luann Habegger, staff person at the MCC Peace Section Washington Office, said the Peace Section is considering such actions as sending teams of women to congregations to speak on the issues of the assembly, sponsoring a seminar on family issues next spring, producing a packet of literature on women's issues to be available the first of next year, and publishing a book of essays on male-female roles.

Doug Hostetter of New York City, a Peace Section member, announced a new Vietnam Christmas project through MCC, which would provide help for families of the 100,000 to 200,000 political prisoners still held in South Vietnam and also help prisoners in the United States and Canada, particularly draft registers or refugees.

Mennonites are being requested to give money to the project, called "Liberty to the captives," money which they would ordinarily have spent on Christmas gifts for family and friends. Clergy and Laity Concerned and the American Friends Service Committee are also publicizing such a project.

Probably a majority of those at the assembly were women, but no one thought of counting to make sure. It was evident, however, that most were under thirty. The annual assemblies have become a gathering place for college and postcollege people who have an interest in the broad areas of peace.

In an evaluation session Saturday evening, more people said they came because it was a Peace Assembly than because of the particular topic.

The next Peace Assembly will be March 28-30 in Winnipeg on the topic of "U.S.-Canadian relations." *Lois Barrett Janzen*

New radio spots ready for distribution in January

Choice IV, a new series of sixty-five 90-second radio programs, will be released January 1.

The programs have been jointly produced by the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church, with participation by the Church of the Brethren.

Palmer Becker, executive secretary of the General Conference's Commission on Home Ministries, said information on Choice IV and its promotion to radio stations will be sent to pastors and congregational representatives of the three denominations on November 25.

Theme of the spots is resolving family conflicts.

A new book by David Augsburger entitled *Love fight: Caring enough to confront* will serve as a follow-up to the radio spots.

In addition, Choice I, first released in 1969 in a 3½-minute format, will be rewritten for a ninety-second format, since stations are more willing to use the shorter programs. The rewritten spots will be ready by the fall of 1974.

To date, Choice I has been used by 176 stations. Choice II by 280 stations, and Choice III by 268 stations. Choice II and III were released in 1972.

Reflections on Romans 13 and Revelation 13

Alvin Beachy

The Menno Simons Lectureship Foundation, established by the John P. and Carolina Kaufman family of Moundridge, Kansas, in 1950 has brought a number of distinguished speakers to the Bethel College campus. This year's lecturer was William Stringfellow.

The general theme for the lectures, which began on Sunday evening, October 28, and continued through Tuesday evening, October 30, was "Issues of state and church, obedience and conscience in ethics and in eschatology."

These lectures grew out of Mr. Stringfellow's reflections on Romans 13 and Revelation 13, both of which speak of the Christian's relationship to the state, but under widely divergent circumstances. Mr. Stringfellow asked his audience not to try to smooth out the contrast or even the apparent contradictions between these two passages, stating that "consistency was a Greek virtue." Christians, on the other hand, who know that their faith takes history seriously, should not be surprised to discover that the New Testament enjoins a different response to the state at different times in history.

The passage from Romans, maintained Mr. Stringfellow, speaks of the attitude which Christians should have toward the state or government, when government is a legitimately constituted authority. The Revelation 13 passage, on the other hand, reflects a Christian attitude toward the state at a period in history where the state has become demonic or illegitimatized itself by the wrongful use of its power.

Mr. Stringfellow was quite blunt in his affirmation that the present administration in Washington, although it may have come to power having at least the guise of legality, had now made itself illegitimate by its corrupt practices in office.

Strangely enough, it was not so much the Revelation 13 passage that Mr. Stringfellow appealed to in his criticism of the present administration, as it was John Calvin's interpretation of Romans 13. According to Mr. Stringfellow, Calvin held that any government that wages war thereby constitutes itself as illegitimate, and Christians are no longer required to render such a government love, honor, and obedience. Christians may in fact, stated Mr. Stringfellow, find that in their obedience to the lordship of Christ they are sometimes required to engage in acts of civil disobedience against a government that has become illegitimate, even though it remains the government in power. He cited the Vietnam War as a war that was both illegal and criminal and stated that some who have resisted the draft or deserted the Armed Forces had in fact exhibited the highest type of patriotism.

While most of the argument for civil disobedience as a form of Christian obedience was based on the tradition of John Calvin's interpretation of Romans 13, Mr. Stringfellow did not hesitate to point out the parallels to Revelation 13 in the present political administration. He is fearful of the influence of technology on democracy and speaks out of a background of experience with personal surveillance by the FBI because of the shelter he gave to Daniel Berrigan and other war resisters.

On the whole, Mr. Stringfellow expressed deep disappointment at the silence of the church during the decade of war in Indochina and now its failure to speak out in favor of telling the truth in the light of the Watergate scandal. But his disappointment is that of one who loves the church and is attempting to do what he can to lead her to repentance.

Mr. Stringfellow did not hold out much hope for great improvement in the human condition because, he said, "the world and its institutions bear the marks of fallenness." The Christian, because of his conversion, will always find himself lined up against the status quo. Nevertheless, he works to amend what is dehumanizing both to himself and others. Conscience is not that faculty with which we divine the will of God, but our involvement in the struggle against all that dehumanizes. In that struggle we find our freedom in obedience, even though we may be killed for entering the struggle. Yet when we choose not to become involved, we bring a sort of death upon ourselves.

Winnipeg bookstore moves to new building

Fellowship Bookcenter in Winnipeg plans to change locations in the city sometime in December, according to Dick Rempel, manager of Faith and Life Press, Newton, Kansas.

The bookstore is jointly operated by the General Conference Mennonite Church (through Faith and Life Press) and the Canadian Conference of Mennonite Brethren Churches. It is the product of the combining two years ago of the former Faith and Life Bookstore in Rosthern, Saskatchewan, and the Christian Press Bookstore at its present location at 159 Henderson Highway, near Mennonite Brethren Bible College.

The new location will be 302 Kennedy Street, near the main Winnipeg business district. The bookstore will have more floor space and will be on street level rather than on the second floor. The move of the bookstore's total operations will be made before Christmas.

Middle East projects reopened

Although no peace settlement has been reached in the Middle East, government restrictions because of the war are relaxing. MCC projects closed by the Jordanian Government in mid-October reopened October 30. Four volunteer teachers in Cairo, Egypt, have started school. Work is continuing on the West Bank.

Urbane Peachey, Jordan director, reported on October 23 that although blackout for the country was continuing, lights were permitted in the houses at night with shades drawn. Car lights were on again at night.

However, relief workers are still instructed not to use anything from their warehouses without permission from the Jordanian Ministry of Social Affairs.

Mr. Peachey has been in contact with several relief organizations and reports that he is not aware of any large-scale emergency relief situations now.

Moencopi Church opens youth center

The Moencopi Mennonite Church, Tuba City, Arizona, has begun a youth center in the side room of the church building which will be known as "Friendship House."

James Frazier, pastor of the Moencopi Church, said the center will offer to Hopi children Ping-Pong, chess, checkers, and dominoes plus leathercraft and beadwork and a library. Hopi adults will act as supervisors.

Mission agencies meet with Bible society

J. Allen Brubaker

The Bible offers hope for mankind and is a resource for spiritual growth and effective change, Andrew Shelly told some forty representatives of the Home Ministries Council, Council of Overseas Board Secretaries, and American Bible Society meeting October 24 in Rosemont, Illinois. Mr. Shelly is past executive secretary of the Commission on Overseas Missions for the General Conference Mennonite Church.

Speaking about the possibility of sharing the Bible with every creature, he continued, "There is a massive convergence of feasibility today."

He cited technological advances in the production and distribution of high-quality, low-cost literature and the mood of Christians to share the Word as evidence of this feasibility.

In order to bring God's Word to every creature, he stressed "optimum implementation" — support for Bible causes — at four levels: (1) personal, (2) congregational, (3) interdenominational, and (4) special leadership. He cited the American Bible Society as an example of this special leadership in Bible translation and distribution.

Chan Y. Choi, denominational distribution secretary for the ABS, highlighted the need for Bible distribution here in the United States, especially among new readers.

He called attention to the $60 million *Good news for new readers* project initiated by the ABS in September.

The new program contains Good News Scripture literacy selections to teach new readers to read and write by using the Scriptures. It will contain five levels of literacy selections.

The *Good news for new readers* project calls for the translation, production, and distribution of 725 million specially designed Scripture literacy selections in more than 200 languages during the first twelve years of the project.

Good news literacy selections have been under study for some time by Bible Society experts and have been successfully tested for the past five years in Latin America.

There are currently some 780 million illiterate people in the world according to John Erikson, ABS secretary for church relations.

In reviewing the organizational structures of the American Bible Society, Mr. Erickson pointed out that the ABS is an interdenominational society.

In 1972 the Society operated on a budget of nearly $10 million. In terms of per-member giving, the Mennonite church was the second highest contributor with $0.384 per member.

The worldwide effort to translate and distribute the Bible is carried on by the United Bible Societies, a fellowship of fifty-six individual Bible societies coordinating work in more than 150 countries and territories around the world.

Warner Hutchinson, secretary of the program division of ABS, clarified United Bible Societies' patterns.

"The United Bible Societies wants to tailor its program to denominational needs for Bible resources," he said. The societies aim to distribute the Scriptures without doctrinal note or comment and without profit.

One of the main functions of the UBS is to pool financial and personnel resources for maximum efficiency in translating and distributing the Bible. While acknowledging that this cooperative effort is not without problems, he emphasized that it has made possible the growth of the Bible in the vernacular at various levels of understanding.

He summarized the purpose of the UBS as "providing Scriptures in language people will readily understand and in formats acceptable to the public and at a reasonable price."

Portions of the Bible have now been translated into 1,500 languages.

Pictorial "scrapbook" planned

Clarence Hiebert, Tabor College, Hillsboro, Kansas, has been researching, collecting, and compiling a "live story" of the immigration of Mennonites to North America from Russia 1870-1885.

Mr. Hiebert states that the "scrapbook" is basically made up of five elements—largely from a perspective by the contemporary nonimmigrants who reported, saw, and recorded aspects of the move of these approximately 18,000 Mennonites a century ago. These five elements are:

(1) The journalistic reports appearing in the *Herald of Truth,* an (Old) Mennonite, English-language paper published at that time under the editorship of John F. Funk at Elkhart, Indiana.

(2) The ship lists of some 150 shipbooks. The lists include the name of the ship, date and place of departure, and date and place of arrival, along with the name, age, and occupation of each passenger.

(3) Articles which appeared in public papers throughout the country. These describe in vivid terms the interesting observations which "outsiders" made, and some of the things they regarded as "oddities."

(4) As complete a set as possible of pictures and art sketches depicting this immigration and establishment in North America. This includes the pictures of approximately forty of the ships, early houses, pioneers, village scenes, etc.

(5) Some of the official documents pertaining to the government's involvement in the immigration. Mr. Hiebert will write a brief introduction, sketching the immigration itself.

An exact date of publication has not been announced. Approximately one-fourth of the manuscript is virtually ready for the printer. It is hoped that it can be released in the early part of next year when the centennial experience of immigration gets into full swing.

Commemorative stamp proposed for centennial

A possibility exists that the Canadian Post Office may issue a stamp commemorating the coming of the Mennonites to Canada in 1874, the Member of Parliament for Provencher riding in Manitoba, Jake Epp, has indicated.

Mr. Epp has been making representations to Postmaster General Andre Ouellet to ask for such a commemorative stamp to be issued during 1974, as one of two which will be issued in a series the Post Office proposes to do on Canadian multiculturalism.

Mr. Epp has suggested that persons who favor the idea should write letters or send telegrams to the Minister in Ottawa, stating their support and explaining why they feel the stamp could be worthwhile. He is encouraging duplicate copies of letters and telegrams to him to help him in further representations he intends to make.

Young Kimbanguist leader prepares at CMBC

Rudy A. Regehr

Jean-Welo Owanga is the first and only Kimbanguist student to come to Canada to study theology. Jean (pronounced John) was recommended as a student for Canadian Mennonite Bible College by MCC representatives in Zaire. During the years of Mennonite activity in Africa, MCC personnel had become acquainted with members of the Kimbanguist Church and recognized immediately that there was a certain spiritual kinship between them.

The Kimbanguists are a church group inspired by the faith and leadership of one of their own people, Simon Kimbangu, for whom the group is named. Simon Kimbangu, whose public ministry was limited to a few months in 1921, spent most of his life in a Belgian colonial prison. The followers of Kimbangu made special vows "until such time as the black man in Africa will be free to worship God in his own way." With this special sense of their own identity, certain individuals and groups which deviated from original norms were tempted to become a political force in Africa during the 1950s, especially since they were being rejected by the leadership of established churches.

After the Congo's independence, politicians offered to make them the national church of the Congo, but their leaders declined the offer. They believe, with their founder, that the reward for faithfulness to the principle of nonviolent resistance would be that eventually people from all over the earth would come to worship with them. In 1968 they became the first African church without identifiable connection to western churches to be accepted into the World Council of Churches.

Jean Owanga first came in contact with the Kimbanguists when he offered to help some of them in his own village with the writing of some French letters. He later joined the group and became the director of the local school and was then called to Kinshasa's General Direction. Later he became the assistant to the secretary general of the Kimbanguist Church.

In August 1970 Jean came to Canadian Mennonite Bible College under the sponsorship of the Mennonite Central Committee. He graduated with a bachelor of theology degree in 1973. By taking extra courses and attending summer schools at the University of Manitoba, he also earned a BA degree, majoring in philosophy. He is presently enrolled at the Interdenominational Theological Center in Atlanta, Georgia, one of the few seminaries which offers work in African studies.

The Jean-Welo Owanga family

Prior to his leaving I spent some time with Jean and asked him about his stay in Canada. His first comment was, "I long to go back home." This is a sentiment that he has always expressed—even after his family joined him here more than a year ago.

I asked him how he felt about Mennonites after three years in their midst. He was quick to point out that "Kimbanguists share a common heritage of persecution with the Mennonites." He went on to say that "they (the Mennonites) share a broad view of the church that takes an interest beyond themselves."

On the question of foreign students' bringing their families with them, he felt that a man coming for only a year of study ought not to bring his family unless he knows the situation well. "In our culture," he explained, "we feel it is better for one person to face the difficulties of a new culture alone. It is not good to subject the whole family to those uncertainties. A year later, when the husband can make proper preparations, it is good to bring the family." He described his first year as difficult in spite of the fact that he did well academically.

After his year of studies in Atlanta, Jean and his family will return to Zaire where he is being assigned to teach ethics in Ecole de Theologie Kimbanguiste, B.P. 7069, Kinshasa, Zaire, Africa.

Churchmen and educators alike continue to ask whether it is good to bring students from abroad to study in America. From CMBC's experience, at least two conditions must be met to have at least reasonable assurance of a meaningful educational experience for foreign students. First, the foreign student must have a supportive community back home or elsewhere which makes his stay here meaningful and offers support when the going gets tough. Secondly, there must be an adequate base of financial support. Here the role of MCC cannot in Jean's case be overemphasized.

Jean Owanga has enriched the life of the CMBC community with his incisive analysis and ready wit for the past three years. We hope that he will take with him a fuller understanding of the nature of the church as a result of his having been with us.

Elkhart premiere for Merle Good film

The new motion picture *Happy as the grass was green* has been booked for a special Elkhart County premiere engagement at the Holiday Theater, Elkhart, Indiana, for two weeks only, November 30 through December 13.

This run was arranged by special permission from the producers of the picture which is making its West Coast debut in Los Angeles on December 5.

Happy as the grass was green is based on the Herald Press book by Merle Good and stars Geraldine Page, Pat Hingle, and Graham Beckel. The world premiere took place at the Fulton Opera House in Lancaster, Pennsylvania, received favorable local reviews, and succeeded in breaking all-time attendance records there, including those of *Sound of music.*

Plans call for U.S. and Canadian distribution to be followed by foreign distribution (it is currently playing in Africa) and TV movie-of-the-week exposure.

RECORD

Ministers

Abe Hiebert, pastor of Zion Church, Swift Current, Sask., was installed at a special commissioning service Oct. 14. Mr. Hiebert has been serving the church since July 1.

Wilmer Shelly, assistant pastor, First Church, Bluffton, Ohio, plans to retire in December. Since 1965 he had had special responsibility for ministry to those over sixty-five. His position will be filled by *Walter Gering,* Mountain Lake, Minn., who will move to Bluffton to assume his new duties Jan. 1.

Workers

Holly Gerbrandt, North Star Church, Drake, Sask., has begun a two-year term of service with MCC at Children's Center in Forest Haven, Md. She is serving as a teacher's aide. Holly is the daughter of Eldon and Eunice Gerbrandt, Drake.

Gerbrandt

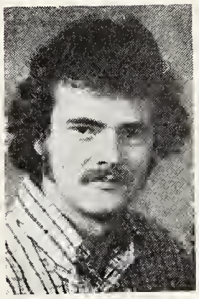
Hiebert

Klassen

Riediger

Irene Klassen, Blumenorter Church, Gretna, Man., has begun a thirty-months term of service with MCC in Germany. She is serving as a nurse aide. Irene is the daughter of George and Marie Klassen, Winkler, Man.

Evelyn Riediger, Mountainview Church, Vancouver, B.C., is serving in a public health program in Bolivia under MCC. Her assignment will last twenty-seven months. She received an RN from Grace Hospital School of Nursing, Winnipeg. She is the daughter of John and Kay Riediger, White Rock, B.C.


L. Schmidt

J. Schmidt

Leonard and Janet Schmidt of London, Ont., have begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. Leonard is a member of the United Mennonite Church, Dunnville, Ont., and Janet is a member of the First Church, Bluffton, Ohio. The Schmidts are serving as program directors at the VS unit in London, Ont. Leonard is the son of Mr. and Mrs. Henry Schmidt, Dunnville, Ont. Janet is the daughter of Mr. and Mrs. Harvey M. Bauman, Bluffton, Ohio.

2 NEW BOOKS

appropriate for: church libraries, ministers, church workers, Sunday school teachers, young and adult Christians, birthday and wedding gifts, Christmas presents.

1

BASIC CHRISTIAN CONVICTIONS

by Edmund G. Kaufman
1972
Published by Bethel College,
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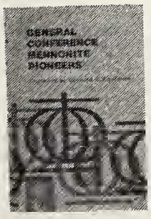
2



GENERAL CONFERENCE MENNONITE PIONEERS

by Edmund G. Kaufman
1973
Published by Bethel College,
North Newton, Kansas
438 pages/$6.75

CONTENTS: Introduction, Dr. Cornelius J. Dyck; Founding Fathers (16 biographies beginning with John H. Oberholtzer); Pioneers in Education: The Wadsworth School (3 biographies), Halstead Seminary and Bethel College (4 biographies), Bluffton College (4 biographies), Freeman Junior College (3 biographies), The Mennonite Seminary (3 biographies); Pioneers in Publication (9 biographies); Missionary Pioneers (6 biographies); Later Pioneers (10 biographies).

Order from Faith and Life Bookstore, 724 Main, Newton, Kansas 67114,
or Bethel College Bookstore, North Newton, Kansas 67117

LETTERS

About the Dunamis article

Dear Editor: Since my name was omitted as the author of the article on "Dunamis—Pastor-prophets to people in power" (October 30 issue), I would simply like to identify myself. The reason for this is not only my wish to share and extend the Dunamis call, but also a wish to be held accountable by the brother-sisterhood of the Mennonite church.

These are trying times in the U.S. Government when our decision-makers are working under special duress. Those of us who are trying to relate to them from a Christian context (whether in the capital or in the home congressional districts) need the input and good thinking of each other.

Especially because our church family embodies several nations, we need to prod each other to sharper thinking, clearer call, deeper study, and commitment. By so doing, we—the subjects of another King and another order—can be truly church and healers of societies that are sick. *Marian (Mrs. Delton) Franz, Dunamis, 2025 Massachusetts Ave., N.W., Washington, D.C. 20036* Nov. 1

Editor's note: *Marian's name was omitted unintentionally from the article during the final production stage of the October 30 issue. We apologize for the deletion and urge readers to take another look at her significant article.*

New awareness is born in a tin cattle barn

Dear Editor: We've just returned from the Western District Conference at Clinton, Oklahoma, and we want to share some of the excitement and personal soul growth this has meant for us.

Two thousand years ago love transformed a cattle shed into a place made beautiful by the birth of truth as the Word took on a form men could see and understand. Once again a tin cattle barn on the fairgrounds at the edge of town was made beautiful as a new awareness of the truth of each other's personhood was born in us, and we, as Indian and white people, loved each other as Christian brothers. It was real, and we knew it!

How ironic that the building itself was named after Custer, at whose treacherous hand our Indian brothers suffered unspeakable tragedy and injustice. But Custer didn't have the last word after all! What a victory when so many years later, in a building named for him, love triumphed and we broke bread together in holy communion and clasped each other's hands singing, "We are one in the Spirit, we are one in the Lord."

As the conference sessions unfolded (including music and filmstrips of both Mennonite and Indian heritage, tours to historic sites and museums, as well as the moving and informative talks by our conference speaker, Cecil Corbett, about the Indians' culture, value system, and struggles with the white man's dealings), it became increasingly clear that both have great gifts to share with each other. And that when these are surrendered to the lordship of Jesus Christ, *our* Savior, they can be fused into something richer and more whole than either could have been without the other.

As so often happens after a new and enlightening experience like this, we struggled again with our personal frustration and guilt, asking, "What now?" and "How can we help?" As a beginning, we want to personally covenant with our Indian brothers, in a spirit of humility and thankfulness, to try to absorb a little more into our own lives some of the values we feel they have shown us.

1. A deeper understanding of what it means when we say, "The earth is the Lord's," and conscientiously live in greater harmony with nature, loving, using, and caring for it in the way the Creator intended.

2. A realization of the folly of dividing our lives into secular and religious compartments. Instead, our faith must permeate every area of our living and determine our actions and decisions, or our religion is hypocrisy.

3. A new understanding of the meaning of generosity that is born of true caring and will share without question

MEDITATION

Thoughts at the fair

Recently at the state fair I marveled at the fantastic claims made along the row of sideshow tents: a girl who could change herself into a gorilla right before your eyes! A snake with a real human head! A woman who had an invisible stomach! Wow! Could those things really be true?

Sensibly I reasoned: "Of course not! They've all got to be a trick in some way!" And so I walked on, deciding not to waste fifty cents on them.

But it spoke to me of how the devil makes the same kind of fantastic claims to us about the material world, especially encouraging us to place our trust in it (money), or find our security here (jobs and homes). I could see him bombarding us, like the screaming barkers of the sideshows, with temptations to "just step inside." That's exactly what he wants us to do, for we will in that way waste our lives moving from tent to tent, only to find out too late that he has nothing real to offer.

We should not be fooled anymore by him than by the sideshow claims. But it is a sad comment on us to watch the guillible crowds plunk down their money (or their lives) for nothing.

Nick Kassebaum

The teachers

One was like a lighted match
Touching unused wicks
—Waiting
For the flame to catch
And burn.

The second was brass domed,
A long-handled critic
Snuffing out light
Even under the hood
Of self-respect.

Ruth Naylor

as long as there is something to share, not only when it is convenient, seems our duty, or doesn't cost too much.

4. The painful truth that white man's passionate personal commitment to his possessions is surely as pagan as many of the Indian beliefs and practices we have so easily condemned.

Of course, it is easy to overcompensate and to give in to the temptation of sentimentalizing and glorifying everything about the Indians' past in our effort to atone for our feelings of guilt. We must be realistic enough to recognize the universality of man's sinfulness and the element of failure in both our culture and theirs. Each needs to measure his values by Christ's standards and test his commitment by the fruits of his living. And then, perhaps, in true acceptance of each other, we can feel comfortable as friends, and as Dinah Craik says in her poem, we can pour out the chaff and the grain together, certain that a faithful hand will take and sift them—keeping what is worth keeping, and with the breath of kindness, blowing the rest away.

We will remember yellow orange and bronze marigolds in a stone crock before the pulpit, set on the red Oklahoma soil of the barn floor. We will remember beautiful beaded wall hangings and woven blankets decorating the plain altar and bare windows. We will remember people, as Arapaho and Cheyenne or whites from Goessel, Arvada, and Hydro, singing, praying and striving together in earnest dialog. And we will remember we are all friends in Jesus Christ. *Erlene and Bob Unruh, Route 2, Newton, Kans. 67114* Oct. 24

Citizens of two kingdoms

DEAR EDITOR: How wonderful it is that Mennonite Christians are becoming more alert to social issues. Much good has already come out of this concern. At the same time, priorities are sometimes neglected or misconstrued. Certainly we do right to be concerned about justice in courts, law and order, discrimination, delay or repeal of the death penalty, etc.

Yet it seems to me we have much more imperative priorities to speak out on. Namely, the abusive use of alcohol, cigarettes, drugs, pornography, and other vices that cripple and destroy many times more people than the death penalty through courts has destroyed throughout the ages of man.

All Christians should be busy witnessing and winning souls to the Lord and thus changing society. We might save a few lives (physically) through repealing the death penalty, yet just think of the multitudes of lives physically and spiritually that we are bypassing by our business with the death penalty issue.

Personally, I am persuaded by the Word of God that we as Christians and as a nation face much more urgent nation-building and salvaging issues.

It would seem that in our day the lawbreaker, the murderer, the person who commits a crime has more rights and privileges to be safeguarded than the total community or nation. This is a gross miscarriage of justice and a flouting of God's law.

I, too, plead for a just system of laws and a proper carrying out of justice. However, let us put forth much greater energies at halting the drowning of souls in alcohol, drugs, illicit sex, pornographic literature, sex shows in theaters and on television, juvenile and parental delinquency, etc.

Also let us remember Christians are citizens of two kingdoms: the kingdom of heaven and the nation here on earth. Each kingdom has its specific laws. They do differ, and this many people fail to realize. *A. J. Regier, pastor, MacGregor Bergthaler Mennonite Church, MacGregor, Man. R0H 0R0* Oct. 25

Accurate portrait

DEAR EDITOR: As editor of *The Mennonite,* you are to be commended for the effective and challenging manner in which you perform your services.

A special word of appreciation for the glowing tribute you paid John R. and Paula Dyck in "Living the VS way" (October 9 issue). Knowing them as I do, your portrait of them is excitingly accurate.

One of the plus factors (among many others) which makes them so effective is their ability to identify with people regardless of age or status and to communicate the fact of the constraining love of Christ, which is their motivating factor.

As such, I'm sure that God will continue to use them, whether on special assignment, or as they travel among their many friends, to show how God can use his people when they are open to the Spirit's leading.

May he continue to bless them as they witness to his unfailing love, as well as you in your responsibilities as editor. *John D. Wiebe, R.R. 3, Beatrice, Neb. 68310* Oct. 10

Contents

Education: Public or private? 698
Responses to David Schroeder 701
News 705
Record 709
Letters 710
Thoughts at the fair 710
The teachers 710
Any difference? 712
The education of C. Moxwell Stanley 712

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Any difference?

One of the troublesome questions for supporters of Christian private schools is whether the graduates are any different from those who went to public schools. We assume that Christian schools are needed because we believe the state-supported schools will surely not bring up our children for God.

We are probably right, but how do we know? One thing we do know is that some in each group grow up to follow Christ and some of each do not. To know whether more of one group or the other responds to Christ takes research which is difficult to do carefully, and the results are often not entirely clear.

Some results have come in. In a study of Mennonite young people Paul M. Lederach found "few if any significant differences" between those in church high schools and those in state schools. Paul wisely observed that one survey of this kind did not answer the question. Other research is being done and needs to continue.

In the meantime we do well to note that only a fraction of a young person's life is spent in school and unless the Christian community supports what the school tries to teach, the labor may well be in vain. J. Marion Snapper, writing in *The Reformed journal* for April 1973, told the story of Mr. Polder and his sixth graders. Mr. Polder was teaching them how to think in a Christian way about the geography of their area and the use of land as a gift from God.

They studied God's natural laws and traced titles of farms "back to God" to see that the land is a trust from him. They considered what possible uses could be made of the land and which of these uses would do best to serve God by serving human need. The students made two lists, one showing in order how the land would yield the most in economic returns and another ranking the various uses of the land in terms of service.

When the students reported the results of their study at home there was quite an uproar and threats of the cutoff of support for the school. Why the uproar? Eighty-five percent of the land owned by patrons of the Christian school was growing tobacco. Students had ranked tobacco growing at the top of the list for economic return, but at the bottom of the list in terms of human value. Their parents were not amused.

Do you suppose a researcher comparing these pupils as products of a Christian school with others in their church who had attended a state school would find any significant difference? *Daniel Hertzler*

The education of C. Maxwell Stanley

David Stanley became intrigued with the notion of peace and world community as a college student in his home state of Iowa. That was back in the days before peace was a popular issue. Each time he returned home, David and his businessman father, C. Maxwell Stanley, got into a wrangle about the son's radical ideas. Neither of them budged. Finally, in exasperation, David offered a way out of the impasse. "Okay, Dad, I'll let you off the hook if you will agree to read one book: *The anatomy of peace,* by Emery Reeves."

The elder Stanley agreed. Instead of getting off the hook, he was captivated by the ideas which the book proposed. He became a strong proponent of world federalism, and in 1956 he wrote his first book, *Waging peace.*

As the Stanleys' business interests flourished, they began testing ways in which their financial resources could be put to the best use in pursuit of their vision for peace. The result was the formation of the Stanley Foundation.

Among the Stanley Foundation's ventures is the convening of a variety of annual conferences and seminars to help diplomats and politicians to develop strategies for peace and to excite the public about initiatives for better international understanding which are being undertaken by organizations such as the United Nations.

This writer attended the foundation's fifth annual news media seminar at the United Nations this fall. Among the participants were editors and editorial writers from several religious periodicals as well as from daily newspapers.

One young man's vision and persistence led to an important thrust for peace. The Stanley family's experience should remind us that education does not occur only in a school setting and that the stimulus for learning flows from the young to the old as well as in the reverse direction.

David Stanley meanwhile has pursued his dream. He is now a member of the Iowa State assembly and an occasional participant in the Stanley Foundation's conferences. *Larry Kehler*

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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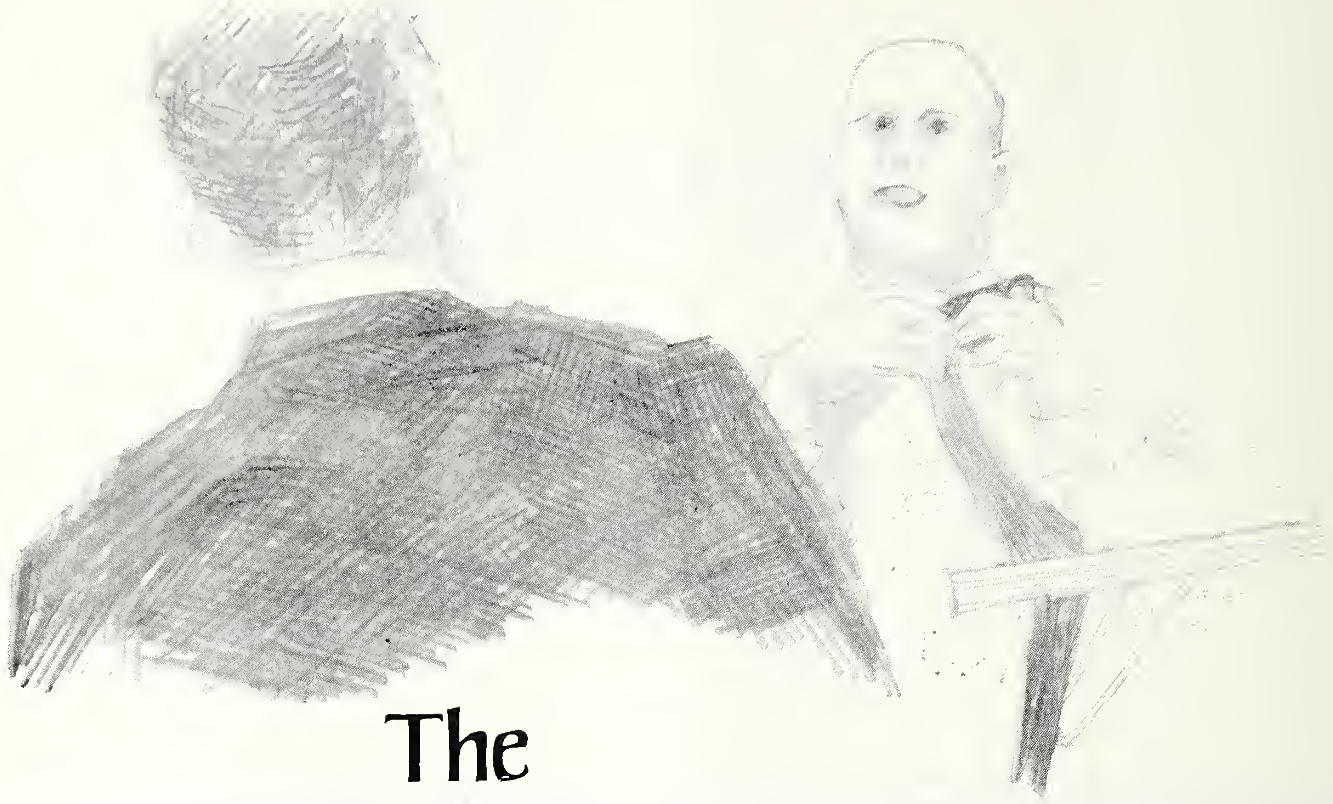

The Christian community in mission

John Friesen

A reexamination of the Biblical witness on evangelism, especially as understood through the Anabaptist-Mennonite heritage.

The Christian churches in North America are presently heavily involved in evangelism. A succession of expertly marketed evangelistic techniques, as well as efforts like Key 73, have raised the concern for evangelism to a new height.

Many Mennonites have eagerly adopted some of the evangelistic techniques and programs because it seemed that finally it would be possible to break through the Mennonite cultural barriers. But after the initial enthusiasm some have begun to raise questions about the various evangelisms. This has inspired a reexamination of the biblical witness on evangelism, especially as understood in the context of the Anabaptist-Mennonite heritage.

Some may raise an objection at this point. Why look at the Anabaptist-Mennonite heritage? Why not simply read Scripture?

I think it is valid to examine this heritage. The Mennonite church does stand on the shoulders of its early leaders. So it is legitimate to discover the reasons for our distinctive existence. Furthermore, in interpreting Scripture, the method is all-important. I think it is important to understand *how* our own forefathers understood Scriptures.

By looking at the Anabaptist-Mennonite heritage, I shall attempt to do two things. The major task is to construct a theological framework within which evangelism can be understood. Second, I shall attempt to indicate what the *content* of evangelism, or the good news, is.

THE CHURCH—THE BODY OF CHRIST

The Anabaptists believed that the church was central to the message of salvation that Jesus had come to bring to man. For them the gospel meant that men were being called to become part of a new community whose Lord was Jesus Christ. They emphasized clearly that the commitment was a personal one which could not be inherited nor forced by state or church. But the personal commitment was a commitment both to Jesus Christ and to a new community, both to the head and to the body, to use biblical language.

This dual commitment to the community and to its Lord, was central to the Anabaptists' understanding of what it meant to become a new man in Christ. According to Scripture they concluded that the chief characteristic of the old man, the man outside of Christ, was selfishness and self-centeredness. From Adam down through the ages, sinful man had been more concerned for his own welfare than for the welfare of God or his neighbor. Sinful man protected himself and his property from others. His love was *eros* (love for self) rather than *agape* (unselfish love).

So the Anabaptists concluded that a person who was turned around (converted) by Jesus Christ, also had his self-centeredness turned to selflessness. In their view the person who was living a selfish life was less than God had intended him to be. He was not fully human. He was still in sin. Only the person who had been freed to live for God and fellowman, who had been freed to commit himself to a new community, only he had really found salvation in Jesus Christ. Thus the view that man can find meaning in life through his own personal inner quest for self-identity would have seemed grossly unbiblical to the Anabaptists. Also the view that first a person discovers salvation by himself and then seeks a fellowship of believers with whom to join would have seemed unbiblical to them. They saw man's problem as selfish alienation from God and man. This is what Jesus had come to save man from. This salvation was offered to man by Jesus in a new community, over which Jesus was Lord and in which people actually related differently to each other.

We as Mennonites are caught in a quandary on the issue of community. Many of us have rejected the Russian and early Canadian forms of Mennonite community as being too narrow, old-fashioned, and a stumbling block to evangelism. Many in the rural and urban churches have attempted to define the church as a "spiritual" community which is free of special ethnic characteristics about which we have become embarrassed. Now we are discovering that being Mennonite meant being part of a community.

We have suddenly awakened to the realization that the communities which we depreciated and left had an integrity which is biblically sound and envied by many. This has raised the question whether the content of the good news ought also to include Christian community.

A RECONCILING COMMUNITY

The various Anabaptist groups repeatedly admonished each other to live according to Matthew 18:15-22, which they called the Rule of Christ. This passage assumes that the members in the church have committed themselves to counsel and admonish each other. If one sees his fellow believer sin, he has the responsibility to help him see his sin and to overcome it. Everyone is committed to be open to accept counsel and admonition.

Marlin Jeschke in his book *Discipling the brother* argues that discipline within the community of believers expresses the same kind of concern as evangelism to the unbeliever does. Both are intended to restore the person to fellowship with God and his neighbor. Both emphasize that according to Jesus broken fellowship with God and with man needed to be taken seriously. To fail to practice discipline within the church community was to fail to express that dimension of evangelism which relates to the fellow believer. It prevents forgiveness from occurring.

In our recent Mennonite experience we have become afraid to express this kind of mutual admonition, counsel, support, and forgiveness. One reason for this is that we have experienced that admonition was sometimes not done with the intent to bring about reconciliation. Rather, it was done in order to purify the church, to punish the sinner, or to resolve power struggles. So we have become hesitant to practice this biblical admonition.

But the Anabaptists emphasized this passage, because to them if sin or unresolved enmity or hatred or pride remained within the church, the body of Christ was torn apart. Where the body of Christ was torn and Christians ceased to forgive each other, there people could not experience the forgiveness of God either. So for them to ignore unresolved enmities, or any break in fellowship, was to indicate a lack of concern for man's relationship to both God and man. It prevented the new community from happening.

Another reason why we have become hesitant to admonish is that we have been taught by some that the forgiveness of man's sin is a private matter between man and God. If reconciliation is also achieved between man and man, that is considered a bonus. That view disregards the latter part of this Scripture passage. "Whatever you forbid on earth shall be forbidden in heaven, and whatever you allow on earth shall be allowed in heaven."

These verses, in the context of admonition and reconciliation, seem to mean that wherever two who were in enmity, forgive each other, and reestablish fellowship and pray to God to forgive them, there God will honor their prayer and accept their forgiveness as accomplished.

The Anabaptists in this same context took seriously the promise that when they came to God in unity, he would hear them. They believed that according to John 14, God's Spirit had been sent to guide them. It was clear that when there was division or broken fellowship, the Spirit of God could not lead. In order for the church to remain a free church, fellowship would need to be maintained.

They believed that a church faithful to the teachings of Christ would be a community in which reconciliation and forgiveness would take place. This was an essential aspect of being a church in mission. The forgiveness and reconciliation in Christ which they preached were actually occurring.

A SHARING COMMUNITY

The Anabaptist interpretation of Scripture is that the church is a sharing community. In a faithful church the lines of communication between people are open. In a faithful church there are opportunities or structures to help the members relate to each other, support each other, cry and laugh with each other.

The sharing that happened was however not only on the so-called spiritual level. The Anabaptists read their New Testament and noticed that Jesus called people to share their material possessions. He said if someone had two coats he should share one. They also noted that the early Christian church in Jerusalem shared its material possessions. Upon reading and rereading their New Testament they became convinced that the Christian gospel did not only deal with a certain segment of life called "spiritual." Rather, the Christian gospel meant that all of life was now changed.

Sharing of material possessions became significant for the followers of Menno, the Swiss Brethren, and the Hutterian Brethren in Moravia. They had seen the demonic dimensions of disparities in wealth. The various peasants' revolts and the response to them were testimonies to the lack of communication, lack of brotherly concern, and the need to protect vested interests with violence. The Anabaptists believed that such disparities and broken relationships ought not to occur in the Christian community.

It gradually became clear to them that their attitude toward money was also an issue which tested whether man was

It gradually became clear to the Anabaptists that their attitude toward money and material possessions was also an issue which tested whether a person was committed to God and the church. To refuse to share was a sign that man was still living in bondage to self.

committed to God and his church, or if he was still rebelling against God and rejecting him. The Christian was one who had *agape* (unselfish) love, such as Jesus expressed to man when he died on the cross. So the Christian would joyfully share with those in need.

But to protect one's possessions, to consider them private, to refuse to help the brother in need revealed lack of love. It revealed the same rejection of the community as the refusal to give and take counsel did. To refuse to share was a sign that man was still living in bondage to self.

For us this presents some difficulties. North American society values the economic freedom of the individual. The culture spawns myths about people pulling themselves up by their bootstraps. We Mennonites feel uneasy because we remember that in our past we did share economically. Mennonites developed structures for sharing with each other. For example, the richer farmers from the Bergthal colony helped the poorer farmers in 1874-76 when the whole colony moved to Canada. Every church had an *Armenkasse* which served as a bank and as a method to help people in need.

In our society today the major form of sharing is through the taxes imposed by the federal, provincial, and state governments. The government forces a certain redistribution of wealth. The result has been that we have become accountable for our finances only to the tax department. We have ceased to be accountable to each other for the way we spend our money.

If we accept that it is essential for a church in mission to discipline the brother in the biblical sense of counseling, admonishing, and forgiving, then the failure to be accountable to each other financially may result in a very serious breakdown in trust and fellowship. Such a breakdown in fellowship within the church would have serious implications for evangelism. By failing to share or at least to be accountable to each other in the Christian community, we may be preventing reconciliation within the church.

A PACIFIST COMMUNITY

When the Anabaptists struggled to express what the New Testament said a faithful church ought to be, they discovered that their church was very threatening to the state and to the other churches. Especially the nonresistant or pacifist groups discovered that they were accused of being revolutionaries, of destroying the order of society by not baptizing babies and by not going to war. It seemed that every established authority feared a biblical church.

In 1524 Conrad Grebel wrote to Thomas Muentzer, a South German reformer who was preaching revolution. In his letter Grebel complimented Muentzer for his witness to the teaching of Scripture about baptism. Grebel concluded, however, that he was disturbed to hear that Muentzer was willing to take up the sword to bring about the new kingdom. Grebel pointed out that the use of the sword was completely inconsistent with life in the new age in Christ.

The Anabaptists believed that the church was called to be faithful to Jesus Christ. One dimension of that was "to love your enemies" and "to do good to them that hate you and despitefully use you." They saw no biblical justification for taking up the sword either to defend themselves or to protect society. They saw that there were two communities, each with its priorities. They discovered that the priorities of the new community clashed with the priorities of the old. To the world it seemed that they were revolutionaries.

The Anabaptists fully realized that by taking up Jesus' way of love and reconciliation they might be killed by the world as Jesus was killed. They realized that faithfulness to Christ would not guarantee them physical protection nor an easy life. They realized that the conflict between the communities might make them homeless and leave them without citizenship. Many native Swiss were banished from their cantons. Yet many were willing to accept joyfully a life of suffering faithfulness to Jesus Christ.

This conviction was based on their view of Christ and his work. They said Christ was born a man in order to reconcile man to God. As such he fully revealed God, and yet he also fully identified with man and his plight. Jesus became man to reveal that God's new way of dealing with man's disobedience and selfishness was not to punish him according to the magnitude of his sin. Rather, Jesus came to show that reconciliation was only possible if the one who had been sinned against (God) was ready to forgive man's sinfulness. Jesus' life and death indicated that to be ready to forgive meant to serve, to love unselfishly, and to be willing to die.

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The life of Jesus also exemplified that some would reject the offer of reconciliation. They would be closed to restoring fellowship. They would rather destroy the one who loved them. Thus reconciliation could not be forced upon man.

The challenge of nonresistance comes to us at a time when it is difficult to hear it. We have just witnessed a thirteen-year war between the United States and the people in Vietnam. We Canadians have not been involved directly, yet thousands of American young men fled to Canada to avoid serving in a war they thought was unjust. We have witnessed many peace demonstrations, most of which were sponsored by a wide range of people, from biblical pacifists to communists. Some have accused pacifists of being traitors to America or to the West or to Christianity. So we have wondered whether pacifism is still a way of life for us today.

First, it might be helpful to point out that also for the Anabaptists of the sixteenth century, the stand of pacifism caused them to be called traitors and supporters of the Turks. Pacifism was for them to a certain extent political and ambiguous and needed to be clarified over and over again. The state churches consistently refused to accept the Anabaptist stance on pacifism as a faithful expression of Jesus' admonitions to love the enemy and to suffer rather than to cause suffering. So maybe Jesus' teaching on love to the enemy is always open to misinterpretation. The possibility of misinterpretation may not, however, be a legitimate reason for not expressing it loudly and clearly.

Second, from the Anabaptists we can also learn that pacifism does not mean siding with the Turks rather than with the Christian European states, or with communism against capitalism. Rather, pacifism assumes that Jesus has brought a message which critiques both Turks and Christian kings, both capitalists and communists. Pacifism teaches that the hatred, hysteria, murder in the name of God, country and family, are demonic on both sides.

For the Anabaptists it was clear that a church in mission could not use the sword against any enemies. To preach God's love and reconciliation to the nonbeliever and then to participate in his destruction was contradictory. One canceled the other out. All enemies were potential brothers in Christ. To kill any man would be to rob him of the possibility of becoming a believer. To be an evangelistic church meant the rejection of war as a way to resolve conflicts, it meant the rejection of the sword as a method of conversion, and it meant the rejection of the demands of ultimate allegiance made by states.

A MISSIONARY COMMUNITY

The Anabaptists attempted to express the biblical view that the true church is a missionary community in a world which has largely rejected Christ. As Menno, and as the Schleitheim Confession said, those who believe in Jesus "walk in the resurrection." Obviously most of Europe in the sixteenth century was not "walking in the resurrection" and had no intention of walking thus. Consequently the Anabaptists charged that the society was pagan, not Christian. They saw that only a very small minority was really living according to the teachings of Jesus. Only a few really believed that Jesus had come to found a new community.

For the Anabaptists, the true church was one which was always calling people to find salvation in the body of Christ. They were missionary communities, calling people to repentance, to live in mutual commitment to fellow believers, to share, to express the peace that God intended for man.

The true church could not enjoy its own "purity." The true church could not live unto itself. During the sixteenth century the true church could not even emigrate. Rather, the Anabaptists crisscrossed Europe, bringing people the good news, baptizing, and founding new churches. Thousands died for their faith. At one time it seemed that all of South Germany was in danger of becoming Anabaptist. The intense persecutions were designed to prevent this.

The content of the Anabaptists' preaching included pacifism, sharing, reconciliation, and the possibility of suffering. What they preached was their full understanding of the biblical view of salvation. The Anabaptists in the various areas were tempted to preach a gospel which could be kept secret, which would have been "spiritual," which would not have challenged the state churches nor caused people persecution. This kind of gospel the Anabaptists rejected as a false gospel. As Christ had become incarnate, so the body of Christ, the church, must become incarnate in history, visible, challenging, and vulnerable.

Today we are a church that has a strong mission and evangelism program. So we feel that at this point we are certainly expressing the best insight of our heritage. Yet as we look at our mission efforts and evangelistic programs, it seems that we are caught in a dilemma. As we have accepted missions and evangelism, we have increasingly felt the need to deny and reject our Anabaptist-Mennonite heritage.

We may even become hesitant in our evangelism to preach that commitment and reconciliation to Christ include commitment and reconciliation to the body of Christ, because the body of Christ is Mennonite it speaks German; it seems so human. But in this process, we may have become unfaithful to the teachings of Scripture. Despite being evangelistic, is it possible that we may have failed to communicate the good news?

I think that in evangelism we should be able to affirm our peoplehood as Mennonites and yet also call others to become a new people with us. The early church accomplished this. Both Jew and Greek were called to become a new people. Both were able to affirm their past and yet become a new people. This we must also learn.

Evangelism has implications for the nature of the church. Evangelism calls people to reconciliation with God and man. This call goes out to both the unbeliever and the Christian. A church which is concerned about evangelism ought to have structures which effect forgiveness, sharing, and other dimensions of community. A church which is evangelistic is pacifistic. It attempts to reconcile even the "enemy" to God.

For Anabaptists, the content of evangelism is that in Christ God has created a new community. The content of evangelism must include the call to be reconciled with people, to share, and to love the enemy. Evangelism is a call to all people to become one with a new community of which Christ is Lord.

Finally, the language that we use must reflect the witness of Scripture on evangelism. The evangelistic language that we most often use has been singularly deficient at this point. It fails to express adequately the creation of a new community. It fails to call people to reconciliation with each other. We need to look critically at the vocabulary and structures with which we attempt to communicate the gospel.

The challenge is to be Christian communities in mission. The agenda is to incarnate this understanding into our total individual and corporate lives.

NEWS

Intense interaction at evangelism conference

"I don't want to hear the word 'evangelism' again for a long time," said one young person after she had attended the Canadian Mennonite Bible College's theology and evangelism conference in Winnipeg November 15-18.

She's in favor of evangelism, but the three days of intense discussion, which often exposed uncomfortable differences of opinion, left her exhausted. Many of the other participants also felt "wrung out" after the experience, even though most of them were happy they had come. The exhaustion, some explained, was caused by their immersion in a question which is one of the central concerns of Christ's followers: How and why does one share the faith?

The intensity of the interaction was heightened by the presence of supporters of points of view who don't often have the opportunity to meet in the same discussion arena. Proponents of the Coral Ridge (Kennedy), Campus Crusade, Anabaptist-Mennonite, house church, and other approaches were there. None of their positions went unchallenged.

By Friday evening, the end of the second day, the initial effervescence had largely disappeared and the usual mid-conference "lows" had set in. The group stayed together, however, and by Saturday evening's final large public meeting a greater degree of understanding and acceptance seemed to have emerged. At the conclusion of that two-hour session, David Schroeder, CMBC's acting president, said, "I'm sorry that it took us so long to get to know each other so that we could say what we really feel. Conferences so often only really begin when they end."

Peter Fast, a CMBC faculty member and chairman of the Saturday evening session, said that he felt the people at the conference had shared deeply and deliberately. He noted that some of the things which had not been said had surprised him. There was an absence of comment, he said, about saving souls from damnation. The talk about salvation had had a this-worldly ring. People at the conference, he observed, had testified about being saved from drugs, about being given joy, and so forth. The motivation wasn't based on the familiar heaven-or-hell option.

He further noted that the frequently voiced fear of the past, that there was a movement toward humanism afoot, was not mentioned either. Jesus was acknowledged to be central.

A number of participants said that they felt the conference focused too much on the methodology of evangelism. The inclusion on the agenda of reports from nine congregational groups from various parts of Canada made this emphasis inevitable.

One hundred and thirty-five people from thirty-nine congregations joined the CMBC students and staff in the examination of evangelism. The best proportionate representation came from British Columbia, which had members from seven congregations at the conference.

The congregations which gave twenty- to thirty-minute reports at the Friday and Saturday afternoon sessions came from Aldergrove, Mission City, and Vancouver, British Columbia; Saskatoon and Waldheim, Saskatchewan; and Crystal City, Steinbach, and Winnipeg, Manitoba. Crossroads, an inner-city ministry in Winnipeg supported by several General Conference churches, also reported. Several house church groups from Ontario were invited, but they did not come.

The congregational reports ranged from "introspective" to "preachy" according to some participants. Several of the congregations frankly confessed their inadequacies and the ordinariness of their evangelistic activities. Others had discovered means of outreach which they had found to be exciting and fruitful and they described their experiences in glowing terms.

Several of the congregations which prepared reports said that the invitation to do so had forced them to look at their efforts much more closely than before. This careful scrutiny of their own involvement in evangelism revealed imbalances which they hadn't recognized earlier, they said, and which they would now attempt to correct.

One student remarked that he had been frustrated by the congregations' reports because, as he said, "I like to talk in abstract terms, but we had to face these people face-to-face as persons." He suggested that it was harder to be critical in such a setting.

There was some disquietude among some that the widely held assumption that showing people the way to Christ is the same as drawing them into a congregation. The one lost sheep often has no interest at all in joining the ninety-nine "dead bodies" in the church, said one participant.

David Schroeder, in one of the theological papers given at the conference, said, "If the church proclaims a message that is denied in its life, people will soon cease to listen. But if it preaches liberty to the captives and it is evident that people are set free to live a new life for Christ, ears will be opened and people will be open to accept Christ as Savior and Lord."

A further question which drew considerable attention was a concern about language. "Too often we use the New Testament language of salvation and assume that everyone understands what 'salvation,' 'redemption,' being 'born again' mean," said Mr. Schroeder in his address.

"But Jesus and his disciples did not assume this. They give clear indications as to how they intend their words to be understood. . . . What is significant (in their understanding)," said Mr. Schroeder, "is that always salvation is spoken of in concrete historical terms. An actual historical bondage has been broken and a new liberty, a new freedom, a new life has come into being."

John Friesen, a CMBC faculty member who presented the conference's second theological paper (see the feature article in this issue), also raised the question about language, but from the perspective of the Mennonite people's heritage. "In the area of method and vocabulary we need creative thought most urgently," he said.

"Many Canadian Mennonite churches changed language recently," he said. "We attempted to translate our beliefs from German into English. But the English vocabulary that we found available did not really express our experiences, our faith, or our earlier interpretation of Scripture. We need to look critically at this whole area."

Besides the two theological papers by David Schroeder and John Friesen, two presentations were made to the conference by Leonard Wiebe, pastor of the Maplewood Mennonite Church, Fort Wayne, Indiana. In his first address he proposed that one of the major motivations for doing evangelism should be the joy that a newly converted person brings to a church. "Bringing new people into our congregations," he said, "would have saved us from much hair-splitting debate about doctrinal trivia."

At the second public session, Mr. Wiebe suggested "loving people to Christ" as a method of evangelism. He said that this type of an approach does not focus on large numbers. It is a costly, time-consuming way, but it doesn't create as many of the barriers that other methods often do.

If each member of a General Conference congregation would seek to love one or two people to Christ, said Mr. Wiebe, he was sure that the General Conference's present rate of getting only 3 percent of its new members through conversions would climb dramatically.

One of the most sobering moments of the conference came during the Saturday evening meeting when Tom Neufeld, a staff member of the Crossroads program, shared his frustrations with the narrow view of evangelism to which he felt the conference had given so much time.

"We are living in the twentieth century with its vast issues . . . its real human problems . . . and where human beings are being destroyed. . . . But our discussion has been so pretty," he said. "We have a God who is not only the God of a small enclave but he is the God of all creation. . . . The talk here about methodology may be the writing on the wall that we are lost. We need to become overwhelmed by the tremendous suffering in the world. . . . I haven't sensed the scandal of the good news here. . . ."

The sign of hope came from a soft-voiced British Colombia delegate who spoke for many at the meeting when she confessed to Tom and to the group: Yes, Tom, we lack vision. But don't be too angry with us. We are trying to be more sensitive. *Larry Kehler*

India hospitals to join medical association

Full participation of the two Mennonite hospitals in India in the Emmanuel Hospital Association has been approved by the mission conference in India.

The approval implements the decision made at Raipur in October by the joint meeting of the mission conference, church conference, and Commission on Overseas Mission delegation.

Full participation in the EHA means that administration, operation, personnel matters, and finances will be under the hospital association and that the medical board of the mission conference will dissolve.

The mission conference voted by a large majority to incorporate with the Emmanuel Hospital Association, the highest level of participation available. Present at the conference were two medical doctors from hospitals which belong to the five-year-old Christian association, who helped dispel some of the fears which missionaries had concerning the association.

The doctors assured them that local groups would still have a large say in day-to-day operations of the hospitals. Standards of medical care will be essentially the same. The biggest difference will be in personnel and salary structure. The Commission on Overseas Mission will still provide financing for the hospitals but will channel the money through the EHA instead of the mission conference.

Verney Unruh, COM secretary for Asia, said the membership in the EHA affiliates the hospitals with an Indian-based organization and will give them more long-range stability. "Private hospitals are going to have a tough time going it alone," he said.

The two hospitals involved are Christian Hospital in Champa and Sewa Bhawan Hospital in Jagdeeshpur.

A number of other denominational hospitals have become members of the EHA in recent years.

A survey team will evaluate the hospitals, and turning over of administration will come within six months, Mr. Unruh said. The medical board will then dissolve.

The medical board has been one of four boards of the mission conference: medical, education, literature, and Christian nurture. The work of the Christian nurture board is soon to be turned over to the church conference.

The second main issue at the mission conference was whether the Commission on Overseas Mission should be asked to provide 100 percent of the funds for a new building for the Beacon School in Korba.

The school, which opened in 1966, now has more than 400 students in crowded quarters. Korba is an industrialized area with a large number of fairly wealthy people who send their children to the English-language school. Many of them come from non-Hindi-speaking regions and thus cannot send their children to local government schools.

The aluminum company in Korba, which employs many of these people, has offered 7½ acres of land, if someone else will erect the buildings for the school. The Commission on Overseas Mission, however, wants to spend as little as possible on bricks and mortar in the future.

The mission conference finally decided to survey possible income and resources in India for the building of the school, such as individual contributions or foundation grants. COM would likely provide matching funds if some money could be raised in India.

In other action the Economic Life and Relief Committee (TELARC) approved the following projects, as money is available: tractor driver training, a typing school, capital to provide stock for weavers, and development of the fishery.

Words & deeds

A United Church of Christ congregation in Canton, Ohio, offered the following suggestions in a recent newsletter for making a friendlier church: (1) Speak to your neighbor in the pew first. Do not wait for someone else to take the initiative. (2) If you do not know the person sitting next to you, introduce yourself. (3) Wear a pleasant expression. If you have to be grumpy and sour, do it somewhere else rather than in church. (4) Take Will Roger's testimony as your motto: "I never met a person I did not like." (5) Memorize and practice Proverbs 18:24: "A man that hath friends must show himself to be friendly" (KJV).

Harvest festival focuses on the arts

We had a celebration at First Mennonite Church of Christian, Moundridge, Kansas, an exciting celebration. We were acclaiming worship and the arts.

Annually in November our congregation has Harvest Thanks Services. In our rural community, everyone understands the meaning of harvest and the bounty it suggests, and this is a meaningful observance. Customarily we invite a guest speaker to be our leader for five sessions.

But this year was different. We decided to explore how we could worship by using different fine art forms. A committee of six was appointed in August with little more qualification than that they were interested in experimenting. As enthusiasm began to mount, the committee was increased to eleven.

For several weeks in advance, an announcement in the church bulletin read: "To make the art exhibit during the week of Harvest Thanks a success, we need your participation by letting us know what you have to display or inform us as to what other members have that should be displayed. We are interested in your hobbies such as wood carving, crocheting, photography, interesting collections, etc."

We were quite unprepared for the immediate warm response as people brought to the church things they had made for their own enjoyment—oil painting, sketching, quilting, crocheting, wood carving, crafts of all kinds, rugs, a homemade wedding gown, floral arrangements, cutwork, embroidery, textile painting, samplers old and new, photography exhibits, poetry, woodwork, decoupage, tole painting, sculpture, pottery, ceramics, hand-painted china, collections of old churns, refinished antique furniture, old brass and copper pots burnished until they shone—and lots more.

Sunday school teachers had been told weeks before the services that they were to have their classes work on suitable projects that would involve their children in something which could be shown. As a result, every child in church had one or two items on display, their drawings carefully mounted.

There were exhibits by professional artists, too, lending dignity to the entire display. The exhibit was set up in the fellowship hall of the church and was open several hours daily for anyone who cared to spend time there. The local art teacher brought her classes there, and many people from town stopped in to enjoy the displays as well.

The art exhibit set the stage for the week, but other arts were used as well. The week began with a sermon by the pastor which stressed that true worship was done not *for* you, but that it involved the person himself. While the choir sang a festive harvest song, several members of the junior choir expressed joyous worship with interpretive movements.

The church dinner which followed the morning's service was the only part of our traditional observance that we kept this time. While the good food would probably be classified as practical arts rather than fine arts, the fellowship and gathering of friends is a thing of the spirit as well.

Sunday evening featured a demonstration of a spinning wheel with everyone in church crowding around to see how it looked and felt. While the art exhibit was open in the fellowship hall, there was also a demonstration of quilting by members of the women's group.

Monday evening was "The use of drama in worship." A drama-reading group from the college presented several skits. Some of our church college students were part of the group, although they are not drama students. It was a practical demonstration of the effectiveness of the spoken word that any church could put on by itself. The director also used some of our youth fellowship members with the college students to encourage the church to carry on by itself.

We called Tuesday night "The use of art in worship." It was a sermon demonstration of the potter and the potter's wheel by a college art instructor. Again children and adults crowded around to see and touch. The Prophet Jeremiah became a real life character, as the clay took shape, was rejected, and then reshaped in better form.

No fine arts observance would be complete without music, and Wednesday was hymn festival. The adult choir, the junior choir, and the congregation became a mass choir. A woodwind ensemble and a brass quartet added their instrumental voices to organ and people. We used each song leader in church and each organist. Three bright banners made by two mothers and their children illustrating praise, love, and thanksgiving were carried in as the congregation sang. The emphasis for the evening was not perfection of performance, but in worshiping the Lord with heart and voice.

Three things stand out about our special celebration. First, it was an intergenerational activity from beginning to end which helped involve many. Second, it gave every participant an affirmation that he had a talent which gave pleasure to others, instead of reserving the word "talent" for the soloist or professional. Third, the realization came afresh that God the Creator can be worshiped in many creative ways. *Gladys Goering*

Visitors view art exhibits in the fellowship hall of First Church of Christian, Moundridge, Kansas.

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Confrontation: Christianity and Culture

by Peter Lin

Peter Lin graduated from Taiwan Theological College, Taipei, Taiwan, and is currently pastor of the Ho-Peng Mennonite Church in Taichung.

Preaching the gospel is at the mercy of Taiwanese culture. The church will have to take action in the matter of adjusting itself into Taiwanese society.

The culture of Taiwan can be regarded as an extension of Mainland Chinese culture. Most of the residents in Taiwan come from various provinces of Mainland China, while only a small percentage are from the Malaysia area.

Cultural characteristics are people's opinions or philosophies of life and the universe, and the ways in which people deal with these. These ways of life come from traditions handed down from generation to generation. When people of different cultural backgrounds come into contact with one another, each has the idea that his culture is superior to the other's. As a result misunderstandings arise. I will try to show how Taiwanese culture affects the presentation and reception of the good news of the gospel of Christ.

Parents teaching their children how to worship at the temple on Chinese New Year's Day.

Before Christianity was preached in Taiwan, Confucianism, Taoism, and Buddhism, as well as some local religious sects, were already present. Generally the objects of worship are the heavens, sun, stars, moon, mountains, rivers, fire, weather, plants, animals, idols, ancestors, past heroes, unknown ghosts, fairies, etc. All these are believed to be decisive powers that dominate people's lives. Because the people of Taiwan have a history of suffering through natural disasters and wars, they tend to seek additional gods for help and security and borrow them from religions other than their own. Each religious sect does not necessarily have its own doctrine. People have the option to worship whichever gods they choose.

Taiwan has become a place of many Pai-Pais (festivals for worshiping gods). During Pai-Pai season people are concerned only about parading, playing, eating, and drinking. It is out of the question to talk about faith and behavior or moral criteria in their religious activities. They pay much attention to their own selfish benefits. Their philosophy is based on the belief that man is the originator and the end of all things. All he does is the result of his own power, done for his own good, without respect to others. Self-satisfaction is the basis of all his actions. Man is the premise and the conclusion. Although the Taiwanese believe that morality and religion are created by man, they superficially acknowledge the existence of gods and use many religious terms.

It is obvious that the cultural backgrounds of Taiwan and the Christian faith form two distinct categories. Preaching the gospel to the Taiwanese multitudes and trying to establish Christianity will create a strong controversy against the local culture. This work consists of trying to make it possible for Taiwanese society to accept the church as part of its culture. From the point of anthropology the church should not be independent of Taiwanese society. If it is, the church will become withered, for both of them are built on people.

Preaching the gospel is at the mercy of Taiwanese culture. The church will have to take action in the matter of adjusting itself into Taiwanese society. Gospel workers are advised to keep in mind that while they are preaching the good news, they must never neglect the cultural characteristics of the Taiwanese people.

Other matters complicate factors in this society. First, the language: in Taiwan there are at least four currently used languages—Mandarin, Taiwanese, Cantonese, and the languages used by the mountain tribes. Behind each language group there are different thought patterns and cultural characteristics.

Secondly, there is education: city-based people are usually well educated, while country people are poorly educated. Within each of the four language groups, then, there are two apparent divisions, the educated and the uneducated.

Finally, there is the family: to every person, the family is the central and most important unit. It is very closely connected with the land. People feel that only as the family works together on its land can it provide for its needs. Therefore, the family has become a production unit as well as a consumption unit. The family is more important than country or society. In such a tradition man's sense of responsibility and cooperation is limited to the family. The saying goes, "Each one's work is simply to clean the snow from in front of the door of his own house." People do not have the common feeling of being members of a larger society. One can readily see how this "family-centeredness" can become a hindrance in establishing the church. It is difficult to summon all the villagers together and ask them to bear responsibilities in the larger family of the church. This attitude is not necessarily wrong; it is simply a reaction produced by one aspect of a particular culture in a particular society.

Although the truth of the gospel transcends national boundaries, we must pay more attention to the constituent factors of culture. If we do not reach into the core of this culture, we can hardly communicate intimately with the people, and no feeling of "closeness" will exist.

Offering "god money" and incense sticks to the gods.

Offering food to the gods at the temple in Taipei.

"Our Father in heaven . . . Thank you that you have emptied your hands for the hurt people of the world. Where before I hated, now I can love. Where before I thought only of myself, now I can give . . ." *Prayer of a Taiwanese Christian*

Garlands for the Pastor

Bethel Church in Jagdeeshpur, India, was filled and the congregation sang with feeling on the occasion of Reverend J. Gardia's retirement recognition. The church's deacon since 1938 and pastor since 1951, Rev. Gardia had won the affection of the large community. Representatives of the high school, primary school, hospital staff, and other individuals came forward to express this affection in the array of garlands presented to the former pastor and his wife.

In his address of recognition, Mr. Samuel Stephen cited several remarkable characteristics of Rev. J. Gardia's ministry. His direct preaching, his extra teaching load during the annual Bible course, and his concern for young people and children's education were recognized. To the church conference committees of which he was a member he brought sound thinking and deep concern. His love for the great hymns of the church, many of which he memorized, will be a comfort and strength to him now that he is blind.

Rev. J. Gardia

Mr. Freddie Benn, church conference chairman, presented a gift of money to Rev. and Mrs. Gardia on behalf of the conference. Mr. Z. B. Gardia, on behalf of the Bethel Church, gave them a gift of two chairs, two woolen blankets, and a walking stick.

Mr. Gardia spent a happy childhood in a Christian home in the village of Surkhri, the place where Rev. P. J. Wiens was led to begin a Christian witness. One of the first children to be sent from Phuljhar to the Mauhadih School, Mr. Gardia attended primary, middle, and normal schools there. Returning to Jagdeeshpur, he served a year as Rev. S. T. Moyer's secretary before accepting a position as teacher in the Jagdeeshpur Primary School. When the Mauhadih School was moved to the same place, he became housefather for the boys. In 1951 he accepted the leadership of Bethel Church and has served as its pastor since that time.

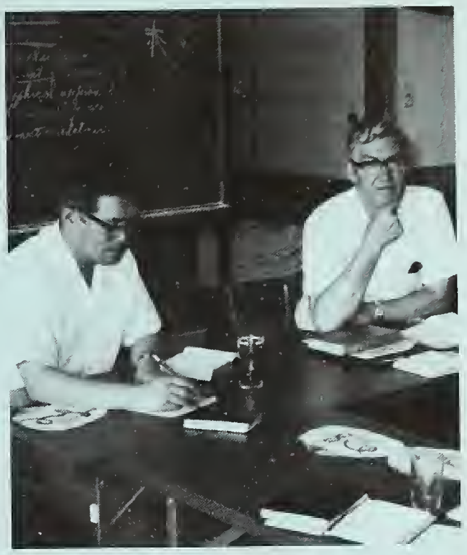
A diabetic condition and blindness made it impossible for him to pastor the church which has more than five hundred members. In his response to the congregation on the occasion of his formal retirement he said, "Although I shall no longer serve you as pastor, I shall nevertheless spend the remaining years of my life serving the Lord and the church in a voluntary way. For this I ask your prayers." *Helen Kornelsen*

Local Funds and Labor Build Banga School

A modern, two-room secondary school building including an inner office for professors has been built at Banga, Zaire, entirely as a result of Zairian contributions and labor.

A year ago each student entering the school paid five dollars towards the construction of the building. Teachers and parents went down into the ravine to dig out rocks and break them. These were carried to the building site by grade and high school students. After cement block pillars had been erected, white stone was used as filling between them. Desks for students were constructed. As soon as the first building was completed, a group of men went down the hill to dig out more stone for a second structure.

Many expressions of pride and satisfaction are heard from the Banga people. They have proven to themselves that they do not need to wait on a government grant or funds from the United States. The local church is the organization behind this project. *Glenn Rocke*


Dr. Henry Poettcker and interpreter Hiroshi Yanada during a lecture on Mark at the Kirishima Christian Church in Kyushu.

CONFERENCE PRESIDENT VISITS JAPAN

General Conference president Henry Poettcker and his wife Agnes are spending a sabbatical in the Orient. Japan was the first nation to benefit from their ministry. During the first part of July they toured most of the General Conference related churches in Kyushu and served in a special pastor-missionary seminar. Poettcker's lectures focused on the Gospel of Mark and Anabaptist-Mennonite studies. They were well received.

In addition, the Poettckers succeeded in establishing warm personal relationships with both Japanese Christians and missionaries wherever they went. Following the Kyushu tour, they travelled to Hokkaido in northern Japan to serve the (Old) Mennonite related congregations in the same way.

From Japan the Poettckers went to Indonesia to spend five weeks with the Mennonite Christian community, and from there to Taiwan to devote the major part of the sabbatical year to ministries at several theological seminaries and to the Taiwan Mennonite congregations.

"Not to continue in missions would be insanity; it would destroy us spiritually." *Howard Habegger, upon his return from India*

A DAY'S RADIO BUSINESS

The following matters were dealt with at a recent daily 8:00 a.m. interstation AIMM radio broadcast. Kathy Wall at Nyanga has just called in each station in turn to learn which of them have business. Station names rather than official call numbers are used to facilitate identification. Remarks in parentheses fill in for the reader.

Nyanga (Kathy): Kalonda, go ahead with your messages.

Kalonda (Tina Quiring) with Nyanga: What time is George (MAF pilot) planning to return from the flight to Kananga today? Can he fly Pastor Kabangi (Zaire Church General Secretary) to Njoka Punda for a meeting with church leaders on October 15? What time will George come to pick up Levi and Eudene (Keidel) for the flight to Banga tomorrow (for two weeks of Bible teaching ministry)? By for you.

Nyanga: George plans to get back from Kananga about 12:30. Yes, he can make the Njoko Punda flight. He's planning to leave from Tshikapa for Banga tomorrow about 2:30. Tshikapa, give your messages.

Tshikapa (Herman Buller) with Nyanga: When George goes to Kananga today, have him ask the Presbyterians if I still need to come to Air Zaire (commercial flight) Monday to help verify AIPROKA accounts. By for you.

Nyanga: Roger. He'll ask. Njoko Punda, give your messages.

Njoko Punda (Earl Roth): Sam (Entz) got here OK yesterday (to fix station light plant and do other urgent mechanical work). The river barge arrived yesterday. It has about thirty tons of AIMM stuff. Nyanga, call Jim Bertsche to the radio. By.

Nyanga: Roger. We're calling him. Banga, your messages.

Banga (Glenn Rocke) for Kalonda: Tell Eudene to bring her accordion; we'll need it for accompaniment. Also bring slide projector and slides for night meetings. We need tracts, and lots of Kituba New Testaments; not many folks where we're going know Tshiluba. Ina wants to know if Dr. Elvina (Martens) received her letter asking about medicine for diabetics here. If so, send the medicines with Keidels tomorrow. Back to Nyanga.

Nyanga: Mutena come in.

Mutena (Leona Schrag): Nyanga, what time will George be arriving with the members of the Christian education commission this afternoon? For Kalonda: How is Muanda, that emergency sick patient George flew in from here last week? By.

Nyanga: George plans to arrive with the Christian education people about 2:30. Jim Bertsche is here now; Njoko Punda, go ahead with your message.

Njoko Punda: Jim, we've unloaded everything off the barge except a beautiful new light plant for Nyanga. (This is an historic event; Nyanga has been without electricity for some years. It is needed not only for medical work and missionary dwellings, but in the college; night study halls are illuminated with Coleman lanterns whose heat, unfortunately, is in proportion to their light.) It is still sitting on the deck. It weighs over a ton, and we can't unload it. Workers gave up last night and walked off the job. I suppose we might be able to mobilize enough school kids to try and do something. But the river is low, and the barge is some distance from shore. We don't have boards strong enough to hold it. I suppose we could try building some kind of ramp out to the barge. The captain is tooting his whistle right now, wanting to return to Ilebo (a more important river port 120 miles north). Shall we let him take it back to Ilebo? By.

Nyanga (Jim): We're holding a little consultation here. (Nancy) Kalonda, do you have an answer to those medical questions?

Kalonda: Banga, we read you on all the things you need. Dr. Elvina says she hasn't received Ina's letter. If she wants to give its contents over the air, the Doctor will do what she can to help. Mutena, Muamba lost her baby; she has some infection now, but is going to be OK. For Njoko Punda: Dr. Elvina wants Aggie (Friesen) to send her two dozen surgical sutures. By for Nyanga.

Nyanga (Jim): Earl, you'd better let the captain take it back to Ilebo rather than risk dumping the thing into the Kasai River. I think they've got cranes there big enough to handle it. The only thing is, how can we be sure that he remembers to leave it off there and doesn't haul it all the way back to Kinshasa again? Maybe you'd better call Sam to the radio. Back to you.

Njoko Punda: Wayne (Albrecht) says he'll ride the barge back to Ilebo to make sure it gets off there. Kalonda, we'll tell Aggie about the surgical sutures. By for Nyanga.

Nyanga (Jim): Wayne shouldn't have to do that; it would knock him out of school for almost a week (Wayne is director of woodworking school there). Has Sam come yet? By.

Njoko Punda: Sam is here.

Nyanga: Sam, we're wondering if you could work it into your schedule to make a trip with the big truck to Ilebo soon to pick up that light plant. It doesn't seem that either of the trucks here is in good enough shape to make a trip like that. What do you say?

Njoko Punda (Sam): I have a trip to Kananga for kerosene and cement next week; I could probably do it the following week. Would that be all right? Kalonda, I'm trying to make up my load to return there. Ask Vernie (Lehrman, PAX builder) if he wants me to bring any of the roofing that came in on the barge. By for Nyanga.

Nyanga (Jim): That will be fine, Sam; we'll leave it that way, and trust the good graces of the captain to remember. The plant will set on the dock until you get there. (Nancy) By for Kalonda.

Kalonda: Vernie says bring all the roofing you've got room for; he needs it for the new Dr. Hirschler house. Nyanga, Pastor Kabangi would like a flight to take evangelism commission members to Kandala via Mukedi on October 19. If it is possible, we will need to notify people there. By.

Nyanga: George can fly them. Ask your Zairois radio operator there to notify Mukedi and Kandala church leaders on their ten o'clock broadcast. I think that takes care of everything. Nyanga is clear.

Levi Keidel

TA-TUNG CHURCH ADDS FIVE

At its twenty-first baptismal service, held in September, the Ta-Tung Mennonite Church of Taipei, Taiwan, increased its membership by five, making the present total 144. Three persons, Mr. So, Miss Kang, and Mrs. Tan, received baptism, and two others, Sheldon and Marietta Sawatzky, who are missionary interims, were received upon transfer of membership. Reverend Mark Chen, pastor, officiated.

Front row: Mrs. Tan, Miss Kang, Mr. So; back row: Pastor Mark Chen, Marietta, Ruth Marie, and Sheldon Sawatzky.

APARTMENT CHURCH AND CUT GLASS TUMBLERS

After moving from one rented building to another in its nine-year history, the Chung-Ho Mennonite congregation realized a dream come true as it dedicated its new building on October 7. For the past six years the small group of believers has been adding steadily to its building fund in spite of low incomes.

In the spring of 1973, when a loan from Church Extension Services and financial help from other Taiwan churches were added to the fund, the Chung-Ho group was able to purchase two floors in a four-story apartment building. The first floor houses the main assembly room while the second floor provides the home for the pastor and his family.

In spite of driving rain, the church was filled to capacity for the dedication service. Reverend Mark Chen, chairman of the Fellowship of Mennonite Churches in Taiwan; Peter Kehler, chairman of the Evangelism Committee; and Dr. Henry Poettcker, now in Taiwan on sabbatical leave from Canadian Mennonite Bible College, participated in the service. A mass choir, comprised of young people from the four Mennonite churches of the Taipei area, enhanced the service with musical selections.

At the end of the service, as is customary, each person attending was given two cut-glass tumblers with the Mennonite symbol and the name and date of the special event engraved on them. The tumblers are a reminder to pray for the pastor, the members, and the work of the Chung-Ho Mennonite Church. *Lydia Kehler*

Congregation of the Chung-Ho Mennonite Church. Reverend Li, pastor, is seated in the front, fourth from the left. His wife is third from the left.

Shirley Hildebrand directing the choir of the Chung-Ho Mennonite Church at its first service in the new building.

Nyanga District Ordains Pastors

Upon approval by the delegates to the annual assembly of the Mennonite Community of Zaire, the Nyanga district ordained Mbonza Kikunga and Muizu Kabadi to the pastoral ministry.

Mbonza Kikunga is a graduate of the faculte de theologie at Kisangani. Following his ordination he assumed the duties of the chaplaincy at the Christian Medical Institute of the Kasai.

Muizu Kabadi, after finishing the three-year course at the Bible Institute at Kalonda, returned to his profession of teaching. His constant interest in and concern for the spiritual welfare of his students resulted in his district recommending him for ordination. He is returning to a rural church center in the Nyanga district where he will continue to serve as assistant director and pastor for the area.

Until well into the 1950s missionaries were in authority and controlled the Zaire Mennonite Church. But now a corps of African pastors has replaced the missionaries. The Zaire Church is in fact and reality in the hands of Zairian leadership. This speaks of vitality within the church as well as of the tremendous importance of leadership training.

Retreat group

Terranova Messages Initiate Vital Interaction

In keeping with the goals, priorities, and strategy outlined recently for the Mennonite mission in Colombia, a workers' retreat was held in Cachipay September 27-30. Twenty-five Mennonite workers were joined by twenty-four leaders from nine other church groups for three days of spiritual impact. Carmelo Terranova, an Argentine minister-evangelist with Christian and Missionary Alliance, was the featured speaker.

Retreat speaker Carmelo Terranova

Terranova's message was presented in beautiful, flowing Spanish, but what each of us heard, Colombian and North American alike, was the voice of God speaking and reaching us at our point of need. What was the basic need? It surprised many of us to recognize how very little we love God and our brother! The first commandment is to love God, yet we so rarely express this love openly.

At the close of the final service, Reverend Terranova led us in a practical exercise of this love. He directed each of us to pray aloud, telling God we love Him, even though we might not have a "feeling of love." Then we were instructed to express our love to persons sitting near us and to those who had been most difficult for us to love. Many eyes were moist with tears as we went to one another, embraced, and said the long overdue words "I love you." The action carried real impact because it was impossible to do this without confession and pardon or without facing the smallness of our brotherly affection. God blessed and gave us His gift of love and a sense of unity in the Spirit, a gift we had previously tried to program by human energy. *Lillian Claassen*

Translations and Revisions

ZAIRE

Reverend Gymalu and James Bertsche are translating the Bible into the Gipende language for the Bapende tribe in Zaire.

INDIA

Helen Kornelsen has prepared Vacation Bible School books and materials in the Hindi language for use by seminary and Bible school students in summer work in the churches of India. She and Marie Moyer have revised the English VBS materials of the eleven-year course for use with English-speaking students.

Church without a Pastor

Two years ago the Aburatsu Christian Church, located in Nichinan city which is a pulp factory and fishing center on the southern coast of Kyushu Island, Japan, found itself without either a pastor or missionary. The pastor had moved to a larger city to work, and the missionary, who had been instrumental in starting the church, went back to America to serve a congregation. That meant that the laymen had to continue the work of the church alone.

Though not easy, this has caused them to reflect on their role in the church. Mr. Hirakawa, who is employed by the pulp factory, has been serving as lay leader of the group. Other laymen, too, have taken on additional responsibilities. Mr. Hirakawa is especially interested in the pattern of the early church in the book of Acts, which also was led by laymen. Once a month the church invites a pastor or missionary from another congregation to serve, but for the most part the members are carrying on by themselves.

Their efforts have already produced results. On a recent Sunday three new believers were baptized: Miss Hasegawa, a high school student; Mrs. Saito, a housewife; and Mr. Nakano, employee of a concrete manufacturing company. The day also included a child dedication ceremony and the celebration of the Lord's Supper.

Until this time the Aburatsu Christian Church, like many others, felt that it would be unable to carry on its work without a pastor or missionary. But faithful dedication and willing service show what can happen when a congregation becomes lay oriented rather than pastor or missionary centered. *Submitted by Hiroshi Isobe*

Latin Americans are "Fiesta-oriented." They need to feel their faith and express it joyously. One reason the Bogota church has large attendance at its services is that the Colombian pastor encourages participation, expression, and freedom in the worship of God.

Eye Evangelism

John and Elma Wiebe operate a Christian bookstore out of their home in Bogota, Colombia, and show Bible-oriented films on request.

Among their customers is Mrs. Serna, a Catholic Christian lady who has bought many thousands of pesos worth of New Testaments for her personal distribution. She encourages other Catholic laymen, priests, and nuns to visit the bookstore. On five consecutive Tuesdays she invited John to show ten Life of Christ films to about sixty persons in her home. She has formed five ladies' prayer and Bible study groups.

Films are shown in the local theater, on the football field, in schools, a jail, an Old Folks' home, and churches of various denominations. Literature displays are often set up in conjunction with film showing.

A mail-order service operates out of the store.

Wiebe is hopeful that in the near future a Colombian will become a partner with him in this type of evangelistic work.

John and Elma Wiebe make another sale in their Bogota bookstore.

Visiting in the Wiebe home with a Catholic friend, Mrs. Serna, who actively supports the film and literature program.

Amoeba Church Evangelism

The Kirishima Christian Brotherhood is presently engaged in experimental methods of evangelism which have grown out of years of struggle, trial, and error. After a nucleus of believers was established in Kobayashi City with the help of missionaries and a national pastor, the group faced a crisis experience which caused it to turn outward and concentrate its efforts on evangelism and church growth.

The crisis involved making a decision concerning the purchase of a church building. Through prayer and discussion, the believers reached the conclusion that a building is not the main priority of the church. The Kobayashi fellowship reasoned that since the church exists for the world, the believers would continue to meet in homes and begin to move towards a decentralized church. Small groups meet in homes in Kobayashi City and in many small towns surrounding the city. Each group is led by a layman and meets on the day which best suits its members. Pastor Yamada visits each group on occasion, giving encouragement and taking part in the life of each cell group. All groups are considered members of the nucleus church in Kobayashi City.

In 1967 a layman Mr. Okutsu and his wife from the Kobayashi fellowship volunteered to move to the large city of Kagoshima, two hours distant, to investigate the possibility of beginning a new group there. In discussing this idea with the Kobayashi Church, the plan of inviting a lay couple from the United States to work with Mr. and Mrs. Okutsu emerged. In 1970 Carl and Sandra Liechty were invited back to Japan to live in this university city and establish relationships with new persons.

After three years some definite patterns seem to be emerging which cast much light on the task of church planting and growth in modern Japan. Laymen play a unique role in evangelism. New forms of church life have emerged. For example, placing a great deal of emphasis on Sunday morning worship services tended to limit the church. Therefore the laymen in Kagoshima have developed worship services whenever and wherever feasible. The Holy Spirit seems to be leading in a definite direction which might be termed "the amoeba church." A small group of believers meets in the traditional way on Sunday mornings with different members leading. Once a month Pastor Yamada brings a message and shares news of other cell groups. But the major growth and activity takes place on the edges of these "amoeba churches."

Since Kagoshima is a university city, it offers countless opportunities for meeting persons through English Bible study. Carl Liechty, as foreign professor of English at the university, has complete freedom in the selection of textbooks for his classes. Twice a week he teaches in a junior college where the English Speaking Club has requested Bible study. English teachers, doctors, women, and others meet in separate groups during weekdays for Bible study. Efforts are being made to incorporate worship services into each group.

The Mennonite Church in Kagoshima is expanding because persons attending small groups are invited. Laymen in each group help lead the services. In turn the smaller groups are encouraged to make their meetings meaningful through active participation of members. These small fellowships, it is hoped, will be self-perpetuating, not needing to rely on pastor or missionary.

Of necessity this new type of church is quite flexible and often difficult to organize. But the important requisite is that it be living, fluid, and active in reaching into the world with the gospel of Jesus Christ.

Mennonite Christian Hospital Graduates Ten

Ten nurses graduated from the Mennonite Christian Hospital School of Nursing in Hualien, Taiwan, on September 14, 1973. The graduation ceremony was held in the hospital chapel.

The graduation address "Let Your Light Shine" was given by a young Toroko preacher. Susan Martens, superintendent of the Nursing School, presented the graduating nurses with diplomas, pins, roses, and gifts. The three teachers of the school, Miss C. Wang, Miss C. Lai, and Miss F. Hsieh, assisted in the ceremonies. The graduates expressed their commitment by singing "I Want the Lord to Prepare the Way for Me." Peter Kehler, chairman of the General Conference Mennonite Mission in Taiwan, gave the dedication prayer. In her valedictory speech Miss Lin expressed appreciation to all who had had a part in making the graduates' attainment a reality in spite of many fears and difficulties. Dr. Roland Brown, director of the hospital, added his congratulations and commented that there is real fulfillment in a life of dedicated service. *Helen Willems*

Susan Martens presents diplomas and roses to the 1973 graduates of Mennonite Christian Hospital School of Nursing.

JAPANESE SEMINAR EXAMINES GOVERNMENT BILLS

An Anabaptist seminar hosted by the Kyushu Mennonite churches in southern Japan took place October 10 and 11 and involved representatives from various Mennonite groups in Japan. A unique aspect of the seminar was that the lecturers were all Japanese, which gives some indication of the degree to which Anabaptist-Mennonite concepts are taking root in Japan. Lecturers included Dr. Gan Sakakibara, who has written several books on the Hutterites and other Christian communal movements, and Takio Tanase, who has studied at Goshen and Elkhart and is vitally interested in historical Anabaptism as it relates to radical obedience to the teachings of Jesus.

There is evident conviction among a number of Japanese church leaders that the Mennonite faith has a vital message for the people of modern Japan. This was also manifested in the theme of the seminar "The Church and the State," most relevant in view of the recent power tactics of the Japanese government in the direction of reestablishing the Yasukuni Shrine for Japan's war dead as a national shrine. It is financed by state funds. This has long been a highly controversial bill before the Japanese Diet and seems on the verge of becoming law. There is also renewed concern that it may be only a short time until the Japanese "Peace Constitution" is revised, not only to make the Japanese "Self-Defense Forces" legal, but also to empower the government to strengthen its armed might without restriction. *George Janzen*

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Mary Rempel, editor

Ontario gives nod to inter-Mennonite council

Leland and Bertha Harder of the Mennonite Biblical Seminary faculty, Elkhart, Indiana, provided reflection-feedback commentary at the Ontario United Mennonite Churches' recent annual conference.

Frustration with lack of time for adequate discussion marked the annual meeting of the Conference of United Mennonite Churches of Ontario in session at Bethany Mennonite Church in Virgil, Ontario, November 9-11.

Constant reminders by the chair that the time was short meant the curtailing of discussion on many issues where delegates clearly wanted more information and greater consensus.

Innovations this year included a moving Sunday afternoon communion service and a unique reflection-and-feedback type of imput rather than sermons. Leland and Bertha Harder, Elkhart, Indiana, centered their comments on the theme, "The changing church."

Delegates approved payment of a $10,200 mortgage to liquidate the debt on Welcome Inn, Hamilton, and passed a $70,400 budget with a projected surplus of $7,000.

Also given the nod was formation of an inter-Mennonite executive council for coordination of mutual ventures with the Ontario and Western Ontario Mennonite conferences, which approved the proposal earlier this year.

A draft of a translated and revised constitution was approved to take effect at the 1974 session. The only significant changes are the merger of the missions and peace and service committees into the missions and service committee, and the extension of elective offices.

Delegates referred back for study the proposed change of annual meeting date and granting of bursaries to high school students.

An executive committee recommendation that an office be opened and an executive secretary hired was tabled.

The following were also approved:

An $1,800 sum to hire a youth worker to coordinate activities with other conferences, $6,000 for the Jacob H. Janzen scholarship fund to be administered by Conrad Grebel College, and a joint 1974 yearbook with the Ontario and Western Ontario conferences.

Conflict over the emphases of Silver Lake Camp (a separate organization with links to conference) erupted late Saturday evening but the discussion was curtailed with the tabling of a motion to open discussion between the education committee and Silver Lake board.

The chair reported that discussions between the executive and the camp have already been held leading to a possible future takeover.

The Ontario conference's new chairman is Edward Enns, St. Catharines. He succeeds John N. Harder of Vineland. Paul Penner and Darrell Fast remain vice-chairman and secretary. *David Kroeker*

International TV spots may be produced

Production of a series of international television spot announcements is being explored by broadcasting agencies of the General Conference Mennonite Church, Mennonite Church, and Mennonite Brethren Church.

Preliminary studies have been started on the feasibility of producing short programs with cartoon characters to be used outside North America in countries where Mennonites have mission work.

No final decision on the production has been made, but if plans progress, the TV spots could be ready in two more years.

The idea for the international spots came from Melvin Loewen, anthropologist and former Mennonite Brethren missionary in Zaire. He came to the inter-Mennonite broadcasters in 1972, saying, TV is hitting the third world. How can we be involved?

Kenneth Weaver, executive director of Mennonite Broadcasts, Inc., took the issue to the Council of Mission Board Secretaries (an inter-Mennonite group of administrators) and has surveyed missionaries and nationals in twenty-seven countries. Response to this survey has shown strong interest in the idea.

The next step will be to share the results of the survey with these missionaries and nationals and ask them to give priorities to possible subjects and themes.

If produced, the visual portion of the spots would be the same for each country with different sound. However, there may be problems with using a cartoon character in African countries.

Palmer Becker, executive secretary of the Commission on Home Ministries, said marketing of the spots will probably be more expensive in the third world, since little free television time is available there for "public service" announcements.

Kuebler-Ross workshop coming at Prairie View

Elizabeth Kübler-Ross is scheduled to conduct a workshop on "Death and dying" at Prairie View Mental Health Center, Newton, Kansas, January 18, 1974. The workshop is being sponsored by the Church and Human Relations Committee.

An international consultant in the care of the dying patients and their families, Dr. Kübler-Ross is also the author of the widely read *On death and dying*.

The Church and Human Relations Committee is an ad hoc committee related to Prairie View. It focuses on ways for mental health centers and churches to cooperate.

Further information on both the one-day workshop and additional programs on the subject of death and dying is available from Prairie View.

Arthur Gish addresses intercollege council

The Intercollegiate Christian Council of Mennonite Colleges (ICC met November 29-December 1 on the Bluffton College campus.

"The changing Christian community on campus" was the theme of the two-day conference.

Arthur G. Gish, an itinerant minister with the Church of the Brethren, served as the resource person.

Objectives of the conference were to discuss mutual problems and share experiences, promote understanding among the colleges, and study campus and world needs in light of the Christian student's responsibility.

Participating colleges included Goshen, Eastern Mennonite, Hesston, Bethel, Tabor, and Bluffton.

Grant given for peace lectures

Bethel College has received a $2,000 grant from the Schowalter Foundation to underwrite a peace lecture series over the next two years, to be known as the Bethel College Schowalter Peace Lectures.

Lecturers for this year's series, to be presented during the second semester, are now being secured, according to Duane Friesen, director of the college's peace studies program. The lecture presentations form a part of a seminar on the liberal arts and peace studies taught by Mr. Friesen.

A peace studies and conflict management major was introduced at Bethel last year which students may elect to take in conjunction with another major field of study.

Chicago area Mennonites plan mission strategy

On October 27 persons from Chicago area Mennonite churches met to fellowship, to pray, and to discuss a mission strategy for the Chicago area. Representatives from twelve of the thirteen congregations in the area were present to report on their congregational life and program. Also present were Jacob Friesen, Central District conference minister, Edwin J. Stalter, conference minister for the Illinois Mennonite Conference, and Ray Horst, Simon Gingerich, and Virgil Brenneman from Mennonite Board of Missions, Elkhart, Indiana.

The purpose for the strategy meeting was (1) to consider the needs for an enlarged Christian witness in the Chicago area of more than six million persons; (2) to become aware of the Mennonite presence (congregations, fellowships, student groups, and individuals) and program in the Chicago areas; and (3) to discover ways to strengthen and enlarge the Mennonite churches' witness for Christ in the Chicago area.

The committee which is responsible for the planning of this meeting and others similar to it consists of the following: Alvin Voth (Grace); Leamon Sowell (Bethel); Joe Richards (Lombard); Ed Springer, secretary (Markham); Ivan Kauffmann, chairman (General Board office).

The committee was instructed to move ahead aggressively for the enlargement of a Mennonite Christian witness in the Chicago area. A desire for a closer working relationship and more fellowship with each other was expressed.

RECORD

Workers

Lehmann

Lutz

Dennis Lehmann, Salem Church, Freeman, S.D., has begun a thirty-months term of service with MCC in Zaire. He is serving in agricultural work. Dennis has received an associate of arts degree from Freeman Junior College. He is the son of Henry and Elta Lehmann, Hurley, S.D.

David Lutz, Hereford Church, Bally, Pa., has begun a three-year term of service with MCC in Pakistan. He is serving in a land-leveling project. David received a BS in agricultural engineering from Pennsylvania State University. He is the son of Walter and Elsie Lutz, Barto, Pa.

Martin Penner

Mary Penner

Martin and Mary Rempel Penner, Sargent Ave. Church, Winnipeg, Man., have begun a twenty-seven months term of service with MCC in Brazil. Martin is serving in agriculture and Mary is serving as a nurse. Martin received a bachelor's degree in Christian education from Canadian Mennonite Bible College and a BSA in plant science from the University of Manitoba. Mary received an RN from Winnipeg General Hospital School of Nursing. Martin is the son of Mrs. K. Penner, Winnipeg. Mary is the daughter of Peter and Maria Rempel, Winnipeg.

Deaths

Peter Philip Wedel of Moundridge, Kans., born Oct. 6, 1884, died Nov. 18. He was pastor of the First Church of Christian, Moundridge, for forty-five years. He was vice-president of the General Conference from 1920 to 1926, president of the General Conference 1926-33, and a member of the General Conference Foreign Mission Board 1933-50. He also served as president of the Western District Conference 1935-38 and as member of the Bethel College Board of Directors 1926-31.

Calendar

Dec. 27-29—Graduate student fellowship, Winnipeg

Jan. 18-19, 1974—MCC annual meeting, Hillsboro, Kans.

Feb. 4-8, 1974—General Conference council of commissions, Winnipeg

Aug. 1-7, 1974—General Conference triennial sessions, St. Catharines, Ont.

Central

Jan. 8-Feb. 1, 1974—Workshop on "Contemporary biblical preaching," Associated Mennonite Biblical Seminaries, Elkhart, Ind.

"THE OVERALL PURPOSE OF THE COMMISSION ON HOME MINISTRIES IS CONGREGATIONAL MISSION. WE WILL TEAM UP WITH PASTORS, DISTRICT COMMITTEES, AND THE COMMISSION ON EDUCATION TO HELP LIVING, ACTIVE CONGREGATIONS OF THE GENERAL CONFERENCE TO EMBARK UPON AN EVANGELISM-THAT-CARES TYPE OF OUTREACH IN THEIR RESPECTIVE COMMUNITIES AND A WITNESS THAT CARES TO THEIR GOVERNMENTS." (adopted 1972)

This purpose is being carried out through:

- Assisting 20 congregations and over 100 volunteers in their local mission through Voluntary Service units.
- Training and assisting nine primary consultants who are helping 35 congregations in goal setting for evangelism/service.
- Giving special attention and support to Indian Americans through 12 congregations and an elementary school.
- Assisting congregations and committed groups to define and get funding for poverty projects.
- Helping district conferences research, recruit, and set priorities for new church planting.
- Helping to keep the gospel relevant to the whole needs of society through a strong emphasis on peace and social concerns.
- Cooperating with other Mennonite groups in producing Choice radio programs for about 200 stations and TV spots for over 500.

Your continued support is appreciated.

Commission on Home Ministries
Box 347, Newton, Kans. 67114

REVIEW

The politics and power of nonviolent action

The politics of nonviolent action, *by Gene Sharp (Porter Sargent Publisher, Boston, 1973, 1,000 pp., $24.95) is reviewed by Peter J. Ediger, pastor, Arvada, Colorado.*

STRANGE THINGS happened to me on the way through a book. Like fantasies.

Fantasy 1. Five hundred Mennonite men are singing "Faith of our fathers living still, in spite of dungeon fire and sword. . ." and I am deeply moved. It is 1972 and the bombs are raining on Indochina, and in my fantasy I see those men begin to move as they sing. I see them begin to move out of the auditorium into the streets singing as they march right into their communities and their churches, and as they march and as they sing I hear them saying, "No more! No more paying for those bombs! No more worshiping of Caesar!" And the saying no is as beautiful as the singing. . . .

Fantasy 2. Mennonites in Canada and the United States are celebrating their centennial in their respective lands in 1974. With songs and with speeches and with monuments they give thanks to God for life and liberty . . . and in my fantasy I hear them rise up with united voices in a great crescendo: "Liberty to the captives!" And I see them fleshing out those words of Jesus as they invest their lives in varied forms of nonviolent actions in behalf of oppressed peoples. . . .

Fantasy 3. A man on a cross is saying, "All power is given to me in heaven and on earth. . . ," and as they drive those nails and drain his blood and say, "If you're the son of God save yourself." He says, "Father, forgive them. . . ."

But No. 3 is not fantasy. That's for real. And I wonder, why is it so hard to move our fantasies into reality?

Along come John Howard Yoder and Frank Epp and tell us that following Jesus has some gutsy meanings for our life in the world, including the freedom and the responsibility to say both yes and no to contemporary Caesars as they stretch their principalities and flex their powers.

And along comes this Harvard professor, Gene Sharp, who after years of research and observation writes this book about the power of nonviolent action, driving home the thesis that the exercise of power is ultimately dependent upon the consent of the people, and there is much more power in nonviolent action than most of us have realized.

In a thousand pages he elaborates and illustrates this thesis, citing hundreds of situations in which varied kinds of nonviolent action have had significant effect. And in an interesting and sometimes exciting and sometimes exhausting listing, he does descriptive analyses of 198 different forms of nonviolent action, ranging from vigils and marches and teach-ins and boycotts and strikes and religious processions and picketing to noncooperation and sit-ins, stand-ins, pray-ins, and civil disobedience of various kinds and many variations on all of the above and others.

As I ponder all this I am amazed at the many kinds of options open to persons concerned about expressing opposition to corrupt political practices. And I am amazed at the extensiveness of Gene Sharp's documentation of the varieties of nonviolent actions.

I am even more amazed to discover in this massive material the complete absence of reference to nonviolent nonresistant actions from Anabaptist history, with the exception of one brief reference to Mennonite migrations as a form of nonviolent noncooperation with government. I wonder what that ommission means.

I think it may mean several things: (a) Mennonites are not as committed to nonviolent action as to nonviolent theorizing, (b) Mennonites are not noted for displaying their nonviolence in public, (c) Gene Sharp was not as thorough in his investigation as the 1,000 pages and extensive bibliography might suggest, and (d) Gene Sharp has a bias against religiously motivated nonviolence or chooses to cite illustrations from other motivations, perhaps in line with the delimitation of his study as stated in his preface that "relationships between this technique (nonviolence) and ethical problems, and between this technique and belief systems exhorting to nonviolent behavior are for the most part not discussed here."

As I reflect further on Mr. Sharp's persistent affirmations that nonviolence can work and on his prolific analyses of how and when and why it can work, I am both encouraged and troubled. I am encouraged at the awareness of the possibilities in nonviolent actions and troubled at the treatment of nonviolent action as a technique apart from rootage in a world view or a faith.

As I finish the 1,000 pages, I find myself feeling that I'm glad Gene Sharp wrote this book and I'm glad that I got it free for writing this review because the cost seems almost violent. I wonder how many church librarians will look beyond the cost and decide they should get it. I hope it will be many.

I wonder how many Mennonites will stumble at the word "politics" in the title and I wish for them the title might read *The power of nonviolent action.* And I remember that John Yoder's book is titled *The politics of Jesus* and I think that would make a good companion study with this book, for I see in both of them, from different perspectives, an elaboration of what Jesus said in ten words, "Blessed are the meek, for they shall inherit the earth." And I wonder whether we have really heard those words or understood them or believed them or known how to live them out. If Gene Sharp's book can give us handles to apply the faith which we profess, the $25 will be well worth it.

For with Watergate and other signs of deceptive and oppressive policies coming from high places, with the clouds of Babylon hanging over us, we need all the discernment and the courage available to defuse our fear and worship of corrupt powers, so that we may give our allegiance to the One Power. Yoked with theological writings of John Yoder and others, *The politics of nonviolent action* may help us to wake from our comfortable sleep at the altars of Caesar and rise to the vision of John the Revelator that Babylon is fallen, and the Lamb is on the throne.

LETTERS

Avoid finger pointing

Dear Editor: Various publications have at times been guilty of printing articles which were character assassinating in nature. One would hardly expect to read this type of an article in a church-sponsored publication, yet *The Mennonite* carried an article which was very finger-pointing in context. I refer to the article on Rex Humbard by Levi Miller (September 18 issue). Has it ever occurred to Mr. Miller when you point a critical finger at someone else that three of your own fingers are pointing back at you?

I have difficulty reconciling this type of article with a fellowship which is to exemplify love and peace. With this thought in mind, perhaps we need to elaborate on the positive results of Rex Humbard's ministry rather than magnify his personal shortcomings. Our Lord can and will forgive one who has confessed and repented of making a mistake. This is much to be preferred to a situation where everything has gone wrong and nobody has admitted an error.

As in the case of a salesman, one does not enhance his own product by running down the product of someone else. One needs to be mindful of the fact that his ministry, like a mirror, will reflect only that which is placed before it. Is the nature of your dealing with Rex Humbard the image that you wish to reflect to the world? *Harold D. Rixe, pastor, Eicher Emmanuel Church, Wayland, Iowa 52654* Oct. 25

Did it build?

Dear Editor: A warm and lively discussion among a cluster of people in the vestibule of the church after the service on a recent Sunday morning attracted my attention. The topic was the poem on the front cover of *The Mennonite* (October 30 issue). The discussion wasn't favorable to that type of poetry. Someone did counter by way of support that "there was a lot of truth in it." The general consensus, however, was that the truth does not have to be expressed in that manner—not by Christians, and not in a church paper, which has a wealth of profound, good, scriptural poetry available from a myriad of sources. Something else would have been more suitable for the front page of our church paper.

In the light of the statement that *"The Mennonite s*eeks to witness, teach, motivate and build Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit," these thoughts emerge: Did it witness? How? Did it teach? What? It certainly motivated, that was in evidence that Sunday morning. Did it build Christian fellowship within the context of Christian love? How was the guidance of the Scriptures and the Holy Spirit in evidence?

An unkind remark was made about the poet, but by modern journalistic standards this piece probably had outstanding literary value. After all, it is up to the editors to select material that fits the criteria indicated above, as published in every issue of *The Mennonite. C. B. Friesen, 400 North Main, Hesston, Kans. 67062* Nov. 5

VS program needs review

Dear Editor: Following is a statement I shared with the Appalachian Committee and the Appalachian director, who together are responsible to plan and coordinate the MCC voluntary service program in Appalachia. The committee recommended that we send a copy of the statement to *The Mennonite* to be published as our response to Edgar Stoesz's editorial (October 9 issue).

Edgar Stoesz's article presents a number of implications. . . .

1. If we assume that he is correct in saying that more money is coming into service programs (from what sources?) but the number of volunteers is decreasing sharply, then we must closely examine how and where we appropriate the money and place the volunteers. This calls for careful research, planning, goal setting, and program implementation to make the most effective use of our resources. In each of our program areas, we should be required to document need and appropriation of resources.

2. Since more money and fewer volunteers are available, we should explore the possibility of developing a small (five or six persons) team of technicians available as consultants, advisors, and teachers to local persons who desire to do the jobs but do not have the skills and knowledge. The technicians might include a social worker, a business manager, an agriculturist, a health care specialist, and the like, depending on what is needed and asked for. These technicians would be salaried (at a modest local level) and provided with expense monies. Otherwise funds would go into salaries for local trainees and workers and project subsidies. The emphasis would be on local development rather than bringing in another outside organization and program. (This is, in fact, the community development model Mr. Stoesz advocates in his book.)

3. Volunteers, if they are to continue to be sought, should come from all age groups, not just the young. Mr. Stoesz emphasizes youth volunteers and ignores the potential of middle-age and older volunteers. But the latter age groups represent many skills which could well be applied in our programs. The comfortable ones who can give money should be urged to volunteer also. Perhaps their giving patterns will change afterward.

4. Building service programs more on money and less on people is a fact to be appreciated, not bemoaned (as Mr. Stoesz does). It represents an opportunity to assist communities in their own development, rather than to do things for them, as service projects usually do.

5. Voluntary service is usually a period of intense learning for the volunteer. While he is providing much-needed services to the community in which he serves, the volunteer gains much in terms of self-awareness, initiative, and personal growth. He returns to his home community a stronger, more highly skilled person, one who is able to make a greater impact on his church, his associates, and his community as a whole. The MCC orientation process, as well as the volunteer development program, should work more on the volunteer's learning.

We believe the total volunteer program of the Mennonite churches should be reviewed and adjusted to changes both in the world in which we live and in the church through which we serve. We need to deal with such questions as: Are there significant program changes that we should make and recommend to

Akron which involve different financial or personnel commitments? Or should we continue as we are now? What about the idea of "a core of technicians" versus a full-fledged VS unit? *David Brunner, director, Letcher County Family Services, for the Appalachian Committee, Whitesburg, Ky. 41858.* Nov. 12

Edgar Stoesz responds

Edgar Stoesz, MCC director for Latin America, responds. I agree with most of the observations you make. . . . The truth may be somewhere between my article and your letter. I am ready to admit that perhaps this dimension could have been strengthened in my article. Had I had your critique earlier, I would certainly have incorporated it.

At the same time I do not want to appear to be backing away from the argument that qualified and dedicated people are still very central to the MCC model and to development of the third world. My own concept of development is moving more toward having such foreign workers serve as advisors and enablers (or, to use the French term, as animators) and not in the performing of functions which third world people can contribute.

Likewise, I accept your criticism that too much emphasis has been directed toward recruits who are under the age of thirty. Just yesterday I prepared a news release which is beamed precisely at the middle age bracket.

Indian analyses inept

DEAR LARRY: Thank you for two good articles that have recently appeared in *The Mennonite* by David Ewert (September 11 issue) and Leighton Ford (October 23 issue). I especially found the one by David Ewert biblical and helpful.

I have been utterly dissatisfied to the point of disgust every time you have spoken out on the Indian problem. The whole analysis and approach to the race problem is inept, especially from a Christian point of view. It would seem to me it could stir up racial hatred if anything, because any Indian reading your articles would have his passions and unrighteous indignation inflamed if he were in any way given to maliciousness towards whites.

The white man and his bureaucracy may have been a monster as far as the Indian is concerned, but that is only half the story. The other half is the story of the Indian himself, and it is scarcely prettier than that of the white man. To say the white man has made him thus is scarcely credible. The Indians were not angels before Columbus ever set foot on this continent. The inebriated Indian belching at the lamppost has got basically the same problem as the inebriated white man.

It seems to me you have minimized the supernatural of conversion right out of existence. Jesus said, "John baptized with water, but you shall be baptized with the Holy Ghost not many days hence." That happened at Pentecost, and Peter then explained how the same miraculous event could happen to anyone (Acts 2:38). It unexpectedly and dramatically happened again at the conversion of the Roman general, Cornelius (Acts 11:15-17). Did you receive the Spirit by works or by the hearing of faith (Gal. 3:2)? Until we by choice allow that miraculous event to take place in our lives, are "born of the Spirit" as Jesus explained it to Nicodemus, there is little hope for genuine change or alleviation of a painful situation. Our natural power will not do; we need unnatural power working within (Rom. 8:9).

Often our race problem has been compared with that of the Americans. Tom Skinner, a Christian American intellectual, has given a discerning insight into the problem and the solution in his own life, an insight that is equally applicable in every race situation. Perhaps you have read his book, *Black and free,* but in case you have not I am enclosing a little tract which contains about three chapters of it. I recommend it.

I fully agree that we need to work to correct social imbalances and impropriety wherever we see it, especially in this problem of race. I only ask that we see the whole problem and the solution from a Christian perspective. I think our missionaries on the field for Mennonite Pioneer Mission are doing this far better than the administration. Should they follow the philosophy and the policy the administration seems to have taken, MPM will soon no longer be worth a plugged dime of any conscientious Christian's support. *Gus Konkel, Route 1, Box 287, Winkler, Man.* Nov. 5

A response

Editor's note: *To pursue the dialog on the church's relationship and ministry to North America's native peoples, we in-*

MEDITATION

The Christmas tree in us

HAVE YOU EVER thought of yourself as a Christmas tree? Your answer, I'm sure, is no, and neither have I. However, we can make some comparisons of our lives to the Christmas tree.

Christmas trees are beautiful. Each tree is unique and special. There are all sizes and shapes of trees just like us. The characteristics of each tree are what make each one beautiful.

Perhaps we are the trunk of the tree. The roots are our past. Our many experiences have helped us to grow strong. We have weathered many storms along with the sunshine. The branches are the roads that we travel each day, and the needles the people that we contact.

At the top of our tree is a star that is lit. This is our light shining for others as we go out into the world. Hopefully there are many other lights on our tree. They represent those around us whom we have blessed. Do you see a light flickering? Help is needed. Does someone you know need your prayers, help, or encouragement today? Are more lights regularly being added to your tree?

I see some bare spots on some of the trees. Yes, there are empty spots in many of our lives. Are we willing to let Christ fill these spots with his love?

Our tree needs water to keep alive and to grow. Our water is God's Word. I hope your tree is alive and growing.

Do the bells on your tree sing out the story of Christmas?

Our star points toward heaven where we shall one day meet our Savior, Jesus Christ, who was born on Christmas Day. That's what Christmas is all about!

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16). *Donna Lehman* *vited Henry J. Gerbrandt to respond to Gus Konkel's letter. Mr. Gerbrandt was one of the initiators of the Mennonite Pioneer Mission program when it was started in the 1940. He is now executive secretary of the Conference of Mennonites in Canada.*

Gus Konkel's letter tells me *The Mennonite* has readers who take note of what is printed. This is good. It also tells me that he is concerned about our conference's Indian ministry. That is very good. Having been closely connected with the beginning of our Indian ministry work and now deeply involved with our conference ministry in many areas, I feel a response is called for.

Sharing the good news of God's redeeming love in a transcultural setting has posed problems to God's people of all ages. Jonah did not do very well with his Nineveh assignment. The Apostle Peter got himself into a frustrating situation at Antioch. There are some who feel Paul had difficulties with his sermon on Mars Hill facing the intellectual Greeks. The Jerusalem Council admits the problem, and from it comes the edict that no Jewish cultural tradition shall be imposed on Gentile believers.

In our Indian ministry we admit the same difficulties, and with many other believers, we are searching for the best witness we can give. The various articles carried in this magazine are part of that search. So is Gus Konkel's letter.

It should not be necessary to repeat that our MPM missionaries, our board members and our mission administration are in agreement with the good news that Jesus Christ is the answer to the Indians' need. The cross-cultural seminar report (October 30 issue) underlines this.

The problem does not lie in the message, but in the messenger and his relationship to the Indian. Here appears to be Brother Konkel's problem. I do not know how we can divide responsibility and guilt and say that white and Indian are equally responsible. In fact the Indian may be 100 percent responsible for his present plight, and at the same time we white people may also be 100 percent responsible. The article in *The Mennonite* you refer to may point only to our guilt. There is no need to point to the Indian and to make him feel guilty. Upon closer association with an Indian who tends to inebriate himself you may discover degrees of guilt and shame which few white people have experienced. In our office we read several Indian newspapers. They reveal the Indian's awareness of his plight.

Our missionaries and many of our board members have had close associations with the Indians. Our administrator knows only too well what has happened to the thousands of uprooted, dehumanized, and guilt-inflicted Indians of Winnipeg. When he attempts to walk in their moccasins he does so to share their hurt and pain.

Mr. Konkel recommends the pamphlet, *Now I'm free*. He says this is taken from the book *Black and free* by Tom Skinner. I read the pamphlet and found it puzzling. I had read the book years ago. I read the book again today and find the pamphlet is not based on the first three chapters alone. It is poorly edited and does not truly portray Tom Skinner's position. I strongly recommend the whole book.

A year after writing the book, Mr. Skinner said the following at the evangelism congress in Minneapolis, "The kind of Christ that leaps out of the New Testament was a very gutsy man . . . who could look the establishment in the face and say,'You generation of vipers.' We must not forsake Christ as the maintainer of the status quo. Jesus Christ is not the head of the Pentagon, he is not the president of the New York Stock Exchange, he is no more capitalist than he is communist, no more Republican than he is Democrat. He is the Lord of heaven and must be worshiped as Lord."

In our ministry to the native people we attempt not to dilute the good news. But this good news will not be heard until we acknowledge that we are dealing with a people who have been sinned against and who are now, after several centuries, trying to regain their manhood. In their struggle to be humans with dignity they may make mistakes. To lessen these mistakes they need friends who struggle with them. Being a friend to a man in misery and despair is the beginning of sharing the gospel.

Though I have problems with Tom Skinner's present position, I will quote once more from his book: "The only way that a white person can communicate Christ to a Negro is for him to first win that Negro as a friend."

Missionaries, board members, mission administrators, Indian believers, and friends of the mission joined hands at the cross-cultural seminar to support each other in this ministry. In this task we need many understanding critics, supporters, and praying partners. *H. J. Gerbrandt, 600 Shaftesbury, Winnipeg, Man. R3P 0M4*

Contents

The Christian community in mission 714
News 71B
Record 722
The politics and power of
nonviolent action 724
Letters 725
The Christmas tree in us 726
The day that Jesus came to
Washington 728

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The day that Jesus came to Washington

Robert J. Hastings

I DREAMED that Jesus Christ visited our nation. Plans called for his plane to land at the National Airport in Washington at noon. Government, business, and church officials were to meet him at the airport, form a parade from Pennsylvania Avenue, then hold a public rally in front of the Washington Memorial.

By daybreak, every road into Washington was hopelessly jammed. By noon, traffic would come to a complete standstill on nearby Interstates 95 and 495 that ringed the city, with cars and buses backed up to Baltimore on the north and Fredericksburg on the south.

All motels were sold out. A tent city was set up on The Mall, and citizens opened their homes to thousands of visitors. Many slept in their cars. Some spread sleeping bags on sidewalks along the parade route. Hospitals and fire stations operated with skeleton staffs, and all businesses and schools closed.

Souvenir and hotdog stands lined the streets. Best-selling items were Sallman's Head of Christ and medallions engraved with the Lord's Prayer. Many brought picnic lunches.

By 10 A.M., two hours before his plane was scheduled to land, authorities saw the situation was getting out of hand. Sanitation facilities and food supplies grew critical. Downtown spectators were so tightly jammed that several plate glass windows were broken. There were reports of widespread looting.

By 11 A.M., the president began calling for military units from Fort Meyer and Fort Belvoir in Virginia, and Fort Meade in Maryland.

Meantime, tension mounted as the minutes ticked away toward noon. Then as his plane finally pulled up at the terminal, the Marine Band played "All hail the power of Jesus' name." As the last notes faded, a quiet hush fell over the waiting throng. Every eye was riveted on one person.

Even the delegation headed by President Nixon, including his cabinet, members of the Supreme Court, and congressional leaders, was overshadowed by the Presence.

The silence was soon broken by an argument between two or three of the welcoming officials. Pushing and shoving broke out near the waiting limousine at the head of the parade. It seems there was a disagreement over who was to ride with Christ in the lead car.

By the time the controversy ended, Christ was nowhere to be found. Some said he just seemed to melt into thin air. Others reported he slipped through the cordon of police officers. Still others said he went back inside the plane.

Now real pandemonium broke out. "Fraud!" cried some of the bystanders. "We knew Jesus Christ would never come to Washingon. It's all a promotional stunt."

Slowly, the crowds drifted away. Reluctantly, the concessionaires took down their stands. Some sightseers tore up their souvenir pictures of Christ. It was past midnight before traffic again flowed smoothly on Interstates 95 and 495.

Meanwhile, police continued their search for the missing Nazarene.

About 2 A.M. an unidentified plainclothesman found him sitting on the curb of a deserted street in the inner city. With his arms around a runaway delinquent, he was retelling the story of the Prodigal Son.

"Where in the name of common sense have you been?" demanded the irate official. Jesus smiled, "They that be whole need not a physician. . . . I am not come to call the righteous, but sinners to repentance" (Mt. 9:12-13).

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

88:46 DECEMBER 18, 1973

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Arise, shine; for your light
has come,
and the glory of the Lord
has risen upon you.
For behold darkness shall
cover the earth,
and thick darkness
the people;
but the Lord will arise upon you,
and his glory will be seen
upon you.
And nations shall come to
your light,
and kings to the brightness
of your rising.
Isaiah 60:1-3

Dreams to celebrate Christmas by

Max Ediger

Narrator (reading from the Bible): "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God: whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. . . ."

(Looking up) I guess you are all wondering why I am sitting here reading and meditating instead of enjoying the Christmas feast in the next room. I would like to join them. The food smells good. However, I had a strange experience a few nights ago, and that incident has led me to do what I am doing now. . . . I am fasting.

You may think that Christmas isn't the time to fast, but perhaps if I relate my experience you will agree with my action. It was a strange dream. Perhaps my mind was stimulated by all the things I have been reading about in the newspaper recently. All the news seems to be bad these days. But whatever caused it, it was so real that I feel as though I actually met the people whom I saw in the dream. Here are two segments of the vision that I can recall.

Scene 1

First world person: Merry Christmas to you, my good friend! How are you this beautiful day?

Third world person: Do you want the standard answer or the truth?

First: There is nothing I admire more in a person than truthfulness. Feel free to share your most honest feelings with me.

Third: To be honest, I'm really not feeling well. Stomach pains.

First: Ah, yes. I know just how you feel. I just came from my family's Christmas dinner. Great food, really great! That's one of the beautiful things about Christmas. . . . Families getting together and sharing a meal. I don't want to brag, but my wife is a great cook. We had one of the biggest turkeys we could find. And the stuffing, wow!

Third: Sounds good.

First: You're drooling. I start drooling, too, when I think about candied sweet potatoes, salads, gravies, buttered buns, and desserts. We had three kinds of pies, including butter pecan, my favorite, two big cakes, and at least four jello salads.

Third: Sounds quite filling.

First: Filling is hardly the word for it. We ate more than is healthy. But, after all, it is Christmas.

Third: That's right, it is Christmas.

First: Yes, I know how you feel. Everyone has an upset stomach today. Even our two dogs got more than they could eat.

Third: That's unfortunate.

First: Thank goodness for Alkaseltzer. (pause) By the way, what did you have for dinner? I bet you can't surpass the spread we had.

Third: You're right. Actually we didn't have a Christmas dinner. Our stomachs are hurting because we're hungry. We haven't eaten for three days. During the past year our homes were destroyed and our land ruined. Our crops just couldn't grow. To make matters worse, we were forced to move out of our old homes into camps where we couldn't farm. The price of food doubled, and there are no jobs available.

First: How could you have had so much bad luck in one year?

Third: I don't understand it either. It has something to do with lack of enough resources to go around and power struggles.

First: That really is too bad. Some people just can't think of anyone but themselves. I am sorry to hear that your Christmas hasn't been as happy as it should have been. Fortunately it is the spirit of the occasion that counts, isn't it?

Third: I suppose so. But it is hard to have a good spirit when your children are starving.

First: Maybe I can help a bit. We have some food left over from our Christmas dinner. I'll ask my wife to scrape some of it together and send it over to your house.

Third: For the first time in my life I really see what Christmas is all about. You have been a lifesaver for us. Your concern and understanding amaze me. Thanks for the table scraps . . . er, . . . food, but please don't do yourself short. Your dogs will probably be able to eat a little more by now.

First: You don't have to get sarcastic. I was only trying to help.

Third: Your goodwill is misplaced. Your eyes are blinded by your wealth. I wish you and your family a very merry Christmas. Do try to forget our situation. We don't want to spoil your celebration.

First: Don't worry about us. At Christmastime we must think of others . . . but I must be going. I promised my children we would open our gifts this evening. I want to see the look on their faces when they see the toys we bought them . . . an electric train and a new doll which speaks, walks, and wets. Merry Christmas.

Scene 2

Third world person: Tell me: How do you Christians celebrate Christmas?

First world Christian: It is the celebration of Christ's birthday. May I read the story to you? It's interesting.

Third: Don't bother. I've read it many times. We third worlders are curious. We like to know what makes you tick. We can learn a lot about you by observing your religion. Yes, I have read the Christmas story. In fact, I've read the entire New Testament. It is interesting indeed. Sometimes I have been tempted to see some truth in it, some value for our lives here. But every time I look at it more seriously I am stopped by the fact that it doesn't seem to have a very positive effect on most of your people.

Christian: You have a point there, but you must remember that any religion should be looked at through its teachings, not through the people who attempt to follow it.

Third: Tell me this: If this Jesus Christ spoken of in the Christmas story does not affect your people more positively, is he any more powerful or true than the other religions of the world?

Christian: What should we do to make Christianity more believable?

Third: Are you sure you want to ask that question? It opens you up for criticism.

Christian: I'm willing to listen. Shoot away!

Third: I find the Christmas story fascinating. It can speak to us in the

third world because we can readily relate to a person born in a situation similar to ours. We find it easy to trust someone of our social standing who is wise. He is the kind of leader we are looking for. But I have the impression that you first world Christians leave Christ in the manger only long enough to sing your Christmas carols. Then you see him on the cross again.

Christian: What do you mean by that?

Third: You have Santa Claus to be the goody-goody person of Christmas. You seem rather to want Christ on the cross. You Christians act as though the rest of the world is responsible for killing your Christ and you have to take revenge.

Christian: I don't quite comprehend what you're trying to say.

Third: Let me give you an example. Look at my country. It has been all but ruined by your country. Your planes have bombed, strafed, and sprayed our countryside. Do you not remember the unprecedented bombings of a year ago? Thousands of our people have been killed. Our economy is ruined and our life is disrupted. This has been done by your country, which is run by Christians. And they expend money for armaments which have been supplied by you Christians. You say that you want to preserve our freedom so that we can worship and live as we please. What you actually mean is that you want my country safe for your Christian religion and that that religion cannot survive unless your own kind of political and social life is established here. We have, in essence, killed your Christ, and he can only come down off the cross after you have made it safe for him here.

Christian: That sounds bitter.

Third: I am bitter. I hear your good stories, but I see the facts of my country and its mutilated body. I also see your military machine. It is the biggest in the world. You control weapons which can destroy all of us in an instant. You police the world and force your wishes on my people. And then you say that you have total faith in a God of love and peace.

Christian: But I am but one person. I cannot be responsible for what my country does.

Third: Can you honestly say to me that you have no part in this horrible military machine? . . . that you have no responsibility for what your country's policies are? . . . that you have paid no money for this war?

Christian: I cannot deny having some part in it. Do you hate me for that?

Third: I do not hate you, but I cannot understand how you as a Christian can celebrate this Christmas season and speak about the "Prince of peace" and "Joy to the world." If the Christmas story is more than just a story, how does it show itself? Where does it become real for me to see? When does it become more than the religion which my people now follow? . . . Don't tell me about Christmas. Show me Christmas.

Narrator: Those were my dreams. I had others . . . one about a Christian talking to a man imprisoned in a tiger cage. I didn't sleep much after the visions came. I kept thinking about the Christmas season and what it really means to people of other lands and cultures. I asked myself what it really means to me. I realized that in order to be consistent with Christ, Christmas had to become more to me than gifts and food. It had to take people's sufferings into account. Christmas is for all people.

I have decided to fast, not because I feel guilty about eating much food today when others eat little. I realize that if I don't eat today, the food prepared for me will not go to the hungry. I am fasting because I want to spend this time in prayer and study. Christ is speaking to me about Christmas in a new way. I see areas in my life where I have interpreted the Bible to suit my own desires. I have used people. I am involved in creating many of the situations in which third world people find themselves. In recognizing my complicity, I see ways in which my own life can be turned around. It is as though the Christmas story is coming to life once again. Christ is becoming alive in my life.

Why don't you join me? This Christmas, fast and meditate on the real Christmas.

PARABLE

Lois Rensberger

SHE SITS on her new rocking horse, bouncing and laughing and hanging on tight as she rides to glory on Christmas morning.

"Do you like your horsie?" someone asks.

She nods gravely as she considers the question. The happy bouncing slows and finally stops as she reaches out to pat her new friend. Gently she touches his head, then passes her hand down his nose and feels his mouth. One tiny finger pokes against his teeth.

"Bite," she says. "Bite."

Her face, transparent in its innocence, changes from laughter to sober contemplation to panic as she feels the terror of the crunching teeth.

"Bite, bite," she whimpers, her face puckered and ready for tears.

"Hush," her daddy soothes her. "The horsie didn't bite you. But he'll give you another ride if you want him to. Hang on and I'll bounce you."

Hesitantly she puts her hands on the horse's mane. Slowly Daddy begans to bounce her slowly, slowly, and then faster as she forgets the terrible teeth and begins to laugh again. Surrounded by her father's love she is safe from the fantasy disaster.

Wooden teeth cannot bite, nor imagination kill. . . .

Ride on, my child. Ride on.

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REACHING Antoine Desilets

Christ's birth has probably inspired more artistic endeavor than any other event in history. On this page are three recent examples of Christmas inspirations. They are part of the UNICEF greeting card and year-round collection for 1973. The three artists come from three different nations: Elizabeth Catlett from Mexico, Mark Jenson from the United States, and Antoine Desilets from Canada.

CHRISTMAS INSPIRATIONS

MOTHER AND CHILD Elizabeth Catlett

THE SHEPHERD Mark Jenson, 12

NEWS

Giving for peace: Four projects

Walton Hackman

If it is more blessed to give than to receive, perhaps persons should be encouraged to give—especially at Christmastime. But give what, how, and to whom?

Simply giving Christmas gifts out of habit is not especially significant. On that first Christmas the gifts given by the magi were only secondary or coincidental; their gifts could have been sent by special courier or camel express. The more significant act of these three visitors was that they came to witness and participate in this great event of history—the incarnation.

Giving in a way that recognizes the incarnation is what gives significance to gifts at Christmastime. One important way to celebrate the birth of the Prince of Peace is to recognize and experience God's incarnation into the world in 1973. Jesus indicated that as we minister to the hungry, the sick, strangers, prisoners, we minister to him. Giving gifts to celebrate God's presence in "the least of these" is a much better motive for giving gifts than simply buying a gift for overconsuming and overweight friends and relatives.

It is with some purpose in mind that Jesus in his sermon on a little hillside referred to as "blessed" those who are persecuted, reviled, ridiculed, meek, poor in spirit, peacemakers, and those who mourn. The need this Christmas is to find these blessed people. To be present with them is to celebrate Christmas in the true spirit of that first celebration in Bethlehem.

These "blessed" people who by society's norms are the "least of these," can be found in every community and nation.

In prisons and jails across North America are many persons disowned and neglected by society and dehumanized by the system in which they have been placed.

In South Vietnam, there are 100,000 civilian prisoners—peasant farmers, students, laborers, professors, civil servants, and lawyers. These prisoners were to have been released under the terms of the cease-fire agreement reached last January, but are still being detained by their fellow countrymen—the South Vietnamese Government.

In Canada, young men who were ridiculed and made fugitives of the United States law because they refused to take up arms and kill fellow human beings in Indochina, are living in exile. Others face prosecution for their refusal to become a part of the military system.

The list could go on and include aged persons forgotten in their retirement, the 10,000 Chilean political refugees, and orphans and widows of the Arab-Israeli war.

In every community God's reincarnation can be witnessed, experienced, and the true spirit of Christmas demonstrated. It is in giving gifts to the disinherited and dispirited that we recognize God's presence in our world and that we affirm the first and greatest incarnation—the birth of Jesus.

Where and to whom can such gifts be given? You may know some of the blessed people to whom Jesus referred either in your own or in some other community. You are encouraged to give your Christmas gifts to meet these needs through those channels.

If you do not personally know any of the "blessed" people or do not have a way of sharing your Christmas gifts with them, the MCC Peace Section is offering to serve again this year as a channel for gifts given in recognition of the Prince of Peace. The following are a few projects:

1. To families of civilian prisoners in South Vietnam. This aid would be channeled through MCC personnel.
2. To imprisoned conscientious objectors and other needy prisoners in jails and prisons across North America. These contributions would be channeled through Prison Visitation and Support Services, a group in which the MCC Peace Section is a member.
3. To assist young men, potential recipients of amnesty, who could not fight in the Vietnam War and are exiled in Canada or are facing criminal charges for their actions. These funds would be channeled through the MCC Peace Section and MCC (Canada).
4. To Chilean political refugees who are being detained and will need to leave that country before December 31. These funds would be channeled through those religious agencies working directly with these refugees.

Gifts for helping the persons mentioned in this article can be sent to the following address: Christmas Peace Project, MCC, Akron, Pennsylvania 17501, or 1483 Pembina Hwy., Winnipeg, Manitoba R3T 2C8.

COMBS hears Bangladesh, Southern Africa report

Plans for a joint mission to Bangladesh with the Asia Mennonite Conference have been temporarily stalled, according to reports to a recent meeting of the Council of Mission Board Secretaries, a grouping of eleven Mennonite and Brethren in Christ overseas mission and service agencies.

A joint meeting with representatives of COMBS and the Asia Mennonite Conference will be held in early 1974 to iron out some of the problems of internationalizing missions over long distances.

The fall COMBS meeting also heard reports from Ed Weaver and James Juhnke on the African independent church movement. Mr. Weaver strongly urged a united Mennonite mission and service effort in southern Africa.

Mr. Juhnke, who recently returned from two years with Mennonite Central Commitee in Botswana, presented a strong case for involvement with independent African churches in evangelism, Bible training, economic development, and racial justice.

COMBS set a $10,200 budget for 1974, mostly for Asian projects.

Newly elected officers were Wilbert Shenk, Mennonite Board of Missions, executive secretary; Vernon Wiebe, Mennonite Brethen Missions/Services, chairman; and Howard Habegger, General Conference Commission on Overseas Mission, vice-chairman.

Paul Kraybill will continue as acting executive secretary until Mr. Shenk returns from a sabbatical study leave.

An Egyptian farmer and his family lead their cattle past the wreckage of an Egyptian army ammunition truck in the Israeli-occupied area on the Suez Canal's west bank.

Draft statement on Mideast

The MCC Peace Section, at its semiannual meeting at Camp Friedenswald in Michigan recently, spent a major block of time discussing the current Middle East situation and the need to help reconcile not only Israel and the Arab states but also North Americans who have become polarized over the situation.

The following is a statement drafted by the Peace Section members:

The Peace Section, meeting in the aftermath of the fourth Arab-Israeli war in the past twenty-five years and conscious of Mennonite involvement in the Middle East and the variety of Peace Section educational activities, feels moved once again to express itself.

We deplore the recent resort to violence when negotiation is needed to resolve differences.

We deplore the fueling of violence on the part of Russia and the United States, noting the temptation of the military to use the Middle East as a testing ground for new weapons. Judgment may come in sowing to the wind and reaping the nuclear whirlwind.

We feel deeply the sufferings of Jews over the centuries and particularly in the holocaust of Nazi Germany. Mennonites, who have suffered persecution and oppression as a minority religious community, should be particularly compassionate and should avoid, resist, and protest prejudicial stereotyping, which aggravates such situations and makes societies persecution prone.

We also feel deeply the injustice done to Palestinians who have been dispossessed of land and homes as a result of military action. They, with other Arabs, are victims of centuries of exploitation and suffering. Their needs should be recognized and attempts made to resolve the problems related to them. We also would warn about the danger of stereotyping the Arabs in such ways as dehumanize or demonize them as persons.

The Peace Section takes the following actions:

1. To provide more information to help our constituents understand the complexities of the Middle East problem. Special problems would be anti-Jewish prejudices on the one hand and the readiness to support Zionism as fulfillment of prophecy instead of seeing its secular political thrust.
2. To provide information which would ask the U.S. Government to work for broad reconciliation and development to enable all people in the Middle East to enjoy security and prosperity, rather than support through armaments, which aggravate and escalate the violence.
3. To activate the Middle East reference committee to give guidance on practical steps, including stepped-up encounters between Mennonite personnel in Arab and Israeli countries.
4. To encourage the Middle East theological study committee to provide materials which will help the constituency in its biblical and theological awareness on the Middle East problems.

Inter-Mennonite dialog on "Images of Jesus"

Over 100 Mennonite pastors and lay people met in twelve regional groups in various Manitoba communities Saturday afternoon, November 10, to discuss a theological topic suggested by the provincial MCC's peace and social concerns committee.

This was the second year that the committee organized this type of regional inter-Mennonite dialog. The theme for this year's discussion was "Images of Jesus." The intention was to give participants a new look at the breadth and diversity of Jesus' concern and ministry.

The overall purpose of these discussions was to give interested persons an opportunity to discuss theological subjects in an inter-Mennonite context. The peace committee's feeling has been that usually inter-Mennonite meetings focus on such themes as relief and service, but rarely on such matters as faith and life.

Each of the 146 Mennonite congregations in the province was invited to send as many as three persons to the group meeting nearest to them. A person from each region had been asked in advance to lead the discussion. The leaders had a session together in September to decide on some of the questions to which the groups might be asked to speak.

Although some of the groups didn't get the type of inter-Mennonite interaction they had hoped for, most of them reported that they had a good experience together. They urged MCC (Manitoba) to sponsor such seminars again in 1974.

Taiwan-Japan conference scheduled

A joint conference of Mennonites in Taiwan and Japan is being planned for the near future.

The conference will be held on the island of Kyushu, Japan, where most Japanese Mennonite churches are. The Taiwan churches have requested help from the Japanese churches in getting visas for fifteen persons.

Black Africans and Americans meet in Nairobi

Blair and Ruth Seitz

The first meeting of Black Mennonites from Africa and North America, AFRAM, produced no resolutions on church policy but struggled through the pains of differences to a rare celebration of brotherhood. As brothers with conflicting views clasped each other in forgiving prayer, the conference became a "meeting of hearts at the cross."

The idea for an African Afro-Americas inter-Mennonite unity conference hatched at the Ninth Mennonite World Conference in Brazil last year. Fifty-three delegates from the four corners of Africa and the U. S. met November 4-10 at Nairobi, Kenya, to initiate "a search for commonalities that would lead to communication" and to work at strategies for black church development.

Individual reasons for coming swung across a much broader spectrum. Generally, North American blacks pursued an experiential knowledge of their heritage. A bridge linking them to Africans was of paramount importance—"I wanted to restore my broken culture by affirming black Christian brotherhood."

Some wanted to move beyond fellowship to a unifying administrative structure. "As over 40 percent of the Mennonite world population, we blacks should not let whites wield their influence without our sharing the decision making."

"It was a long-awaited chance for us black Americans to discuss issues with brothers who are on a similar economic level. It's too hard to accept guidelines set up by the privileged."

Africans arrived on the scene more cautiously, several just recently learning of non-African black Mennonites. Some were unaware of the racial problem in the States and had difficulty understanding the situation. Others felt that colonialism had brought some of the same problems to their countries.

Speeches on evangelism, economic development, and Christian education, as related to black Mennonites, were followed by small group discussions. These surfaced some common concerns and differences in church situations.

Black Americans identified with some Africans' financial frustrations. A pastor of a ghetto church: "We get mission funds with strings attached to put Band-Aids on a dilapidated building."

Other black Americans confessed that a welfare mentality has hindered ambitions in their communities for self-sufficiency; thus only three out of fifty-six black North American Mennonite churches are self-supporting.

Ethiopian and Zairian delegates felt the financial burden of inherited institutions. "Because white missionaries came from an elite society, they imported schools and hospitals that are beyond the means and administrative ability of our local church. We felt guilty when we couldn't share the cost equally with the mission board."

A Central African felt that the local church must alter its structure by working at a community level. Also, "the economic disparity of a whitewashed mission compound in the middle of mud huts makes it easy for the local Christian to rationalize against giving and to aspire to share the luxurious life of the missionary." At the same time, there was an appreciation shown for what missionaries do give up.

Another African found an escape from this economic trap. A loan enabled him to start a profitable farm. Now he returns his pastor's salary for the training of other church leaders.

Apart from this commonality, there were varying reactions on church power. Sharp dissent followed the introduction of a proposal "to liberate our church from external forms of religious culture . . . ."

Nigerian: "Because Mennonite missionaries first studied us, we have a church organized in harmony with our culture."

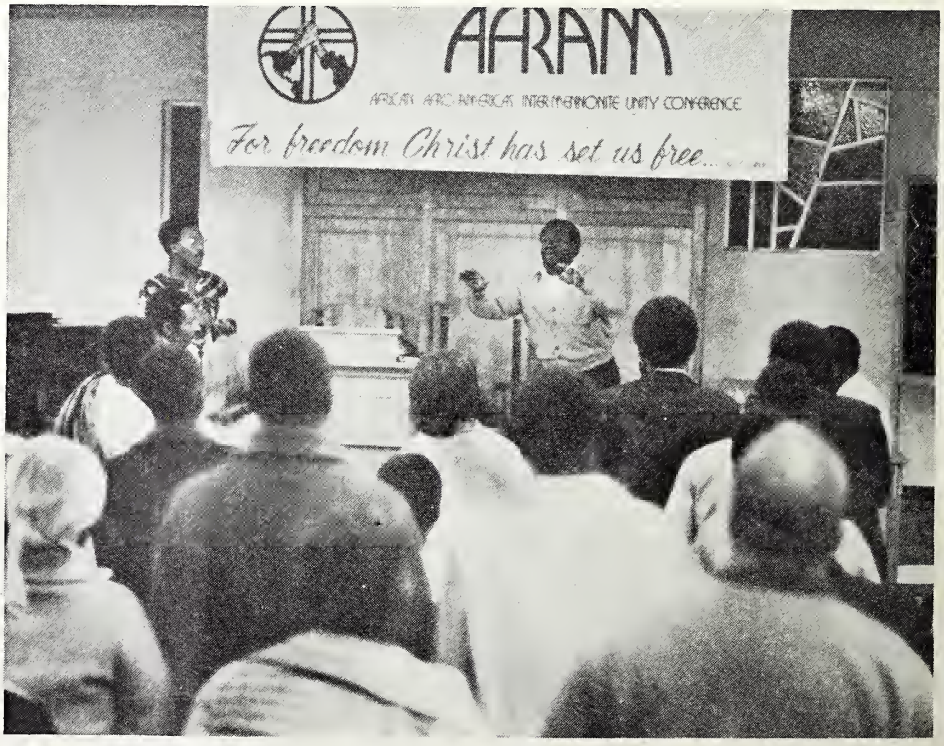
North American: "We're saying to the whites, 'Please meet us halfway.' For years I've been singing hymns of European tradition, and I enjoy them. But when I sang 'black songs' one time at Mission 72, I was severely criticized. . . . Why must *we* always be patient and humble?"

Tanzanian bishop: "I perceive as an elder that you want us to be a part of your problem back home. . . ."

The Tanzanian representatives did not share a need for adopting new forms of worship. "You hear our music; it is ours, not what the missionaries brought."

The two continental groups intersected around music and rhythm. While the Tanzanian choir rendered dramatic songs of Bible lessons in three-part harmony, black Americans enthusiastically joined in the clapping and praising.

The Cushites from Ethiopia sang a


AFRAM
AFRICAN AFRO-AMERICAN INTER-MENNONITE UNITY CONFERENCE
For freedom Christ has set us free...

In a spontaneous outburst of song, AFRAM delegates join on "Down by the riverside" led by Afro-American LeeRoy Berry, Jr.

CENTRAL DISTRICT REPORTER

December 18, 1973

CENTRAL DISTRICT EDITION

Advent — power of the personal

(James Waltner wrote this Christmas editorial by request. He is pastor of the First Church, Normal, Illinois; author of *This we believe* used extensively in catechetical instruction in our conference; and chairman of the Board of Trustees of Mennonite Biblical Seminary.)

Recently I spent several days in a community I had never visited. I had often heard the name of the town and church mentioned. I knew the names of people from that place and had formed certain impressions of what the place and people might be like.

Then I was there, met people face to face, shook hands, talked, sang, worshiped, prayed, ate, visited, and felt joys and hurts together. Not until then did place and people become more than name—a living reality to me.

But that's the way it is. Places are names until we've been there and felt the spirit. People are names (and often nameless and faceless) until we are there in person, meet face to face, sit down, talk, eat, worship, work, and play together. Some things simply do not happen over the telephone or by letter or in any other way.

In a similar way God has become far more than name to people through the Advent of Jesus. Advent reveals the power of the personal. "The Word was in the world . . . the Word became a human being and lived among us." And "We saw. . . ." That's John's way of describing the Advent and power of the personal appearance (1:10, 14 TEV). That Jesus was Jesus of Bethlehem and Nazareth, Galilee and Golgotha is significant. That people could see and hear and touch and experience him "in the flesh" was crucial. His words about the kingdom caught the fancy of people, because the words were accompanied by powerful demonstrations of caring, helping, patience, warmth, and suffering that led people to respond, "If God is like that. . . ." The servant-way of Jesus continues as an impelling force today.

But the servant-way, God in the form of one who cares deeply and comes alongside us to help, is not a once long ago event. Advent continues. That you and I should be touched by the Advent of Jesus at all is because other persons who were touched by Advent have touched our lives. The continuing Advent is dependent upon love made visible through persons. You and I are part of the "living body" we call the church because we have seen and experienced "Christ in persons." That's the glory of the church, and the peril, too, if we neglect the trust God places in us.

The continuing Advent! That's the task of our congregations. And let us not underestimate the hunger for life to be personal and lived in communities that care. In an age of electronic overstimulation and manipulation, a world where vast impersonal forces seem to control our lives, the most human word is still the word spoken between people who care. The strength of congregational life is this power to be personal. Let us capitalize on it and use it in the name and spirit of Christ.

Board searches for Camp Friedenswald director

As noted elsewhere in this issue the Jesse Kauffmans are retiring from their Camp Friedenswald responsibilities. They planned to take a terminal vacation in December and begin their retirement December 31. The board had employed George Bohrer, who came originally from Illinois and has been a Boy Scout executive in Philadelphia, Pennsylvania, to assume the directorship, beginning in November. However, after starting his work he decided that this was not what he felt called to do. Consequently he asked to be released from his contract to return to his position in the Boy Scout program, which was still open for him. The board granted the request and as of December 1 was starting another search for a director.

We are sorry that George felt that he should not continue in this role, but we continue to wish him well in the work that he is doing. Meanwhile we hope and pray that the board can find a suitable successor to the Kauffmans.

We extend our sympathy

We extend our sympathy to Orlando A. Schmidt, associate professor of Church Music and Worship at Mennonite Biblical Seminary, and his son John in the tragic death of Mrs. Schmidt and son Ted on Sunday, November 25. They were traveling near Champaign, Illinois, in heavy traffic when they were struck from behind by another car. The gas tank was punctured and the car immediately burst into flames. The two members of the family in the front seat were able to escape, but car doors were jammed by the impact and those in the rear were trapped in the fire.

Words fail us in trying to convey the sense of deep sympathy which we feel. May God grant the comfort which we cannot give, and inspire others to those acts of companionship and compassion which will help to lighten the load of grief and loneliness.

New radio spots ready

Choice IV, a new series of sixty-five 90-second radio programs, will be released January 1.

The programs have been jointly produced by the General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church, with participation by the Church of the Brethren.

Palmer Becker, executive secretary of the General Conference's Commission on Home Ministries, said information on Choice IV and its promotion to radio stations will be sent to pastors and congregational representatives of the three denominations on November 25.

Theme of the spots is resolving family conflicts.

A new book by David Augsburger entitled *Love fight: Caring enough to confront* will serve as a follow-up to the radio spots.

Response to conference goals

Involvement and motivation of all members

Motivation will lead to involvement

It seems to me that this should read "The motivation and involvement of all members." Motivation comes before involvement. A person's motivation is determined much by the circumstances and surroundings in which he finds himself as well as by past experiences.

How can the church and/or the conference stimulate its members so that they are so motivated that they want to be involved? This must be an exciting challenge to the pastors of the congregations.

If a person has had a sincere and exciting experience with Christ and his redemptive love, he will, as a "bubbling" Christian, be so motivated as to have the desire to be involved in the work of the Lord, whether it be in the local church and community or conferencewide. With the help of inspirational and challenging messages from the pastor, the encouragement received from Christian families and friends, and the warmth of a personal devotional life, the sensitive Christian tries to walk closer to the Lord in his way. In seeking the Lord's will, one is sure to have many opportunities in which he may use his "gifts." If he accepts these challenges, he becomes involved in the Lord's work. *Phyllis Baumgartner, member of ministerial committee*

Total discipleship must result in involvement

One of the major goals in every congregation must be the involvement and motivation of every member. Someone has said something to this effect; a good leader is not one who is always up front in the limelight, but rather one who can get his people involved while he himself is content to coach them from the sideline.

The implications of the term involvement probably need to be spelled out more clearly. There is a trend toward more audience participation in the worship service. This has its place, but, the goal for involvement will need to reach beyond the ritualistic element of the worship service to a one-to-one basis of involvement with people in society where the problems and hurts exist. This is where we need to focus involvement.

The motivation toward such involvement is probably the most difficult challenge for any congregation. To stimulate the interest of the people toward total involvement, our people must be challenged to a renewed recognition of the commission of Jesus Christ and its implications of being actual partners with God in his great program for mankind. Meaningful goals must be prayerfully established which are not program but people oriented. There must also be a renewed emphasis upon the excitement which comes from total discipleship. The church is people and its work is the total involvement of people reconciling other persons with Jesus Christ and their fellowman. *Ben Rahn, chairperson, education and publication committee*

Commitment to Christ should motivate

Most organizations, secular and religious, would rank goal three high on their priority list. As a conference goal, it deserves some clarification and focus. It is possible to be so involved in church work that we fail to come to grips with the will of God for our lives. There is no particular virtue about involvement, per se.

Motivation can be the kind of term that has a high-sounding tone but lacks spiritual content. We have probably all been impressed by meeting people who are motivated by idealism or humanism. Our goal, however, should be a commitment to Jesus Christ and a desire to yield our lives to him. If we are moved to action and love of others because Christ is really Lord and we have experienced something of his life, death, and resurrection, then we are ready to function as vital members of the congregation. *Robert Liechty, peace and service committee*

Everyone has a talent

What an ideal situation—every member a committed and active participant in the program of the church!

If one part of the body is not used, it becomes weak; could it be the same with the church? If someone is not contributing, he becomes spiritually weak? If all persons contribute time and talent to the work of the church, surely the church would be strengthened.

Conceivably there is a job for each person. But how does one find it? The time and talent sheet which our church members were asked to complete this month helps me to consider just what I am willing to do—or not to do—at this particular time.

Recently I made out a list of jobs that needed to be done at home and asked the children to choose. Surprisingly, each selected jobs other than their regular chores and with unusual enthusiasm carried out the tasks.

Perhaps we expect the same people to do the same jobs repeatedly. A time and talent form can be helpful to locate those members who are motivated, willing, and eager to become more involved. *Lois Kreider, president, Women's Missionary Association*

Make full use of talents

It is probable that many men who read *The reporter* think that the "women at work" page (page seven this issue) is for women only. We suggest that men also read that page this month. Both articles are well worth reading.

However, it is the report on the consultation on the role of women in the church to which we wanted especially to call your attention. Too many churches still have sex roles into which they expect members to fit. They thus lose important contributions which women can make and fail to give them the opportunities for service which their talents deserve. More women are being elected to conference positions, both on the district and General Conference levels. We predict that nominating committees this summer will include the names of many women on their slates.

We would like for you to consider, however, whether your local church is responding to the need to use the talents of women in an adequate way, and gives them the opportunity for service which they deserve. Examine your own church policy.

evangelism-that-cares

Make disciples in all nations

Ministers meet to explore Mennonite witness in Chicago

Mennonite churches in the Chicago area sent representatives to a meeting at the Grace Church, 4221 South Rockwell Street, on October 27. Two Central District ministers, Alvin Voth of the Grace Church and Ed Springer of the Markham Church, along with two ministers of other Mennonite churches, were instrumental in calling the meeting. In addition to representatives of the churches, representatives of denominational mission boards, house fellowships, student groups, and conference ministers were invited. Jacob Friesen, Central District minister, took part in the sessions. About thirty-five persons were in attendance.

The purpose for the strategy meeting was (1) to consider the needs for an enlarged Christian witness in the Chicago area of more than six million persons; (2) to become aware of the Mennonite presence (congregations, fellowships, student groups, and individuals) and program in the Chicago areas; (3) to discover ways to strengthen and enlarge the Mennonite church witness for Christ in the Chicago area.

Radio and television station WGN has invited the Mennonite church to present two televised programs. One would be televised January 20 and the other in July, but both must be taped by January 20. It was felt that these programs should be presented by a joint effort of the Mennonite churches in the Chicago area. A committee consisting of LeRoy Kennel, Ed Springer, and Ivan Kauffman was selected to give leadership to this project.

Mennonites in the Chicago area planned a joint Thanksgiving service for November 18 at the Lawndale Church, 2570 South Lawndale, Chicago. Mary Oyer of Goshen College was invited to be the guest song leader for this service.

The Central District has three churches within the Chicago area. In addition to Grace and Markham, previously mentioned, there is also the First Church, 1477 West 73rd Street, with John Burke as pastor.

This Mennonite Fellowship would like to have the names of all Mennonites now living within the Chicago area. We suggest that you send names and addresses to Ed Sprunger, 16154 South Kedzie, Markham, Illinois 60426, secretary of the fellowship.

Plans made to continue evangelistic thrust

A new effort to build on Key 73 was proposed by an ad hoc group which met in St. Louis in October. The consensus of the group was that there should be a continuation of Key 73 in a somewhat different form with a new grouping that might include some agencies not in Key 73. A group will meet in Chicago in March to discuss plans.

An evaluation of Key 73 showed the strong areas during the past year to be the launch TV program, the emphasis on repentance, and the distribution of 50 million portions of Scripture. Blanket distribution, the method least recommended for Scripture distribution, was however the method most used. Cooperative evangelistic home Bible studies proved to be a weak area since they often involved only Christians. The use of music was also weak.

The real need now is to recognize that we have only begun. Key 73 has done much of its job. It remains for the churches to grasp anew a vision of life lived out in the world which bears witness to God's love and concern for all persons, regardless of how they are related to one another. An evangelistic life-style is now in order.

State of missions examined in Trueblood's new book

All church members should include a book on missions on their reading list. We would like to suggest a book by D. Elton Trueblood, Earlham College philosopher. We suggest *The validity of the Christian mission,* (1972) published by Harper and Row. Trueblood has been a prolific writer, but has not previously ventured into the field of missions. What he has to say is especially noteworthy, since he could in no sense be considered a "professional" missions exponent and certainly could not be charged with having an axe to grind or of riding a hobby. In the preface he says that previously "the possibility that I ought to write on the subject did not even enter my mind. What finally made the difference was the opportunity of firsthand observation of the world mission, particularly in a slow world tour beginning in November 1970."

Dr. Trueblood discusses the decline in mission interest on the part of Christians. He gives and refutes the reasons commonly given for the lack of interest. This lack of interest is shown not only in coolness but sometimes in actual opposition to missions. In discussing the theology of missions he maintains that Christianity is essentially a religion of evangelism, that evangelism must include humanitarian concern, but must be based on a vital faith in Jesus Christ and concern about the good news of the gospel. He also feels that our own educational institutions should not be overlooked as a field for Christian mission. He says, "There is no way to exaggerate the potential strength of a ministry which combines evangelical theology with fearless mentality and a genuine concern for people" (p. 109).

This book is of modest length.

Living, active congregations

HAPPENINGS

The Mennonite Choral Society of Berne presented its annual rendition of *The Messiah* by G. F. Handel in the First Church December 1 and 2.

The First Church of Bluffton offered two special courses this fall, the classes meeting on Sunday evenings. One course, "Training to help in crisis," which included adjustments to aging and to strokes, was taught by guest specialists. The other course on "The theology of Paul" was taught by the pastor, Stanley Bohn.

Roger Siebert, pastor of the Grace Church, Pandora, began the practice of using one of the epistles for midweek Bible study, followed by Sunday morning sermons taken from the same epistles.

The Bluffton College Choral Society, under the direction of James Bixel, presented its annual Christmas program in Founders Hall December 9. Some of the numbers from Handel's *Messiah* most appropriate for the Christmas season, were sung. In a departure from the usual practice, those who attended were urged to bring their copies of the oratorio and sing along with the chorus. The chorus also presented Bach's *Magnificat* and Vivaldi's *Gloria.*

A "walk for the hungry" was sponsored by the First Church, Berne, Saturday, November 3. The event kicked off the annual CROP drive. Walkers were sponsored by individuals in the community. Proceeds went to the MCC and other CROP agencies. Curtis Bedsworth was chairman of the walk.

Dan Dalke, pastor of the Ebenezer Church near Bluffton, has been granted a six-months sabbatical leave by the church council. During that period he will be pastor of an English-speaking church in Ecuador's capital city of Quito. Mr. and Mrs. Dalke and two of their children will be in Ecuador from January through June.

Women of the Grace Church, Pandora, and First Church, Bluffton, cooperated in an MCC self-help sale November 7 and 8. The sale was held in the meetinghouse of the First Church. New items of international crafts and needlework were available. The MCC self-help program attempts to provide poor families in less developed areas a meaningful way to earn a living. Buyers came from a wide area to examine and purchase a wide variety of items, including metal and woodwork and a wide selection of needlework. Gross income totaled in excess of $4,600.

Rev. Alvin Voth, Grace Church, Chicago, represented the Central District at a meeting at Rosemont, Illinois, of the General Conference Commission on Overseas Ministries and other mission boards with the American Bible Society. The importance of distribution of Scriptures in many languages was stressed. Scriptures recorded on cassettes and printed in Braille are available for those who cannot use regular printed Bibles. Mennonite churches have made significant contributions to this cause but more help is needed.

The Salem Church near Kidron, Ohio, which has recently engaged in goal setting, using the Evangelism-in-Depth technique, set aside one Sunday school period for task forces, emphasizing each of the four goals, to inform members of plans to make progress toward the goals which had been adopted. Periodic inserts in the Sunday morning bulletins are also being used to keep people informed, and to challenge participation.

Young people of the First Church of Sugarcreek, Ohio, gathered candlestubs and melted them down to form one huge candle. This will be displayed downtown and from it youth will light smaller candles and will walk around town with their lighted candles, singing carols in the form of a witness to the Prince of Peace.

The Intercollegiate Christian Council of Mennonite Colleges held its annual conference on the Bluffton campus. The theme of the two-day conference was "The changing Christian community on campus." Arthur G. Gish of the Church of the Brethren served as the resource person. Participating colleges included Goshen, Eastern Mennonite, Hesston, Bethel, and Tabor.

Churches are invited to send brief news items for *The reporter.* Since about a month is required for news to be published, announcements of future events must be sent in early.

Elkhart organization receives poverty grant

A grant of $500 has been made to Church Community Services, Elkhart, Indiana, from poverty project money of the Commission on Home Ministries.

The money will be used to supplement an emergency loan fund for families with emergency needs for housing, utilities, and food.

During the past year more than $3,000 was loaned to ninety-eight families or individuals. With relatively little pressure, about 30 percent of the loans are returned.

Loans have been used to help pay deposits on apartments and houses, make rent or house payments, pay utility bills, pay moving expenses within Elkhart, or buy medical supplies.

"Whether the loans are repaid or not, we are helping at a time when it is needed according to the principles that Jesus established," said Joe Yoder of Church Community Services.

Church Community Services operates across racial and denominational lines to bring together the resources of congregations and cases of human need.

Grabers are active in Nigeria

Eldon Graber, formerly registrar at Bluffton College and active in the Central District, has been helping to develop university education in Zaria, Nigeria. This past summer he planned and directed the first summer session for master's degree candidates at the Faculty of Education at Ahmadu Bello University. He also organized a master's degree program in guidance and counseling. In September he assisted with the organization of the orientation program for more than fifteen hundred new students admitted to the university. Graber and his wife, Martha, helped plan a new degree program in elementary education. The program began this fall. The Grabers stated that their experience leads them to believe that many opportunities are still available for people with experience in education and other professions to make a significant contribution in the developing nation of Nigeria.

COM delegates visit India

Two of the four representatives of the Commission on Overseas Mission of the General Conference who visited India in late summer studying the work there are members of Central District churches. They are Elmer Neufeld, chairman of the Commission on Overseas Mission, a member of the First Church, Lima, Ohio, and Robert L. Ramseyer, director of the Overseas Mission Training Center at the Associated Seminaries in Elkhart, a member of the Hively Avenue Church. The other two in the group were Howard Habegger, COM executive secretary, and Verney Unruh, COM secretary for India.

The group visited all of our mission stations, schools, and hospitals and had extensive conferences with representatives of the Bharatiya General Conference Mennonite Church and our missionaries. More extensive reports have appeared in other church papers. It is probably enough for our purpose here to state that as a result of the consultations the church in India will begin a new thrust in evangelism and church planting in 1974, with a goal of four thousand new members by 1984. The church conference will also assume the full responsibility for the Christian nurture program which has been operated by the mission conference. There will be no increase in mission appropriations for schools in the near future.

Strong affirmation for a continuing missionary presence in India came from the governing body of the church conference.

Theme and date set for CD conference

The 1974 session of the Central District Conference will be held March 28-31 at East Bay Camp, Lake Bloomington, Illinois. The Central Illinois churches will serve as hosts. This was also the location of the 1970 sessions.

Since conference will be a month earlier than has been customary, other dates must also be advanced. All materials to go into the conference report book should be in the hands of the conference minister by February 1. All information which should be published before conference in *The reporter,* such as the detailed conference program and the report of the nominating committee, should be in the hands of the editor by February 10.

Details of the program will be announced later. However, the program committee is planning to make "The Christian family" the central theme. Two half days will be given to seminars led by conference committees and institutions with topics related to this central theme. During another half day, committees and institutions will present brief statements concerning their work and present problems which they would like for the conference to consider. Consideration of reports and resolutions will occur in both small groups and by the conference as a whole. Sunday forenoon will be given to worship, installation of officers, and a communion service. Conference is to adjourn at noon, giving time for delegates to return to their homes yet that evening.

Mennonite youth gather for Inter-Varsity Urbana 73

Mennonite young people of all branches of the church will have a special meeting in conjunction with the tenth Inter-Varsity missionary convention, Urbana 73, December 27-31, at the University of Illinois. Commission on Overseas Mission representatives and missionaries will be at the convention with information and literature. The All-Mennonite meeting is planned for Sunday afternoon, December 30, followed by a meeting of General Conference participants. More information on these meetings and the convention as a whole is available from the Commission on Overseas Mission, Box 347, Newton, Kansas 67114, or from Urbana 73, 233 Langdon, Madison, Wisconsin 53703.

Church aid most efficient

Do you know what it costs to give? *Evangelical visitor* reports that when you give one hundred dollars to help other people, it costs three hundred dollars to deliver that one hundred dollars' worth of aid through federal channels . . . twenty-seven dollars to deliver the same amount through voluntary charities . . . and eight dollars to deliver it through the church. By giving through the church we are practicing good stewardship.

Camp to offer winter retreats

Camp Friedenswald is offering winter retreats which give an opportunity to enjoy the beautiful winter scenery and winter sports. The outdoors can be enjoyed in various ways, especially if it snows. Hiking is popular, and if weather cooperates, iceskating, sledding, tobogganing, and cross-country skiing become the main highlights. Retreats are offered for late December, January, and February.

Young adults—December 30-January 1 For single and married young adults

Father-daughter—January 18-20 For dads and their daughters

Family—February 22-24 For the whole family.

Youth Retreat No. 1 January 4-6

Retreat No. 2 January 11-13

Bring the whole YPU and meet and share ideas with the other youth of the Central District. Contact your youth leader for further information.

Father-son—February 8-10 For dads and sons.

For further information contact your pastor or write to Camp Friedenswald registration, R.R. 3, Cassopolis, Michigan 49031.

Church planting explored

David Whitermore, working out of the CHM office, Newton, has been working with the Central District missions committee exploring possibilities for starting new churches or fellowships. In this work he has visited many of the major cities in the Central District area. He is also visiting Mennonite families who have moved into these cities to discover the possibilities and needs for Mennonite fellowships.

Along with projects previously supported, the missions committee is giving some support to the Bluffton College campus ministry, the Elkhart coffeehouse, and the prison ministry.

Service assignments given

George and Karen Thompson left for a three-year term of service with MCC in Sudan. George will teach in a post-secondary school in Atbara, northern Sudan. Karen's assignment is yet to be determined. Until school opened they studied Arabic. The Thompsons are members of the Neil Avenue Church, Columbus, Ohio.

Couples find retreat helpful

There is an old saying that the test of the pudding is in the eating. Similarly the test of a retreat is in what it does to those who participate. Two couples who attended a Married Couples Retreat at Friedenswald were asked to comment on their experience.

Carol and Jerry Hoffman, Danvers, Illinois, said, "The retreat gave us a chance to get away from everyday home duties and responsibilities and just be a couple sharing intimate relationships that we don't always take time to do when we are tied down with so many other avenues of life. Sometimes the real feeling of togetherness fades away as we both go our own ways and participate in different activities. We met with other couples of all ages participating and discussing in therapy groups. We learned to improve communication skills and to establish priorities and we had time for relaxation and being ourselves. We also shared openly an awareness of our feelings, communication, and sensitivity to our spouses and others in the group. We left with a feeling of closeness toward each other and to God giving us a spiritual uplift that we wanted to share with others."

Carol and Roy Sprunger, Berne, Indiana, also felt that the retreat was helpful. "Married Couples Retreat was a learning experience in sharing and caring relationships. With guidance by Roy Keim, we did some real thinking and sharing in three areas: how we feel about ourselves, how we feel about our mate, how we feel about others. We were amazed at how soon and easily came the feeling of mutual trust. As we learned to know ourselves and each person, we felt an openness that led to a time of searching, reacting, and a strengthening of relationships. We also felt we experienced real healing as we climaxed the retreat in communion with each other and him. As a group we are happy to know that both newlyweds and thirty-year-weds are interested in a more meaningful Christian marriage."

Married couples who haven't shared in such an experience should plan to try it in the future.

For consideration

At the suggestion of the Commission on Home Ministries of the General Conference a week in October was designated as Amnesty Week. Now during the Christmas season might be a good time to think more about this question.

The dictionary definition of amnesty is "a general pardon for offenders by a government, especially for political offenses." We particularly refer to amnesty for those who either left the country or went to prison to protest the part they were asked to play in the Vietnam War. Several classes are included: (1) Those who could have received CO status but protested the entire selective service system. (2) COs who asked for but were denied 1-W classification. (3) Those opposed to the Vietnam War, but not to all war, and were denied CO status. (4) Some in the armed forces who could no longer "stomach" what they were required to do and deserted.

Various attitudes have been taken by those in government positions: (1) No amnesty under any conditions. (2) Requiring a period of public service as the price for amnesty. (3) No blanket amnesty, but considering each case on its merits. (4) Blanket amnesty for all who refused to serve.

What do you believe? What position should the government take? Why? What position should be taken by the church? What attitude should the church take toward these men as individuals?

You are invited to send us your thoughts concerning this question in not more than 150 words to be published in the February issue of *Thre reporter.* Send replies to Lloyd L. Ramseyer, 488 West Elm Street, Bluffton, Ohio 45817, so that they reach him not later than January 10.

VS opportunities available

The decline in volunteers for different types of church service has caused some concern. Not only is this a significant way to help others, but is also an excellent experience for people of all ages. Lists of service opportunities are sent to the churches regularly by MCC and the General Conference. Study these lists and bring them to the attention of others in your church. Service is a great opportunity offered by our church.

Mennonite Foundation counsels in estate planning

There are many ways of giving to the church and its institutions. One should give generously during his lifetime in proportion to the way he has been blessed materially. Every person who anticipates that some financial resources, large or small, will be left at the time of death should give careful consideration to where these funds will go. The Christian will probably want to leave some gifts for the church and its institutions. These gifts may be left directly to specific causes or institutions through wills, annuities, and the like.

Many people need advice and help in planning their estates. The Mennonite Foundation is a special stewardship service agency dedicated to helping concerned Christian stewards. It provides estate planning guidance and effective management of gift property. This foundation can be of help to you.

Harry E. Martens is a General Conference representative of this foundation in our area. He can be contacted at 1110 North Main Street, Goshen, Indiana 46526. The foundation will be glad to help you to plan your estate so that your resources will go to any church agency of your choice.

Keeney attends Dutch Mennonite peace celebration

William Keeney, Elkhart, Indiana, was the American representative to attend the celebration of the fiftieth anniversary of the Dutch Mennonite Peace Group in Elspeet, Netherlands. Keeney was formerly a member of the Bluffton College faculty, more recently dean of Bethel College, and presently secretary of studies for the Mennonite Central Committee and a fellow of the Institute of Mennonite Studies of our seminary. The Netherlands group honored Cor Inja, who has served for twenty-five years as counselor for conscientious objectors. During that time he has counseled at least 5,000 conscientious objectors.

Following the conference, Keeney attended meetings in Germany in celebration of the 450th anniversary of the beginning of the Mennonite church. The possible reconstitution of the German Mennonite Peace Committee was considered. Keeney also served as resource person for an MCC and Mennonite mission worker retreat in Germany, where he also talked with American Mennonites who have been relating to peace activities.

WOMEN AT WORK

WMA

Theme . . . *"For everything its season, and for every activity under heaven its time. . .* "Ecclesiastes 3:1.

Peace in our time

Today at Sunday dinner table we began reminiscing of our family travels three years ago in the Mediterranean world. We recalled our week of camping on the quiet shores of the Sea of Galilee.

On our TV screen we have seen recently the horrors of war in the Middle East. Tanks and soldiers in the Golan shared her excitement about visiting Heights were within miles of the spot where we camped.

We remember the Hungarian refugee lady who operated the restaurant and Mount Sinai.

We remember the friendly Israeli soldiers who, late into the night, wished to talk of their people and ours.

We remember the Syrian border guard who cut from the flowerbed a rose and brought it to us while we waited for the paper work to be completed.

We recall the evening spent in the home of a Jewish family in Jerusalem—their eagerness to learn of Mennonites and their delight that several of our children had Jewish names—Esther, David, Ruth.

We remember Sophia and her helpers who each day drove from Jericho to Jerusalem to supervise the MCC needlework program. And we think of the Arab women in the little village of Surif whose crossstitch tablecloths and scarves we displayed at our MCC self-help sale last month.

Recently came a letter from our Arab friend, Mary, in Bethlehem telling of her desire to continue her education.

We recall that for both Jews and Arabs, their word for greeting—hello or goodbye—is peace, "Shalom." And we are certain that deep inside, all these peoples must want peace.

In this season when we as a family again celebrate the coming of the Prince of Peace, we will remember our friends in many countries whose lives are affected by war. And we will sing again the hymn "Peace in our time, O Lord. . . . Come now and dwell within the hearts of all men everywhere. Amen." *Lois Kreider, Central District WMA President*

Church discusses women

Is the General Conference Mennonite Church open to *all* the gifts within its membership—including those given to women?

About sixty persons in church leadership positions, including the General Conference commissions, General Board, WMA, MCC, and seminary, met together October 25-27 at the Mennonite Biblical Seminary at Elkhart, Indiana, for a consultation on the role of women in the church.

To better understand what the Bible says about women, Dorothy Yoder Nyce, Old Testament student, Goshen, Indiana, and Dr. Josephine M. Ford, professor of New Testament at Notre Dame, South Bend, Indiana, gave scholarly biblical presentations on woman's place in God's plan in creation, Jesus' attitude toward and relationship to women, and Paul's misunderstood teaching on the role of women in the church of his day.

To better understand what our heritage teaches about women, C. J. Dyck, professor of Church History at the Associated Mennonite Biblical Seminaries, discussed the role women played in the Reformation and Anabaptist movements. Dorothy Nickel Friesen, student at the seminary, spoke of the changing role of Mennonite women in migration and resettlement. Gayle Gerber Koontz, Akron, Pennsylvania, spoke of twentieth-century influences for more "equal rights" and shared responsibility.

An evaluation of the present contribution of women in decision making and leadership roles on the local, district, and conference levels brought out several concerns. One of these was "Where does the WMA fit into the picture?" Following a review of the history, scope of WMA involvement, and contribution to the total work of the church, further questions were raised. Is the WMA meeting the needs of all the women in the church? If its function is valid, how can it be better tied into the conference organizationally?

Chet Raber, Oaklawn Psychiatric Center, helped to form task force groups that struggled with ways to facilitate the development and use of women's gifts within the church.

The consultation was a first on woman's role in the church but hopefully only a beginning of a wider study. *Mrs. Evelyn Bertsche, district advisor*

Reminder to WMA officers

Your completed 1973 annual report should be sent to the district advisor no later than *January 15.* This is necessary so that the Central District WMA report can be compiled in time for the Council of Commissions meeting to be held in Winnipeg the first week in February.

If for some reason your president did not receive the report forms, write to:

Mrs. Evelyn Bertsche, District
Advisor
1404 North Walnut St.,
Normal, Illinois 61761

Evaluate pastor-church relationships

We had an article on the new evaluation forms for pastors and church councils, developed by the General Conference, all ready to include in this *Reporter.* Then the November 13 issue of *The Mennonite* arrived with the announcement of this service. We thought it unnecessary to repeat the information, but we do want to call your attention to it. Proper use of such an evaluation might help to prevent the misunderstandings which are sometimes so disastrous to the church, or help to heal misunderstandings that have already developed. If you missed this announcement find your November 13 issue of *The Mennonite* and turn to page 656. If your church would like to have copies of this form contact Jacob Friesen, 2625 Pleasant Plain, Elkhart, Indiana 46514.

Material for this page should be sent to Mrs. Marjorie Nester, 623 E. Chestnut St., Bloomington, Ind. 61701.

Giving for peace at Christmas

If it is more blessed to give than to receive, perhaps persons should be encouraged to give—especially at Christmas.

Giving in a way that recognizes the incarnation is what gives significance to gifts at Christmastime. One important way to celebrate the birth of the Prince of Peace is to recognize and experience God's incarnation into the world in 1973. Jesus indicated that as we minister to the hungry, the sick, strangers, prisoners, we minister to him. Giving gifts to celebrate God's presence in "the least of these" is a much better motive for giving gifts than simply buying a gift for overconsuming and overweight friends and relatives.

It is with some purpose that Jesus in his sermon on a hillside referred to as "blessed" those who are persecuted, reviled, ridiculed, meek, poor in spirit, peacemakers, and those who mourn. The need this Christmas is to find these blessed people. To be present with them is to celebrate Christmas in the true spirit of that first celebration in Bethlehem.

These "blessed" people who by society's norms are the "least of these," can be found in every community and nation.

If you do not personally know any of the "blessed" people or do not have a way of sharing your Christmas gifts with them, the MCC Peace Section is offering to serve again this year as a channel for gifts given in recognition of the Prince of Peace. The following are a few projects:

1. To families of civilian prisoners in South Vietnam.

2. To imprisoned conscientious objectors and other needy prisoners in jails and prisons across North America. These contributions would be channeled through Prison Visitation and Support Services.

3. To assist young men, potential recipients of amnesty, who could not fight in the Vietnam War and are exiled in Canada or are facing criminal charges for their actions. These funds would be channeled through the MCC Peace Section and MCC Canada.

4. To Chilean political refugees who are being detained and will need to leave that country before December 31, 1973. These funds would be channeled through those religious agencies working directly with these refugees.

Gifts to the Peace Section for helping the persons mentioned in this article can be sent to the following address:

21 South 12th St.
MCC Peace Section
Christmas peace project
Akron, Pennsylvania 17501
Walton Hackman, executive secretary,

Kauffmans to retire

Jesse and Vi Kauffman

After six years of loyal service to the Central District in operating the camp at Friedenswald, Jesse and Vi Kauffman plan to retire. They are taking a bit of vacation in December and will terminate their relationship to the camp December 31. As those who have had close relationships with the camp know, Jesse has been general manager of the camp and its program and his wife has been in charge of meal service.

During this past six years the Kauffmans have become well-acquainted with many people of the Central District. In their camp work their lives have influenced the lives of many. As is usual in this type of work, there is no way to adequately measure the good that they have done. We can be assured that for many years the effect of this influence on lives will be bearing fruit.

The Kauffmans have purchased a fifth-wheel trailer and expect to do considerable traveling during the next few years. We thank them for the work which they have done and pray that God may bless them in their retirement years.

Material for Vital Statistics should be sent to: Jacob T. Friesen, 2625 Pleasant Plain, Elkhart, Ind. 46514. Other material for the Central District Reporter should be sent to Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817.

VITAL STATISTICS

DEATHS

Eicher, Wayland, Iowa: Frank Schrad, September 13.

First, Berne, Ind.: Rev. Ivan Welty, Lewellyn Stucky, Oct. 28.

First, Bluffton, Ohio: Clara Schumacher, Sept. 22; Cal Amstutz, Oct. 12; Levi Gable, Oct. 19.

First, Normal, Ill.: Judge Walter A. Yoder, Sept. 24.

Oak Grove, Smithville, Ohio: Marie (Gerig) Miller, Oct. 12.

BIRTHS

Congerville, Illinois: to Mr. and Mrs. Steve Gordons, Jill Renee, Oct. 2.

First, Berne, Ind.: to Mr. and Mrs. Malcolm Lehman, Julie Marie, Oct. 14.

First, Bluffton, Ohio: to Ed and Doneta Reineke, Jana Lee, Oct. 2; to Tim and Paula Kruse, Benjamin Bryan, Sept. 12.

First, Normal, Ill.: to the Larry Jantzes, a son, Oct. 15.

Maplewood, Fort Wayne, Ind.: to Larry and Illse Yoder, a daughter, Aug. 27.

Neil Avenue, Columbus, Ohio: to Gary and Sharon Nissley, De Shon, Oct. 3.

Oak Grove, Smithville, Ohio: to Tom and Kathy Smucker, Christine Diane, Aug. 7, by adoption.

Pulaski, Iowa: to S. Roy and Lorretta Kaufman, Dora Elizabeth, Oct. 12.

Salem, Kidron, Ohio: to John and Shelia Hofstetter, Hans Nicholas, Oct. 19.

United, Peoria, Ill.: to Max and Paula Pope, Audrea Jean, Sept. 22; to Ray and Karen Wilson, Laura Jeanene, Sept. 24; to Dennis and Joyce Birkey, Amy Kay, Oct. 13.

ANNIVERSARIES

First, Berne, Ind.: Mr. and Mrs. Ira Stucky, 54th, Oct. 10; Mr. and Mrs. Herman Lehman, 56th, Nov. 4; Mr. and Mrs. Edwin Nussbaum, 52nd, Nov. 6.

United, Peoria, Ill.: Mr. and Mrs. Art Bauer, 40th, Sept. 30.

MARRIAGES

Eighth Street, Goshen, Ind.: Beth Swanson and Jack Bechtel, Nov. 11.

First, Berne, Ind.: Lindsey Bowen and Kenneth Schwartz, July 6.

First, Bluffton, Ohio: Bill Hamman and Dawn Burchfield, Oct. 27; Avonelle Zimmerman and John Beagle, July 21.

NEW MEMBERS

First, Bluffton, Ohio: Ben and Sue Sprunger, Walter and Meta Gering.

First, Normal, Ill.: Lila Eschenfelder, Noel and Frieda Blair.

slow-paced Amharic liturgy in unison. After a rousing "Thank you, thank you, Jesus" in English, Swahili, and French, an Ethiopian confessed, "This is the first time I experienced all my organs singing."

Tanzanians rejected the use of drums in worship because they were rooted in tribal customs associated with a life of sin. Nigerians find drumming a meaningful worship medium. Black Americans want to establish their music as an acceptable mode among Mennonites.

After a painful session blocked by disagreement on whom a future AFRAM should include, the Tanzanians' decision to abstain on any resolution action "until we get a consensus from the people at home" aroused some thoughtfulness on community. "We black Americans assumed we knew more about the African church than we did."

Somali: "As a Muslim, I gave up my blood brothers for Christ. I asked God for a family, and I've found one here."

Tanzanian: "Forgive me, but I felt most of you were bypassing me. I had hard thoughts, but I can't go back to where I was before I changed directions with Jesus. . . . "

Afro-American: "I still have bitter feelings; my intellect—all the ugly history I know—gets in my way. For a long time I couldn't smile because of the hurt. Now I can. . . . "

Afro-American: "You Africans affirm many things in your culture that I reject. We need your help."

With root-deep healing after prayer, individuals moved to each other in hugs of confession and tears. Without their individual problems solved, but armed with this breathtaking affirmation of brotherhood, delegates left with a new base for personal freedom.

Four provincial MCCs hold annual meeting

November is annual meeting time for the provincial Mennonite Central Committee organizations in Canada. Four of the five—MCC (Alberta) is the one exception—met on successive weekends during that month.

The Mennonite has received reports from three of these meetings. Summaries follow.

Saskatchewan takes budget oversubscription in stride

Respect. Dignity. Integrity. These were key words as 192 delegates plus many visitors gathered for the tenth annual MCC (Saskatchewan) meeting in Rosthern November 9 and 10.

Setting the tone for the meeting were reports from Vernon and Helen Reimer, who served in India for nearly a decade; Ann Warkentin, who returned from Indonesia; and Daniel Zehr, who spoke from the vantage point of an MCC (Canada) administrator.

For a group which had contributed some $158,000 during the previous year, exceeding its budget by nearly $70,000, the business sessions were surprisingly quiet. This was not so much apathy as good reporting.

Following a discussion on a nursing homes study report, the provincial MCC executive was encouraged to move ahead with an in-depth study covering all areas of the needs of the elderly besides nursing home care.

The relief sale committees were allowed to plan further sales in both the southern and northern regions of the province in 1974, although some reservations were expressed about this type of fund raising.

The executive committee was empowered to build a structure for McKerracher House, a halfway institution in Swift Current, if studies now under way confirmed the need for the building.

Two of the other institutions operated by MCC (Saskatchewan), Menno Home in Waldheim and Carmel House in Saskatoon, reported good years in their service to retardates and troubled youngsters, respectively.

A budget of $130,000 was accepted for 1974.

Joe Neufeld, a member of Grace Mennonite Church, Regina, was elected to succeed James Mullet of Guernsey as chairman. *Adapted from a report by Jacob Nickel*

Need for volunteers highlighted in Ontario

An attendance of nearly twice the number expected at the annual meeting of MCC (Ontario), held at the Brethren in Christ church in Wainfleet on November 17, was further evidence of the grass roots interest in a cooperative witness.

The 179 delegates were augmented by scores of visitors for an attendance of about 450.

Major emphasis was placed this year on the need for volunteers. The four speakers were recent volunteers, who spoke eloquently of the needs and opportunities as well as of the difficulties of working abroad.

Ron Mathies, Kitchener, who returned recently from six years of teaching in Malawi, told of a great shortage of teachers and other professionals in that country. He said the main enemies of the Malawi children are poverty, disease, and ignorance.

He decried the silence of both the church and the press to inhumane treatment of Jehovah's Witnesses in Malawi. Many have been harassed and murdered for their faith without the world's knowledge.

"But when two Canadian girls were shot at the Zambia border there was a great uproar and the whole world was upset," he said. Mr. Mathies is teaching at Elmira District Senior Secondary School.

Murray and Loretta Snyder, also of Kitchener, who have taught in Kenya and Newfoundland, called for greater information input about MCC and service opportunities to young persons in the churches.

They cautioned that returned volunteers should not be put on a pedestal. "Don't equate service with MCC," said Murray. "Those at home are serving just as well."

Mr. Snyder reminded the audience of the extreme loneliness that faces many volunteers. "Letters from home are terribly important," he said.

He also urged churches to assist volunteers in the reentry process. "You experience more of a culture shock when you come home than when you go away," he said.

Marcella Weber Ninomya recalled her years as a nurse in Vietnam and encouraged others to respond to appeals for volunteers. She said she and her husband want to return to Asia after his studies are completed. She is now working in the Kitchener-Waterloo Hospital.

Ontario MCC alumni met briefly during the day and decided to offer their services in recruitment and information giving as well as in counseling, housing, and job placement for returnees.

At present there are 54 volunteers from Ontario and about 175 from Canada.

After considerable discussion, the

peace and social concerns committee was given the green light to study the use and abuse of alcohol and to conduct an educational program in the churches.

That committee was also given a mandate to produce and distribute printed and materials relating to vocational conflicts, peace witness in industry, and choosing of professions. Each congregation was encouraged to plan a yearly vocations seminar.

Jake Reimer, Port Roman, and Vern Toews, Leamington, reported on their involvement in counseling and assisting Mexican Mennonites with immigration procedures and housing needs.

According to Mr. Reimer there are between 400 and 500 of these families living within forty miles of Port Rowan. It was estimated there might be as many as 1,000 families in Ontario.

Although MCC is not directly involved, it has been in discussion with local organizations and voted $2,500 to assist in the setting up of a community effort at Aylmer.

Outgoing chairman Aaron Klassen reported that "MCC (Ontario) is in good health. "The real work," he said, "is carried on by the 800 volunteers and staff."

Succeeding Mr. Klassen as chairman is Ross Nigh, pastor of Fallsview Brethren in Christ Church in Niagara Falls. Elected member-at-large to serve on the MDS executive was Larry Tiessen of Leamington.

A budget of $88,500 was accepted, an increase of more than 15 percent over last year's income of $348,668. Largest income unit was the $107,000 from the relief sale. *Dave Kroeker*

Enlarged offender program approved in Manitoba

A ministry to offenders has become MCC's major local undertaking in Manitoba.

Three years ago the MCC (Manitoba) annual meeting took the first steps toward a program for offenders by approving a three-year trial period for a new probation hostel recommended by its peace and social concerns committee. This institution, called Grosvenor Place, has provided a home for thirty-three young men for varying periods of time since 1971.

In 1972 the annual meeting gave the green light for the development of a volunteer and job therapy program for people who have been or who still are incarcerated. This endeavor, which opened its doors in downtown Winnipeg in July 1973, has been named Open Circle.

The 1973 annual meeting, held November 24 in the North Kildonan Mennonite Brethren Church, Winnipeg, approved both Grosvenor Place and Open Circle as ongoing programs and gave the committee the okay to open a second institution similar to Grosvenor Place.

The 293 delegates, who came from 85 of the province's 146 Mennonite congregations, gave a resounding favorable response to all three components of the offender ministry presented by the committee.

Grosvenor Place and Open Circle together have a budget of $42,000 for the coming year. Nearly half of this amount will be covered by government grants and fees for service and by room and board receipts from the residents.

The delegates unanimously approved a $316,530 cash budget for MCC (Manitoba) for 1973-74. This is $12,000 more than it received during the year just past. Of the coming year's anticipated income, $170,000 will go to MCC's Canadian and international programs.

In a narrow vote, 71-62, the meeting approved a motion from the floor that gave the board of directors permission to make a token contribution to the Manitoba Mennonite Centennial Committee, which is heading up the planning for activities throughout the province in 1974 to celebrate the one hundredth anniversary of the coming of the first Russian Mennonites to Canada.

In view of the slender majority and the many abstentions in this vote, the MCC (Manitoba) chairman, Jake Harms, indicated later that he felt the board would likely make only a modest contribution to the centennial committee, perhaps a few hundred dollars.

Among the items of interest reported by executive secretary Arthur Driedger were the following:

—As a result of the strong financial support given to the MCC (Manitoba) by the churches last year, it was able to send $180,000, nearly 30 percent more than it had budgeted, to MCC's national and international programs.

—The six community self-help centers operated by auxiliary groups in Altona, Steinbach, Morris, Brandon, and Winnipeg (two) raised $26,700 for MCC last year.

—Seventy-five persons from Manitoba are currently serving under MCC in various lands. This number represents 10 percent of MCC's total volunteer force.

A change of pace in the agenda occurred when a lively chancel drama, "The good Sam," a contemporary version of the good Samaritan story, was performed by the grade elevens of the Mennonite Brethren Collegiate Institute. *Larry Kehler*

Bluffton College dean resigns

Mark H. Houshower, dean and vice-president for academic affairs at Bluffton College, has announced his resignation. He will step down September 1, 1974.

Mr. Houshower has requested that he be released from the position of academic dean so that he may return to teaching in the areas of speech and education. The Bluffton College board of trustees has granted him a sabbatical leave for the 1974-75 academic year after which he will return to teaching duties at the college.

During his eight years as dean, the calendar and curriculum at Bluffton College have undergone significant changes. Also during his tenure the interterm, a one-month concentrated study of one topic, was instituted. The latest change has been the adoption of a mixed calendar composed of modules and terms. It features self-directed study for all students.

Japan missionaries decide to construct house

General Conference missionaries in Japan have reversed a previous decision and have voted to purchase land and build a house for missionaries with extra room for classes.

When Mennonite missions first started in Japan, missionaries bought houses and remodeled them or bought land and built. Later, as Japanese housing became more available, this policy was reevaluated, and missionaries decided to place program above property.

The new house to be built in Miyakonojo, Japan, will house Fritz and Ellen Sprunger, who have been working with the Namiki Church in the Takaocho area. Classes had been held in their small rented house or above a drugstore. The new building will include extra room for classes. Money is to come from sale of a missionary residence in another part of the city.

Final approval for the new house must come from the Commission on Overseas Mission.

ndia church conference plans new evangelism push

The Bharatiya General Conference Mennonite Church in India has developed a new plan for evangelism in both regions in which it has congregations.

The plan follows the decision of the October meeting in Raipur of the church conference, mission conference, and Commision on Overseas Mission delegation to make evangelism and church planting the top priority.

In the Saraipali-Jagdeeshpur area, the evangelistic committee wants to station four workers and a leader in each of the three centers. From these centers they will go house-to-house in surrounding villages with Gospel portions and Christian literature. Time span for this project is February 1 to May 30, preceded by a two-week workshop on evangelism.

Follow-up will be done in villages where there is response. About 300 villages are within a thirty-mile radius of Jagdeeshpur and Saraipali.

A six- to seven-day evangelistic campaign is also planned in the industrial area of Korba.

Among other proposals for 1974 are film festivals in urban areas, gospel camps in urban areas, literature distribution and open-air preaching, visitation of scattered Christian homes in rural areas during the Christmas season, distributing Gospels and literature at weekly markets, and employing five evangelists to do follow-up work along with lay leaders.

The Commision on Overseas Mission is being asked to provide about two-thirds of the financing for the evangelism projects.

The church conference has also taken steps to organize a Christian nurture committee which would take over the work of the Christian nurture board of the mission conference.

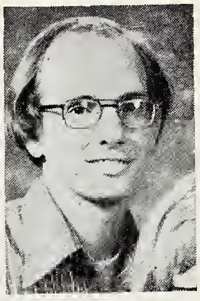
The work includes adult education, pastors' retreats, lay training in evangelism, and Bible camps.

RECORD

Workers

A. Froese

E. Froese


P. Miller

V. Miller

Miguel Brun, professor at Evangelical Mennonite Seminary, Montevideo, Uruguay, is studying the science of religion as a doctoral student in Strasbourg, France. Mr. and Mrs. Brun were recently reunited with their three children after a year in prison in Uruguay. Their address is 83 Avenue de la Foret Noire, 67000 Strasbourg, France.

Arnold and Erna Froese, United Mennonite Church, Mission City, B.C., have begun a two-year term of service with MCC at its Akron, Pa., headquarters. Arnold is serving in maintenance, and Erna is working with the self-help program. Arnold is the son of Peter and Tina Froese, Mission City, B.C. Erna is the daughter of Henry and Annie Friesen, Chilliwack, B.C.

Ken and Noreen Preheim Gingerich have begun a three-year term of service with MCC in Bolivia. Ken is serving in agriculture and Noreen in education. Ken received a BA and Noreen a BS in biology from Goshen College. Ken is the son of Paul and Vesta Gingerich, Williamsburg, Iowa, and a member of First Mennonite Church, Iowa City. Noreen is the daughter of Otto and Sieglinda Preheim, Freeman, S.D., and a member of Salem Church, Freeman.

Don Harms, Blumenorter Church, Gretna, Man., has begun a one-year term of service with MCC in Lancaster, Pa. Don will be working with Tabor Community Services, a housing rehabilitation project to benefit low-income families. Don received a diploma in design and drafting technology from Red River Community College. He is the son of William and Gertrude Harms of Gretna.

Daryl Mast, Pleasant View Mennonite Church, Hydro, Okla., is serving a three-year term as an agriculturalist with MCC in Bangladesh. He has a BS in agricultural engineering from Oklahoma State University and is the son of Levi and Dorothy Mast, Weatherford, Okla.

Paul and Vernelle Klassen Miller are serving a three-year term with MCC in Mexico. Paul is working in agricultural extension and as MCC Mexico director. Vernelle is working with family services. Paul has a BS in agricultural education from Kansas State University. Vernell received a BS in home economics from Bethel College. Paul is a member of the Hanston (Kans.) Church and is the son of Marvin and Lorna Miller, Hanston. Vernell is a member of the Alexanderwohl Church, Goessel, Kans., and is the daughter of R. A. and Selma Klassen.

Glenn and Carolyn Driedger Snider are serving a twenty-seven-months term with MCC in community development in Brazil. Carolyn received a BA in math from the University of Waterloo. Glenn is the son of Harold and Eileen Snider, Bresley, Ont., and a member of the Breslau Mennonite Church. Carolyn is a member of the Leamington (Ont.) United Mennonite Church and is the daughter of John and Marianne Dreidger, Kingsville, Ont.

Vernon Sprunger, former missionary to Zaire, will be assistant pastor at the First Church, Berne, Ind., with responsibility for pastoral care and visitation of senior citizens.

Calendar

Canadian

Jan. 24-26, 1974—Council of boards, Conference of Mennonites in Canada, Winnipeg

Central

March 28-31, 1974—Central District Conference annual sessions, East Bay Camp, Lake Bloomington, Ill.

CHRIST CAME IN PERSON

Christ came to us in person
Now suffering members of our world family
Are asking Christians to come in person,
To share in rebuilding,
Heal broken persons,
Stimulate rebirth from the soil,
And be sisters and brothers
In the name of Christ.

MCC
Akron, PA 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

LETTERS

Christ or guru?

Dear Mr. Kehler: Doesn't an editor have the privilege of rejecting an article or letter for publication? Must you publish something in *The Mennonite* that you reject?

We were shocked to see a letter like the one from Ruth Juhnke on "Peace through meditation" (November 13 issue). Who gives us peace, Christ or guru?

We trust that *The Mennonite,* as a Christian publication, will henceforth present the Lord Jesus Christ as our peace as well as our Savior and Lord. *Erma M. Birky and Irene Zook, 1902 Keystone St., Pasadena, Calif. 91107* Nov. 13

Guru is false prophet

Dear Editor: A duplicate of this letter and copy of the brochure in which Maharaji Ji is acknowledged in bold face type as the PRINCE OF PEACE is being sent to Ruth Juhnke in response to her letter (November 13 issue).

On May 23 our children took us with them to Elkhart, Indiana, to attend graduation exercises at the seminary. On the way we toured many places of interest. On the streets of Chicago, the following brochure was handed to me. It says in part and in boldface type: "YOUR HIGHNESS IS HERE AND HE WANTS TO GIVE YOU HIS KINGDOM. FOURTEEN-YEAR-OLD MAHARAJ JI, can show you the lovelight that you call your life. He is the Prince of Peace and his kingdom is Heaven. His most loving and merciful mother, SHRI MATA JI, is here to show you that the Lord is truly come. HEAR HER! ADMISSION FREE. May 23, Tuesday 7:30 P.M. Holy Discourse, UNITARIAN CHURCH AUDITORIUM. . . ."

In my file I have clippings, brochures, and literature pertaining to Maharaj Ji since his birth, December 10, 1957, the son of the Perfect Master of the time, Shri Hans Ji Maharaj. Upon the death of the father, the son Maharaj Ji was crowned with the crown of Rama and Krishna and named the Perfect Master Maharaj Ji. He attended a Catholic grammar school. He is in a succession of great saints . . . Rama, Krishna, Moses, Buddha, Christ, Mohammed. . . .

In *Capper's weekly* (September 11 issue) is the following headline, "Maharaj Ji, fifteen-year-old guru, was hospitalized in Denver with an ulcer."

The Levitical law required that the sacrificial lamb be without spot, without blemish, even as the Lamb of God—Jesus Christ is!!

In *Capper's weekly* (September 18 issue) is the headline and article, "Boy guru of Denver 'God' to many." Among many things, it tells of his sprawling $80,000 split-level house in Denver, plus homes in Los Angeles and India. There are two Mercedes-Benz automobiles for use in this country and two airplanes. In London, his followers have given him a Rolls-Royce. Weighing 160 pounds at five feet five, the guru might blame his girth on an obvious sweet tooth.

Another clipping, from the newspaper *Enquirer* of London, is entitled, "Millions believe thirteen-year-old Indian Guru to be the new 'Son of God.' " The picture accompanying article shows worshipful followers of Maharaj Ji bowing down before him at Heathrow Airport, London. Maharaj Ji told the *Enquirer*: "You give your devotion to God through me. I multiply it many times and then send it to him. My mission in life is to teach everyone to love one another. We are all brothers and sisters no matter what the color of our skins. The voice of truth is spoken through me. I am the vessel through which Divine Truth flows. . . ."

A white-robed devotee in London, Charles Hammond, said: "People from all over India heard about him as the Divine Revelation and came to worship him and they are saved in his presence. . . . He decided to come to Britain and America and spread his word of truth among those who will listen. . . ."

Joshua 24:15: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord!"

Mark 13:22-23: "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." Read also Isaiah 9:61. *Mrs. R. A. Klassen, R. 2, Box 102A, Newton, Kans. 67114* Nov. 14

Charismatic renewal

Dear Mr. Kehler: I would like to express my appreciation for the articles on the charismatic renewal (September 11 issue). I have been involved with charismatics of many denominations for about 3½ years, and meeting together in some of these prayer and praise groups has been and is a great blessing to me.

I feel there is a great deal of misunderstanding on the subject and what the Scriptures have to say about it on the part of those who have never investigated the facts for themselves. Regarding D. D. Klassen's letter (October 23 issue), in which he brings up a number of things in opposition, I want to speak at least to the last point he mentions. He claims that charismatic Christians seldom recognize the Lord Jesus Christ by his full title. I must say that I have never been in any charismatic meeting or met a charismatic Christian anywhere who did *not* recognize Jesus Christ as Lord. One of the favorite choruses sung in meetings is:

"He is Lord; he is Lord;
He is risen from the dead, and he is Lord
Every knee shall bow, every tongue confess,
That Jesus Christ is Lord."

Also a charismatic speaker at a conference recently stated in his message: "Any doctrine that diminishes the centrality and the supremacy and the exaltedness and the glory of our Lord Jesus Christ is not of God."

As Mr. Klassen points out, the Holy Spirit brings forth glory and honor to the Lord Jesus Christ, and this is exactly what happens in all the charismatic groups I know. If there are any groups that do not recognize Jesus Christ as Lord, then they are grossly in error, but if there is such error on the part of certain individuals, that does not give any reason to throw out the baby with the bathwater, or to say that the baptism with the Holy Spirit is not real or scriptural.

In my case, and I suspect in a good

many others, there are several main reasons why I rejected the teaching of the baptism with the Holy Spirit. One was that I knew little about it until about four years ago. Another reason was that I knew the Holy Spirit had brought me to the new birth a good many years ago and that I was aware of the Spirit's working and dealing with me many times in spite of my weaknesses and failures, so I knew that I had the Holy Spirit.

What I did not realize was that having the Holy Spirit and being baptized with the Holy Spirit are two different things. In the new birth the Holy Spirit is active throughout in bringing a person to the realization of his lost condition, bringing him to repentance, applying the blood of Christ to wash away his sins, and in the Lord Jesus Christ being received as Savior and Lord. As I see it, the Holy Spirit baptizes us into the body of Christ (1 Cor. 12:13), which is the new birth. The *Lord Jesus Christ* is the one who baptizes us with the Holy Spirit, not for salvation, but for power, boldness, love, etc. (Acts 1:8 and others).

Another problem I had was a misunderstanding about "tongues." I believe that a distinction needs to be made between the *manifestation* of tongues and the *gift* of tongues. As far as I know, the majority of charismatic people use the *manifestation* of tongues, at least to an extent, in private worship and prayer. Paul says in 1 Corinthians 14:18 that he speaks in tongues more than any of the Corinthian Christians (in private). In private Paul prayed both in tongues (in the spirit), and also with the understanding (language he knew, 1 Cor. 14:15). This praying in the spirit is basically for building ourselves up in our spiritual lives and also for praying for ourselves or others when we don't know how to pray or what the Lord's will may be in a certain matter. Jude 20 and 21 also says we are to build ourselves up in our most holy faith, "praying in the Holy Spirit, etc."

The *gift* of tongues, on the other hand, is one of the nine gifts of the Spirit mentioned in 1 Corinthians 12:8-11 which are for public ministry, especially to the believers. In the charismatic circles I know only a few people have the *gift* of tongues for public ministry, and if a message is given that way, either the person himself or someone else usually is given the interpretation in English. Paul says, however, that unless there is an interpreter, then it is better to use the gift of prophecy or some of the other gifts for the edification of the body of Christ, and I find that prophecy is used much more than the *gift* of tongues as far as public ministry is concerned. I have seen all or nearly all of the gifts of the Spirit in operation at some time or other.

For a good many years I had read and heard the viewpoints only of those who said that a person gets both salvation and the baptism with the Holy Spirit at conversion, or that the gifts of the Spirit had passed away with the early apostles or early church or when the Scripture canon was complete, etc. Possibly four years ago I read *The cross and the switchblade*, and later *They speak with other tongues,* and then read and heard the scriptural interpretations of those who had experienced the baptism with the Holy Spirit.

When I attended the first charismatic meeting, I was not so sure about some things, and as I checked the things I saw with Scripture, I attended some more meetings. The love of Jesus and for Jesus, the power in the singing, the love for each other and for others outside was amazing, the sharing of Scripture and of what the Lord was doing in individual lives, no generation gap, etc., were things that went beyond anything I had seen anywhere, regardless of denomination. It was not long before I knew that this was not just something emotional, but that most of it came from the heart, and that I needed it, too.

Since then the Lord Jesus Christ has been even more real, more intimate, and more precious than before. Many of the Scriptures which had been vague, especially about the Holy Spirit, became much clearer than before. I found that the Scripture canon would be complete, but that they would pass away when that which is perfect is come and we see "face to face." This, of course, means when we see the Lord Jesus Christ face to face. Then the gifts won't be needed. In the meantime, however, they are still with us and available.

This is not to say that there are no problems in the charismatic renewal, for anywhere God is working the devil is working also to interfere. One of the problems I see is that there are some people who may go to extremes in one area or another of the gifts of the Spirit. For example, a few seem to think that everybody who is prayed for for physical healing should be healed, but this does not always happen and also goes beyond what the Scriptures teach. No doubt, lack of faith is involved in some cases, but both Oral Roberts and Kathryn Kuhlmann state frankly that they do not know the full reason why some people who are prayed for are healed and others are not.

However, I know of a number of healings that have taken place during recent years and have heard and read of a good many others . . . It would take a book to cover the subject, and this covers only a very small area, but for myself I believe God is working in tremendous ways today, and I am convinced that the charismatic renewal, scripturally understood, is one area where this is particularly evident at the present time. Over and over again we see biblical prophecy being fulfilled in these days, indicating that we are rapidly approaching the end of this age. With Satan working with great fury throughout the world today, and evil and wickedness growing by leaps and bounds, Christians need all the spiritual power that God has available. *Arnold Reimer, Route 4, Beatrice, Neb. 68310* Nov. 15

MEDITATION

Christmas primer

See the long and weary road.
See the people, tired and cold.
See the star awake the earth,
Heralding the Savior's birth!

Hear the moaning of the lost.
Hear the barren tree, wind-tossed.
Hear an angel tell the news:
Rejoice! Both pagan men and Jews!

Feel the emptiness of sin.
Feel your own heart yearn within.
Feel emotions overflow
When joyously the Christ you know!

Then tell his love in word and deed,
Tell it both in life and creed:
Emmanuel, Jesus Christ is here.
All people, come! Rejoice! Revere!

Pollyanna Sedziol

Beneath Bethlehem's star

A new day, a new era began
in a stable,

Beneath the star of Bethlehem
when Jesus the Savior was born.

They came to worship and serve
the promised messiah;
Angels from the glories of heaven,
Shepherds from the hills,
Wise men from afar.

Many are they, that even today are
launching out in faith,
engulfing the earth,
reaching out to worship and serve
their Savior and Redeemer.

Because—
they take seriously
the star,
the manger, and
the cross.

Clarence Unruh

Contents

Dreams to celebrate Christmas by 730
Parable 732
Christmas inspirations 733
News 734
Record 739
Letters 741
Christmas primer 743
Beneath Bethlehem's star 743
New kingdom celebration 744

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New kingdom celebration

A shiny golden sphere
Hangs peacefully, prophetically
On a fading branch of green,
Reflecting life
With a promise
For all who share
Love's birth
In a dying world.

Ruth Naylor

With this issue we close Volume 88 of *The Mennonite*. The next issue will be dated January 1, 1974. As a service to our readers, an offset copy of our 1973 index will be sent to anyone requesting it.

INDEX

AUTHOR

Alderfer, Helen, Providing help for parents, 702
Arnold, James, Brother Sun, Sister Moon, 373; So good it's hard to believe, 28
Athnos, Gregory S., Cantus, 250
Augsburger, David, Releasing gifts in the church, 186; Who is bringing communism? 618

Barkman, Frieda, No longer lonely/ Ask me to dance, 212
Bartel, Floyd G., Sifting the tradition, 11; Sound doctrine--The neglected ingredient, 490
Bartel, Lois Franz, Discovering the joy of books, 684; Live so you will be asked, 490
Baxter, Pat, The giant cross, 582
Beachy, Alvin, Harvest and crisis, 503; Reflections on Romans 13 and Revelation 13, 706; The politics of Jesus, 580
Becker, Betty, Wondering, 214
Becker, Palmer, Toward a practical Anabaptist theology of evangelism, 408
Berkshire, Mary Beth, To live above ourselves, 438
Berney, Virginia, John, my son, 34
Bernier, Madeleine, Volunteer counsels war objectors in Winnipeg, 449
Bohn, Stan, A nation of strangers, 164; The Paul principle, 231
Brierton, Mariana L., The hands are different, 502
Brubacher, Ray, Sudan survives seventeen years of civil war, 72
Brubaker, Amzie, Volunteers serve city youth in Toronto, 10
Brubaker, J. Allen, The birth of a family life television spot, 194; Mission agencies meet with Bible society, 707
Brumback, H. Lee, Kansas agriculturist in Greece digs in, 640
Brunk, Conrad G., Rediscovering biblical noncomformity, 541
Buller, Harold W., Lighting the curriculum candle, 96
Buller, Peter W., Slow ferrymen and a VW distributor from heaven, 285

Catholic Press Features, Hope for the flowers, 694
Christopher new notes, One world or none, 424
Cornell, George W., Shifting scenes on the religious landscape, 2

Derksen, Mary, Cracks in a god's great rock chest, 651
Dick, LaVernae, The man who came to reconcile, 348
Drescher, John, A father reflects: If I were to start my family again, 379; Acceptance and work, 312; Check here, 151; Power of negative thinking, 552
Dyck, Leona, Manitoba Mennonites plan centenary, 271; Relate to the disreputable, seminar told, 162; Test ideas locally, says Manitoba chairman, 193
Dyck, Paul I., Covenant of despair, 244
Dyck, Peter J., Another family reunited, 641; Politics of small steps--Will trust come? 464

Eckman, Lois Kemrer, Personhood and the "real woman," 190
Ediger, Max, Dreams to celebrate Christmas by, 733; Handles for lending a hand, 440
Ediger, Peter J., The politics and power of nonviolent action, 724; The rich man and Lazarus revisited, 570; Wounded Knee and a hardened heart, 236

Ediger, Sam, Construction progresses on African hospital, 239
Elias, Jacob W., Games Christians watch, 666; Marriage is a partnership, 304
Enns, Elizabeth, Growing old--A family affair, 310
Ens, Anna, True, but..., 701
Enz, Jacob, At the Lord's table: Tumult and calm, 554
Epp, Elsie, A bad deal, 695; Commitment: A two-way street, 326
Epp, Frank, Say yes to tomorrow, 393; U.S. and Canadian churches: Time to rearrange relationships, 682
Esau, John, Art and worship: Related or unrelated? 120; Biblical foundations for Christian worship, 406; Musical drama on Revelation staged in Goessel, 357
Ewert, David, Reversing the curse of Babel, 506
Ewert, Margaret, Conference departs from usual format, 192

Fairchild, James, People lovers and house churches, 469
Fast, Darrell, Of holy days and holidays, 423
Fransen, Jack J., Guidelines for serving the mentally retarded, 74; Help for the mentally retarded is spotty, 56; What you should know about mental retardation, 39
Franz, Delton, Bad news for the poor, poverty war curtailed, 226; Chileans try a "second way," 174; Watergate: The corruption of power, 420
Franz, Marian, I now pronounce you..., 198; Dunamis: Pastor-prophets to people in power, 620
Fretz, J. Winfield, MEDA: A concrete response to cries for help, 616; The Amish in Canada, 387
Friesen, Dorothy Nickel, Resources for women and the church, 197
Friesen, Jane Herstine, Christ in common--Key 73, 485
Friesen, John, The Christian community in mission, 714
Friesen, Rachel, MDS family vacation provides many benefits, 498; The significance of seminary, 167
Friesen, Walter, Crisis coming for the colleges, 703
Friesen, William L., Dollar devaluation--Where it hurts, 352
Ford, Leighton, Covered up or covered over? 602
Funk, John, The way I feel it now, 600

Gaeddert, Ida, Good homemaking, 30
Geissinger, Marjorie, Eastern District departs from traditional format, 350
Gilliom, Carol Ann, Summer service: Receiving and giving, 659
Goering, Gladys, Harvest festival focuses on the arts, 469
Griffin, Jerry J., Musings late in the day, 115
Guth, Bob, The significance of seminary, 167

Habegger, Loris, The word became flesh, 94
Habegger, Luann, MCC invests in inner city loan association, 10
Hackman, Walton, Accepting defeat and resolving the guilt, 184; Brief favors veterans benefits for objectors, 546; Giving for peace: Four projects, 734; Taxes-for-peace fund new channel for witness, 158; The veteran--Another victim, 428
Hamm, Ray, Canada: Is independence possible? 180
Harder, Ann, Alberta Conference told to "make disciples," 352
Harder, Geraldine, Tante Fleming's search for identity, 460
Harder, Leland, What is a sociologist doing at seminary? 155
Harder, Rebecca, Here's your Sunday dinner, 477
Harder, Waldo E., Jesus is coming back, 346
Harms, Jake, Unity within and between, 279
Hartley, Ben, Back to the Bible, 126
Hastings, Robert J., The day that Jesus came to Washington, 728; What do you think of

yourself? 486
Hatfield, Mark O., Leadership, power, and the purpose of life, 442; Misplaced allegiance, 216
Hertzler, Daniel, Any difference? 712
Hertzler, Joseph, Seminary without walls: Faculty reports, 156
Hess, J. Daniel, Advertising: A threat to human identity, 136
Hiebert, David, Holy Spirit festival attracts over 2,000, 382
Hiebert, Susan, Half-breed: A proud and bitter legacy, 596; Mennonite and United churches share minister, 626
Hilty, Celia, How could you let them go? 405
Hubbard, David A., Going through life with your armor on? 522
Huebner, Harry, King Jesus' manual of arms for the armless/Liberation ethics, 628; The gathering of the ungifted, 358
Hunsicker, Ron and Joyce, Parent effectiveness training, 532
Hutchinson, Warner A., The Bible is alive and speaking to millions in Eastern Europe, 264

Jantzen, Lubin W., Is Christ's missionary mandate still valid? 663
Janzen, David, The empire of mammon and the joyous fellowship, 130
Janzen, Heinz, Evangelism, social issues concern NAE, 338; Festschrift: Call to faithfulness, 293
Janzen, Helen, Inspired by living models, 544
Janzen, Hilda, A meaningful Christmas that really happened, 643
Janzen, Kathy, Disturbed children helped at learning center, 159
Janzen, Lester, Five denominations or one? 286
Janzen, Lois Barrett, Alternative congregations grow in the city, 176; Assembly looks at male-female stereotypes, 705; B.C. Mennonites find joy in life in the Spirit, 511; Changes recommended for church and women, 670; City church combines colors, denominations, 466; Commission on Education looks at higher education, 142; Community lost or community found? 335; Conference will study Canada-U.S. relations, 494; Equilibrium and the new creation, 80; From Poverty Fund to poverty projects, 191; Games people play about women and the Bible, 200; General Board sets record budget for 1973, 417; Gulfport: Being white among black, 688; Kingman churches to merge, 113; Letting go and leaving behind, 536; Mennonite colleges: The look inward, 22; Mennonite women: Three portraits, 188; Oklahoma town avoids another Wounded Knee, 237; Overseas commission deals with church-mission issues, 148; Program leads from jails to jobs, 222; Seminarians look at women's roles, 238; Shelter, 145; The participative creation, 344; The real costs of independent transportation, 456; The spoken witness and the living witness, 680; Two draft resisters--Where are they now? 254
Janzen, Lydia, Which is the real India? 314
Janzen, Waldemar, The Christian and warfare, 92
Juhnke, James, The legacy of David Livingstone, the renovator, 353
Jurgensen, Barbara, Say it isn't so, 567; The Beatitudes according to the natural man, 598; Your call did not go through, 470

Kassebaum, Nick, Thoughts at the fair, 710
Kauffman, Howard, The state of the Mennonite family, 298
Kaufman, Eleanor, May I ask a few questions, Lord? 374
Keeney, William, Not yet peace, 426
Kehler, Larry, A hankering after rainbows, 423; A painful dilemma, 623; A somber rejoicing, 111; An opportunity for renewed relationships, 111; Conference leaders consult, 87; Consultation proposes MCC restructuring, 686; Education for leadership and service, 280; Four provincial MCCs hold annual meetings, 737; Give thanks and

listen to the whispered question, 128; Headache No. 49--Will it come or go? 696; Home Ministries considers Key 73, church planting, 147; Intense interaction at evangelical conference, 718; Is service interest waning? 264; Keeping our overseas workers posted, 600; Laying up more bricks and mortar, 376; Lights green at Canadian council of boards, 118; Listen, brother, 16; Looking back on a cycle of conferences, 488; Looking to our roots, 552; MCC(Canada) has big agenda, lively debate, 86; Meetinghouse--Time to evaluate, 312; MMA-planned conference focuses on abortion, 624; Montana Cheyennes attend district convention, 446; NCC: The awkward giant reaches for renewal, 26; New circles of fellowship, 392; Redeeming the maimed and brutalized, 64; Seminar hails intergenerational education, 482; Signs of polarization diminish at Edmonton, 462; Thanks, I needed that, 152; That's the Spirit, 520; The education of C. Maxwell Stanley, 712; The happiness of pursuit, 392; The John R. Dycks: Living the VS way, 575; The last word: Life, 264; The ministerial marketplace, 568; The multidimensional Jesus, 48; What chance brotherhood? 248
Keidel, Levi, The gospel according to scrap brake drums, 172
Klassen, John E., Secondary education in Zaire: Training leaders, 652
Klippenstein, LaVerna, Comfort me with something creamy, 330; Food, 145
Koehn, Dennis, Freedom in commitment, 545
Koontz, Gayle Gerber, Indians want to make their own decisions, mistakes, 366; Mennonites train Flatwoods corpsmen, 179; Peace missioner denied South Africa visa, 461; Spoiled children in the consumerism cycle, 132; Unsolved problems keep Buffalo Creek tense, 256
Koontz, Gayle Gerber and Ted, New front in the battle with militarism, 400; Religion and the new majority, 13
Koontz, Ted, Peace churches respond to WCC study, 38; Peace groups examine development strategies, 273
Kreider, Robert S., Influenced, but not imprisoned by our heritage, 538
Kroeker, David, Ontario gives nod to inter-Mennonite council, 721

Lapp, Alice W., War games, 278
LaRoque, Emma, Sioux in Rapid City face many problems, 590
Leatherman, Paul, Aid considered for refugees at Wounded Knee, 237
Lee, Carroll H., A home for Stevie, 413
Lehman, Anita, A part-time job: More time for relationships, 533
Lehman, Dennis, With open Bible, 45
Lehman, Donna, The Christmas tree in us, 726
Lehman, George, VS is good news, 220
Lehman, Melvin, Growing through relationships, 702
Letkemann, Katy, CMBC seniors teach workshops in Alberta, 206
Liechty, Robert, Holiness tradition looks at war and peace, 451
Lind, Millard, Love is forever, 311
Link, Dave, Turkey Red wheat returns to Russia, 290
Loewen, Esko, The closing circle, 229
Lohrenz, Gerhard, August 1914: An important new Russian novel, 77
Longacre, Paul, Peace not yet at hand for the Vietnamese, 255

Mace, Jack, Condemned, 246
MacDonald, William, Evangelical dilemma, 458
Mackey, Lloyd, Camp report sparks B.C. conference discussion, 173
Martens, Harry E., Adopting a church "child," 646
Martin, Dwayne, An apostolic adieu for Jim and Anna Juhnke, 591
Martin, Earl, Live bombs lie waiting for Viet farmers, 431
Martin, Luke, The gospel--Down but not out, 430
Meilen, Bill, In memoriam, Wounded Knee, December 1890, March 1973? 235

Miller, Levi, Rex Humbard: North America's TV pastor, 526
Mueller, Amelia, Cycle of life, 253; My father, 390

Naylor, Phyllis Reynolds, Thoughts and afterthoughts, 14
Naylor, Ruth, New kingdom celebration, 744; Psalm for the seventies, 124; The teachers, 710
Neufeld, Elmer, Authenticity--Zairian and Christian, 492; Distances, 664
Neufeld, Frieda, Good food is the best medicine, 659
Neufeld, Vernon H., Guidelines for serving the mentally retarded, 74; Help for the mentally retarded is spotty, 56; On making persons whole, 230; What you should know about mental retardation, 39
Neufeld, Walter, The rural church in a seductive culture, 341
Nickel, Polly, Lighting a small candle, 615
Nigh, Harry, Caring, 550

Oyer, Lora S., Biggest task: To arrange priorities, 199

Peters, Abe H., Society wants criminals, consultation told, 6
Peters, Bob, The three crosses, 262
Piatt, LaVonne, Single feats of daring, 572
Poettcker, Henry, Basic Christian convictions, 454; What difference does it make? 524
Pomeroy, Dave, Bang the drum slowly, 647
Powell, John H., Among chaos, a place to belong, 543
Preheim, Marion, MAF--Flying servant of the church, 401

Raid, Howard, Children of the tube, 677
Ramseyer, Robert, New mission training center begins, 158
Ranck, Don, Custodio and Maria struggle against poverty, 351
Regehr, Rudy A., Young Kimbanguist leader prepares at CMBC, 708
Regier, Fremont, Poverty grant buys egg incubator in Zaire, 258
Regier, Jerry, Spectator or participant? Getting involved in aggressive evangelism, 333
Regier, Waldemar, Divine history written in human lives, 612
Reimer, Vic, Jesuit priest addresses school staff in India, 227
Rempel, C.G., Coping in crisis, 113
Rempel, Erwin, The Jesus people, 61
Rensberger, David, Outline for church renewal, 62; Until the Lord comes, 62
Rensberger, Lois, A series of resurrections, 196; Parable, 730
Riesen, Helen, Teachers learn firsthand about learning, 625
Rosenberger, Elaine, Testament of faith and commitment, 46
Rupp, Ann Neufeld, Because they wanted enough to eat, 617; Western District pastors wives share experiences, 105

Sawatzky, Erick, The significance of seminary, 167
Schaller, Lyle E., What is happening in the churches? 108
Schmidt, Charley W., Love is the answer, 631
Schmidt, Mel, Ad hoc pastor's group meets in Minneapolis, 625; Four planks from Ephesians 4, 362; Funerals, 146
Schmitt, Abraham, Reflections on the meaning of marriage, 302
Schroeder, David, Education: Public or private? 698
Schultz, Harold, A Christian college: Vision for peacemaking, 266
Schwartz, Emma, Roses again, 253
Schwartzentruber, Hubert, A portrait of the involuntary poor, 134
Sedziol, Pollyanna, Christmas primer, 743
Seeliger, Wes, The porcupine debate, 78

Seitz, Ruth and Blair, Black Africans and Americans meet in Nairobi, 736
Shedd, Charlie W., The fat is in your head, 332
Shenk, Dan, Racial background doesn't determine theology, 367
Shenk, Wilbert, MMSF studies church growth, 223
Shelly, Griselda, Putting pounds on frail bodies, 160
Shelly, Maynard, A happy gift for Nurul, 480; Banga's brother, 170; Making things work in Bangladesh fields, 339; Poet becomes national Bengali monument, 41
Shelly, Ward W., Seventeen years on the board, 650
Shutt, Joyce, Gemeinschaft I focuses on the simple life, 451; The sermon I never heard, 202
Siemens, Bill and Elsie, Village celebrates advent of electricity, 255
Skinner, Tom, Christ is the answer, What is the question? 50
Smedes, Lewis B., Who will answer? 32
Smucker, John, Can Christians purge themselves of their racism? 68
Sprunger, Arley, The shepherd psalm, 455
Sprunger, Mary, Dingdong, 110
Stackley, Muriel, Ballad of an aging mother, 117
Steen, David T., Red Brodie, 474
Stoesz, Edgar, More dollars, but fewer volunteers, 584
Streetman, Ann Music, Thank you for wieners and carrots, 407
Studer, Gerald, Bibles for smuggling, 18

Tilitzky, Jake, Why couldn't we cast the demon out? 282
Thielmann, Jake, The charismatic movement in the churches, 518
Toews, Franklin, Washington family "adopts" jailed man, 447

Unrau, Ruth, Two churches, one faith, 316
Unrau, Harlan D., An evangelical rebuttal to existentialism, 325
Unruh, Clarence, Beneath Bethlehem's star, 743
Unruh, Verney, India physician becomes head of hospital, 205; New efforts coming in southern Africa, Bangladesh, 435

Vogt, Esther L., The faded hush puppies, 98

Waltner, Erland, Missionary goals in the New Testament church, 410; Seminary, 1973, 154
Waltner, Willard and Elma, Reflections on a Swan Lake summer, 604; The recyclers, 224
Ward, Barbara, Taking our feet out of the trough, 296
Ward, Frank, Pop Hunsberger and the glorious rumble seat, 82
Wenger, Malcolm, God has chosen some new brothers and sisters for us, 586
Whitemore, David, Helpers, healers, and people of mercy, 218
Wiebe, Bernie, Inspirational communication, 679; Would you say that again? 300
Wiebe, Carol, VS has a knack for getting people involved, 42
Wiebe, George, Warmth and freedom prevade Catholic movement, 510
Wiebe, Katie Funk, Conservatives examine women's role, 445; Mary's love gift--A vial of perfume, 252; The capacity for outrage, 60; The great reversal, 422; The sharing game, 534; Work and leisure, 124
Wiebe, Menno, Jake and Katy Dyck's skidoo, 588; The real Rita Joe, 360
Wiebe, Roger, A cup of water is only the beginning, 472
Willicuts, J.L., Uncritical lovers or unloving critics, 648

Yoder, Esther E., Student and teacher together, 703
Yoder, John H., Effective or obedient? 165; Jesus' kind of fisherman, 328
Yoder, Lawrence, Financial revolution--An Indonesian miracle, 288

Zook, Jeanne, A Ntoka snakebite that wasn't fatal, 284

SUBJECT

Africa

AFRAM seeks to bring blacks together, 467
African church leader dies in prison, 40
AIMM delegation plans visit to Africa, 639
Brubacher, Ray, Sudan survives seventeen years of civil war, 72
Busenitzes to begin work for AIMM in southern Africa, 55
Drought relief begun in Chad, 515
Drug companies donate vitamins for Chad, 624
Juhnke, James, The legacy of David Livingstone, the renovator, 353
Keeney appointed peace missioner in Africa, 287
Keeney visa denial appealed, 514
Koontz, Gayle Gerber, Peace missioner denied South Africa visa, 461
Letters, 30
Martin, Dwayne, An apostolic adieu for Jim and Anna Juhnke, 591
Nigerian mission completed, 610
Seitz, Ruth and Blair, Black Africans and Americans meet in Nairobi, 736
Two U.S. couples going to Africa meeting, 563

Aging

Communities urged to work on aging concerns, 368
Enns, Elizabeth, Growing old--A family affair, 310
Phase I of retirement community is being built, 292
Seminars on aging scheduled in two Western District towns, 259

American Indians

Campbell, Maria, Christians and old clothes, 597
Coal or culture: Issue for Northern Cheyennes, 397
Dialog on native religion set, 546
Ediger, Peter, Wounded Knee and a hardened heart, 236
Funk, John, The way I feel it now, 600
Hiebert, Susan, Half-breed: A proud and bitter legacy, 596
Hopi Christians celebrate new hymnal, 37
Indian coal-mining issue not settled by Senate bill, 692
Indian religion may have held key for the present, 338
Indians poorest minority, census report shows, 495
Indians tackle problems, 548
Janzen, Lois Barrett, Oklahoma town avoids another Wounded Knee, 272
Kehler, Larry, Montana Cheyennes attend district convention, 446
Koontz, Gayle Gerber, Indians want to make their own decisions, mistakes, 366
LaRoque, Emma, Sioux in Rapid City face many problems, 590
Leatherman, Paul, Aid considered for refugees at Wounded Knee, 237
Letters, 598, 26
Meilen, Bill, In memoriam, Wounded Knee, December 1890, March 1973? 235
Mennonite Indian leaders confer, 104
Plan three-months Wounded Knee program, 547
Tribe's needs being overlooked, 306

Wenger, Malcolm, God has chosen some new brothers and sisters for us, 586
Wiebe, Menno, Jake and Katy Dyck's skidoo, 588

Asia

Asian Catholics, Protestants discuss health, 121
Asians seek to learn from West's mistakes, 403
Conference president will teach in Asia, 90
Filming on Asia mission study begins, 590

Bangladesh

Asians plan joint mission to Bangladesh, 561
COMBS hears Bangladesh, southern Africa reports, 734
Neufeld, Frieda, Good food is the best medicine, 659
Shelly, Griselda, Putting pounds on frail bodies, 160
Shelly, Maynard, A happy gift for Nurul, 480; Banga's brother, 170; Making things work in Bangladesh fields, 339; Poet becomes national Bengali monument, 41

Bible

Brubaker, J. Allen, Mission agencies meet with Bible society, 707
Hartley, Ben, Back to the Bible, 126
Hutchinson, Warner A., The Bible is alive and speaking to millions in eastern Europe, 364
Jurgensen, Barbara, The Beatitudes according to the natural man, 598
Letters, 126
Meeting with Bible agency set, 529
Studer, Gerald, Bibles for smuggling, 18

Camping

Manitoba camp development gets go-ahead, 434
Waltner, Willard and Elma, Reflections on a Swan Lake summer, 604

Canada

Boschman congregation mission consultant, 55
Celebration at Rosthern commemorates migration, 496
Conference ties discussed, 593
Epp, Frank, U.S. and Canadian churches: Time to rearrange relationships, 682
Foundation names officers, 242
Hamm, Ray, Canada: Is independence possible? 180
Henry H. Epp will step down in 1974, 673
Janzen, Heinz, Festschrift: Call to faithfulness, 293
Janzen, Lois Barrett, Conference will study Canada-U.S. relations, 494
Kehler, Larry, Four provincial MCCs hold annual meeting, 737; Headache No. 49--Will it come or go? 696; Lights green at Canadian council of boards, 118
Letters, 166

Manitoba premier asks for meeting, 399
Menno Wiebe resigns MPM position, 576
MPM sponsors weeklong native family camp, 497
Research grants awarded, 210

China

China watcher doubts evangelism prospects, 610
Door to China still closed for missionaries, 55

Christian education

Anabaptist Curriculum Project sets budget, 609
Bible school for junior highs catches hold, 210
Buller, Harold W., Lighting the curriculum candle, 96
Commission on Education looks at higher education, 149
Cornelia Lehn will teach one semester at CMBC, 337
Family learning extended to the whole church, 562
Habegger, Loris, The word became flesh, 94
Individualized approach used in education, 85
Kehler, Larry, Seminar hails intergenerational education, 482
Lehman, Dennis, With open Bible, 45
Letters, 294, 438, 502
Naylor, Ruth, The teachers, 710
New curriculum council chooses executive director, 450
Project Teach designed for church school teachers, 105
Project Teach plans for second year, 548
Riesen, Helene, Teachers learn firsthand about learning, 625
Robert Kreider asked to continue COE assignment, 419
Three denominations will publish joint curriculum, 309
Ward, Frank, Pop Hunsberger and the glorious rumble seat, 82
Warns against early decisions, 689

Christian life

Barkman, Frieda, No longer lonely/Ask me to dance, 212
Becker, Betty, Wondering, 214
Berkshire, Mary Beth, To live above ourselves, 438
Brierton, Mariana L., The hands are different, 502
Drescher, John, Power of negative thinking, 551
Enz, Jacob J., At the Lord's table: Tumult and calm, 554
Epp, Elsie, A bad deal, 695; Commitment: A two-way street, 326
Ford, Leighton, Covered up or covered over? 602
Gaeddert, Ida, Good homemaking, 30
Harms, Jake, Unity within and between, 279
Hastings, Robert, What do you think of yourself? 486
Hubbard, David A., Going through life with your armor on? 522
Huebner, Harry, The gathering of the ungifted, 358
Janzen, Lois Barrett, Equilibrium and the new creation, 80; Letting go and leaving behind, 536
Jurgensen, Barbara, Say it isn't so, 567

Kassebaum, Nick, Thoughts at the fair, 710
Kaufman, Eleanor, May I ask a few questions, Lord? 374
Keeping a cheerful spirit in trying days, 116
Kehler, Larry, A hankering after rainbows, 423; Listen, brother, 16; Thanks, I needed that, 152; The happiness of pursuit, 391
Klippenstein, La Verna, Comfort me with something creamy, 330
Mueller, Amelia, Cycle of life, 253
Naylor, Ruth, Psalm for the seventies, 124
Nickel, Polly, Lighting a small candle, 615
Poettcker, Henry, What difference does it make? 524
Rensberger, David, Until the Lord comes, 62
Rosenberger, Elaine, Testament of faith and commitment, 46
Seeliger, Wes, The porcupine debate, 78
Shedd, Charlie, The fat is in your head, 332
Sprunger, Arley, The shepherd psalm, 455
Sprunger, Mary, Dingdong, 110
Wiebe, Bernie, Inspirational communication, 679
Wiebe, Katie Funk, Mary's love-gift--A vial of perfume, 252

Christmas

Ediger, Max, Dreams to celebrate Christmas by, 733
Hackman, Walton, Giving for peace: Four projects, 734
Janzen, Hilda, A meaningful Christmas that really happened, 643
Lehman, Donna, The Christmas tree in us, 726
Letters, 93
Naylor, Ruth, New kingdom celebration, 744
Rensberger, Lois, Parable, 730
Sedziol, Pollyanna, Christmas primer, 743
Unruh, Clarence, Beneath Bethlehem's star, 743

Church

Baxter, Pat, The giant cross, 582
Bohn, Stan, The Paul principle, 232
Cornell, George W., Shifting scenes on the religious landscape, 2
Fairfield, James, People lovers and house churches, 469
Goering, Gladys, Harvest festival focuses on the arts, 720
Hiebert, Susan, Mennonite and United churches share minister, 626
House church becomes nucleus of fellowship, 448
House churches grow in Waterloo, 368
Hutchinson churches expand city's cleanup month, 272
Janzen, Lois Barrett, Alternative congregation grows in the city, 176; City church combines colors, denominations, 466; Gulfport: Being white among black, 688; Kingman churches to merge, 113
Kehler, Larry, Laying up more bricks and mortar, 376
Kingman interchurch meetings bring new spirit, 370
Koontz, Gayle and Ted, Religion and the new majority, 13
Neufeld, Walter, The rural church in a seductive culture, 341
New Gulfport congregation considered, 399
New phase of church planting to begin, 592
Rempel, Erwin, The Jesus people, 61

Rensberger, David, Outline for church renewal, 62
Schaller, Lyle E., What is happening in the churches? 108
Schmidt, Mel, Four planks from Ephesians 4, 362
Small rural church adds 17, 529
Wiebe, Katie Funk, The capacity for outrage, 60
Willicuts, J.L., Uncritical lovers or unloving critics, 648

Church and state

Augsburger, David, Who is bringing communism? 618
Beachy, Alvin, Reflections on Romans 13 and Revelation 13, 706
Churchman's seminar to focus on Watergate, 560
Dyck, Peter J., Politics of small steps--Will trust come? 464
Ediger, Peter J., The politics of nonviolent action, 724
Franz, Delton, Watergate: The corruption of power, 420
Franz, Marian, Dunamis: Pastor-prophets to people in power, 620
Hatfield, Mark O., Leadership, power, and the purpose of life, 442; Misplaced allegiance, 216
Janzen, Lois Barrett, The spoken witness and the living witness, 680
Letters, 126, 151, 166, 183, 195, 213, 342, 390, 439, 598, 710, 711
Mennonite politician takes case to court, 657
Millions of letters, 111
Research scholar on Communism appointed, 481
Seminar meets during U.S. Government crisis, 689
Smedes, Lewis B., Who will answer? 32

Church unity

Dick, LaVernae J., The man who came to reconcile, 348
Janzen, Heinz, Evangelism, social issues concern NAE, 338
Janzen, Lois Barrett, The participative creation, 344
Kehler, Larry, NCC: The awkward giant reaches for renewal, 26

City

Chicago area Mennonites plan mission strategy, 722
Denver housing gets barn-raising treatment, 415
Government says yes, then no to Denver housing project, 287
Kansas City children spend week with rural families, 529

Colombia

Colombia Mennonites plan for next five years, 435
Colombians show new social concern, 562
Manual on economic aid written in Colombia, 691
Stuckys to serve in Colombia missions, 243
Two North Americans will attend Colombia GPS, 317

Communications

Brubaker, J. Allen, The birth of a family life television spot, 194
Communication involves moral decisions, says speaker, 150
Elias, Jacob W., Games Christians watch, 667
Hess, Daniel J., Advertising: A threat to human identity? 136
International TV spots may be produced, 721
Make it short, says broadcaster, 320
Mass communications council will discuss church and radio, 57
New radio spots ready for distribution in January, 705

Conference budget

Friesen, William, Dollar devaluation--Where it hurts, 352
Janzen, Lois Barrett, General Board sets record budget for 1973, 147

Conference--Mennonite World

MWC elects Belete president, 495
World Conference presidium to meet, 435

Conferences

Central District looks at abortion issues, 334
Dyck, Leona, Test ideas locally, says Manitoba chairman, 193
Eastern District follows traditional format, 350
Ewert, Margaret, Conference departs from usual format, 192
Geissinger, Marjorie, Eastern District departs from traditional format, 350
Harder, Ann, Alberta Conference told to "make disciples," 352
Janzen, Heinz, Evangelism, social issues concern NAE, 338
Janzen, Lois Barrett, Community lost or community found? 335
Kehler, Larry, Conference leaders consult, 87; Looking back on a cycle of conferences, 488; Signs of polarization diminish at Edmonton, 462
Kroeker, David, Ontario gives nod to inter-Mennonite council, 721
Letters, 710
Mackley, Lloyd, Camp report sparks B.C. conference discussion, 173
Pacific District congregation shares reports, 432
Shutt, Joyce, Gemeinschaft I focuses on the simple life, 451
Western District adds two "house churches," 654

Death

Former North American missionary dies, 193
Kuebler-Ross workshop coming at Prairie View, 721
Letters, 29, 45
Platt, La Vonne, Single feats of daring, 572
Schmidt, Mel, Funerals, 146
Vogt, Esther, The faded hush puppies, 98

Ecology

Janzen, Lois Barrett, The real costs of independent transportation, 456
Koontz, Gayle Gerber, Spoiled children in the consumerism cycle, 132
Loewen, Esko, The closing circle, 229
Waltner, Willard and Elma, The recyclers, 324

Education

Alderfer, Helen, Providing help for parents, 702
Ens, Anna, True, but..., 701
Hertzler, Daniel, Any difference? 712
Kehler, Larry, The education of C. Maxwell Stanley, 712
Lehman, Melvin, Growing through relationships, 702
Schroeder, David, Education: Public or private? 698
Yoder, Esther E., Student and teacher together, 703

Evangelism

B.C. church reaches out to "nearby" towns, 528
Becker, Palmer, Toward a practical Anabaptist theology of evangelism, 408
Canadian groups cooperate in book evangelism, 398
CHM will continue goal setting, 381
CMBC will sponsor evangelism conference, 641
Congregations across conference set goals, 321
Friesen, Jane Herstine, Christ in common--Key 73, 405
Kehler, Larry, An opportunity for new relationships, 112; Intense interaction at evangelism conference, 718
Key 73 activities underway in churches, 273
Key 73 committee evaluates, looks ahead, 671
Key 73--Participate with discrimination, 104
Letters, 29, 30, 110, 214, 247, 725
MacDonald, William, Evangelical dilemma, 458
Miller, Levi, Rex Humbard: North America's TV pastor, 526
Mini-Probe meetings possible at end of year, 384
Regier, Jerry, Spectator or participant? Getting involved in aggressive evangelism, 333
Regional inter-Mennonite evangelism seminars planned, 469
Skinner, Tom, Christ is the answer, What is the question? 50
Sprunger, Mary, Dingdong, 110
Wiebe, Katie Funk, The great reversal, 422
Yoder, John H., Jesus' kind of fisherman, 328

Faith

Ediger, Peter J., The rich man and Lazarus revisited, 570
Fast, Darrell, Of holy days and holidays, 423
Naylor, Phyllis Reynolds, Thoughts and afterthoughts, 14
Poettcker, Henry, Basic Christian convictions, 454
Rensberger, Lois, A series of resurrections, 196
Tilitzky, Jake, Why couldn't we cast the demon out? 282
Unrau, Harlan D., An existential rebuttal to existentialism, 325

Family

Drescher, John, A father reflects: If I were to start my family again, 379; Acceptance and work, 311
Elias, Jacob W., Marriage is a partnership, 304
Hilty, Celia, How could you let them go? 405
Hunsicker, Ron and Joyce, Parent effectiveness training, 532
Kauffman, Howard, The state of the Mennonite family, 298
Lee, Carroll H., A home for Stevie, 413
Schmitt, Abraham, Reflections on the meaning of marriage, 302
Seminar probes family relationships, 515
Stackley, Muriel, Ballad of an aging mother, 117
Wiebe, Bernie, Would you say that again? 300

Filmstrips

"Camels to cornfields" slide set may be borrowed, 439
Filmstrip gives Cheyenne interpretation of Jesus, 293

General Conference

Amendments to conference bylaws proposed, 433
CHM staff to change, budget to increase, 8
CHM will continue goal-setting program, 381
General Board prepares for February meeting, 37
Intentional communities will stay in CHM--for now, 8
Janzen, Lois Barrett, Commission on Education looks at higher education, 142; Overseas commission deals with church-mission issues, 148
Kehler, Larry, Give thanks and listen to the whispered question, 128; Home ministries considers Key 73, church planting, 147
Leland Harder takes church-planting assignment, 516
Local outreach both traditional, innovative, 106
New members come from Mennonite fold, 606
Nominating committee plans first meeting in November, 576
Program set for 1974 General Conference, 608
Shelly, Ward W., Seventeen years on the board, 650
Staff will coordinate Northwest workshops, 369
Whitermore will work in church extension, 243

God

Derksen, Mary, Cracks in a god's great rock chest, 651
Letters, 487, 662, 741
Mueller, Amelia, My father, 390
Sprunger, Arley, The shepherd psalm, 456

Gospel

Bartel, Floyd G., Sound doctrine--the neglected ingredient, 490
Brunk, Conrad G., Rediscovering biblical noncomformity, 541

Janzen, Waldemar, The Christian and warfare, 92
Shenk, Dan, Racial background doesn't determine theology, 367
Theologians discuss kingdom, 38
Vernard Eller to speak at Bluffton conference, 593

Higher education

Bernie Wiebe chosen as Freeman president, 481
Bluffton College dean resigns, 481
Colleges will emphasize continuing education, 610
Conference president will teach in Asia, 90
Conrad Grebel appoints new president, 101
Epp, Frank, Say yes to tomorrow, 393
Freeman Junior College sets new directions, 237
Friesen, Walter, Crisis coming for the colleges, 703
Graduate seminar grapples with faith, 561
IPF conference on the "third world" scheduled in March, 11
Janzen, Lois Barrett, Mennonite colleges: The look inward, 22; Commission on Education
   looks at higher education, 149
Kehler, Larry, Education for leadership and service, 280
Letkemann, Katy, CMBC seniors teach workshops in Alberta, 206
Letters, 213
Lower percentage of Mennonites in college, 336
New advising system set up, 486
Nine Bible institute students serve as interns, 122
Schultz, Harold, A Christian college: Vision for peacemaking, 266
Summer graduate seminar will be in Michigan, 56

Holy Spirit

Ewert, David, Reversing the curse of Babel, 506
Hiebert, David, Holy Spirit festival attracts over 2,000, 382
Janzen, Lois Barrett, B.C. Mennonites find joy in life in the Spirit, 511
Kehler, Larry, That's the Spirit, 520
Letters, 613, 741
Spirit's role is stressed, 383
Thielmann, Jake, The charismatic movement in the churches, 518
Wiebe, George D., Warmth and freedom pervade the Catholic charismatic movement, 510

Hospitals

Griffin, Jerry, Musings late in the day, 115

India

Consultation in India probes peace, segregation, 431
Drought grips two-thirds of India, 317
Green revolution fades, Threat of famine grows, 122
Indians hope for more than a ten-cent crop, 417
India hospitals to join medical association, 719

India mission properties transferred, 306
Janzen, Lydia, Which is the real India? 318
Mennonites active in India drought relief programs, 12
Missionaries note changes in India, 318
Reimer, Vic, Jesuit priest addresses school staff in India, 227
Responsibility for India affirmed, 638
Unrau, Ruth, Two churches, one faith, 316
Unruh, Verney, India physician becomes head of hospital, 205

Indonesia

Yoder, Lawrence M., Financial revolution--An Indonesian miracle, 289

Japan

Goals set in Taiwan and Japan, 54
Japanese church takes charge of mission work, 369
Japan missionaries decide to construct house, 738

Jesus Christ

Beachy, Alvin, The politics of Jesus, 580
Harder, Waldo E., Jesus is coming back, 346
Hastings, Robert J., The day that Jesus came to Washington, 728
Kehler, Larry, The multidimensional Jesus, 48
Yoder, John H., Effective or obedient? 165

Journalism

COM names new publication, Mary Rempel will be editor, 309
Der Mennonit will cease publication, 577
George Lehman named *forum* editor, 516
Kehler, Larry, Meetinghouse--Time to evaluate, 312
Letters, 29, 215, 231, 245, 327, 375, 389, 439, 470, 567, 645

Labor

Harder, Rebecca, Here's your Sunday dinner, 477
Steen, David T., Red Brodie, 474
Wiebe, Katie Funk, Work and leisure, 124

Literature

Bartel, Lois Franz, Discovering the joy of books, 684

Love

Letters, 276, 295, 327
Lind, Millard, Love is forever, 311
Nigh, Harry, Caring, 550
Schmidt, Charley, Love is the answer, 631
Shutt, Joyce, The sermon I never heard, 202

Mennonite Central Committee

Aid to Managua will include skilled volunteers, 70
Brubaker, Amzie, Volunteers serve in Toronto, 10
Consultation proposes MCC restructuring, 686
Dyck, Peter J., Another family reunited, 641
Habeggar, Luann, MCC invests in inner city loan association, 10
Javanese migrate to Sumatra, 691
Jordanian Government requests drought aid, 548
Kehler, Larry, Consultation proposes MCC restructuring, 686; MCC(Canada) has big, lively debate, 86
Koontz, Gayle Gerber, Mennonites train Flatswood corpsmen, 179
Leamington good choice for MCC meeting, 102
Letters, 230, 486
MCC and conference begin Montreal outreach, 434
MCC investigates needs after Nicaraguan quake, 38
MCC personnel down, 242
MCC self-study progresses, Special meetings planned 123
MCC self-study to hold workshop conferences, 479
MEDA goes nonprofit, Project status unaffected, 289
Rising costs hit Jamaican poor hard, 421
Team recruits for Nicaragua, 104
Traffic ticket leads policeman to MCC, 7

Mennonite Disaster Service

Disaster service sets record in 1972, 54
Friesen, Rachel, MDS family vacation provides many benefits, 498
Koontz, Gayle Gerber, Unsolved problems keep Buffalo Creek tense, 256
MDS busy with repairs after Great Lakes floods, 25

Mennonites

Bartel, Floyd G., Sifting the tradition, 11
Brunk, Conrad G., Rediscovering biblical noncomformity, 541
Cave and well found at Germantown site, 308
College hires writer for centennial drama, 385
Conference on Christian community planned May 3-6, 257
Dyck, Leona, Manitoba Mennonites plan centenary, 271
Fretz, J. Winfield, The Amish in Canada, 387
Friesen, John, The Christian community in mission, 714
Guide to oral history collection published, 356
Harder, Geraldine, Tante Fleming's search for identity, 460

Historical committees share centennial ideas, 452
Inter-Mennonite dialog on "Images of Jesus," 725
Janzen, Lester, Five denominations or one? 286
Janzen, Helen, Inspired by living models, 544
Kaufman writes book on GC pioneers, 577
Kehler, Larry, Looking to our roots, 522; New circles of fellowship, 391
Koehn, Dennis, Freedom in commitment, 545
Kreider, Robert, Influenced, but not imprisoned by our heritage, 538
Kroeker, David, Ontario gives nod to inter-Mennonite council, 721
Letters, 646
Link, Dave, Turkey Red wheat returns to Russia, 290
Pictorial "scrapbook" planned, 707
Philadelphia Mennonites form new council, 318
Powell, John H., Among chaos, a place to belong, 543
Regier, Waldemar, Divine history written in human lives, 612
Second inter-Mennonite leadership meeting planned, 673
Shenk, Wilbert, MMSF studies church growth, 223
Whitermore, David, Helpers, healers, and people of mercy, 218

Mental health

Applications open for mental health scholarships, 578
Berney, Virginia, John, my son, 34
Boys Village unit closed after twenty-two years, 370
Distress line helps callers in Edmonton, 290
Fransen, Jack J., Guidelines for serving the mentally retarded, 74; Help for the mentally retarded is spotty, 56; What you should know about mental retardation, 39
Head named for mental retardation program, 659
Janzen, Kathy, Disturbed children helped at learning center, 159
Kehler, Larry, Thanks, I needed that, 152
Letters, 165
MMHS concerned about retardation, offender, 355
Neufeld, Vernon H., Guidelines for serving the mentally retarded, 74; Help for the mentally retarded is spotty, 56; What you should know about mental retardation, 39
Rempel, C.G., Coping in crisis, 113
Special education courses, 575

Mexico

Mexico consultation scheduled, 386
Mexico earthquake relief begun, 560

Middle East

Draft statement on Mideast, 725
Middle East projects reopened, 706
War stops MCC work in the Middle East, 637

Ministry

Emma Richards' ordination approved, scheduled in June, 369
Help sought for pastors, 593
Illinois pastors meet jointly, 656
Kehler, Larry, The ministerial marketplace, 568
Letters, 165, 630
New paper for pastors gets boost, 384
Ordination, a progress report, 555
Ordination study revised, 274
Pastors' evaluation forms prepared, 656
Responses to the ordination report, 556
Rupp, Ann Neufeld, Western District pastors, wives share experiences, 105
Schmidt, Mel, Ad hoc pastors' group meets in Minneapolis, 625
Workshop on preaching set, 610

Missions

Dollar devaluation, new workers concern COM, 461
Dyck, Paul I., Covenant of despair, 244
Former North American missionary dies, 192
Guidelines available on aid to foreign students, 356
Jantzen, Lubin W., Is Christ's missionary mandate still valid? 663
Kehler, Larry, Keeping our overseas workers posted, 600
Mission consultant looks at history, future, 207
Neufeld, Elmer, Distances, 664
Preheim, Marion, MAF--Flying servant of the church, 401
Ramseyer, Robert, New mission training center begins, 158
Unruh, Verney, New efforts coming to South Africa, Bangladesh, 435
Waltner, Erland, Missionary goals in the New Testament church, 410

Motion pictures

Arnold, James W., Brother Sun, Sister Moon, 373; So good it's hard to believe, 28
Elkhart premiere for Merle Good film, 708
Letters, 127
Peace film is in planning stage, 103
Pomeroy, Dave, Bang the drum slowly, 47
Theme selected for peace film, 417

Peace

Bethel College introduces peace studies program, 289
Ediger, Peter J., The politics and power of nonviolent action, 724
Hackman, Walton, Taxes-for-peace fund new channel for witness, 158
IPF conference on third world scheduled in March, 11
Koontz, Ted, Peace churches respond to WCC study, 38; Peace groups examine development strategies, 273
Leichty, Robert, Holiness tradition looks at war and peace, 451
Letter on peace observers languishes, 418
Peace Assembly announced, 577

Peace Section puts women's items on agenda, 309
Schowalter Foundation okays peace program, 699

Poverty

CHM reference council okays interim poverty monies, 337
Franz, Delton, Bad news for the poor, poverty war curtailed, 226
Fretz, J. Winfield, MEDA: A concrete response to cries for help, 616
Haitians take more initiative in development, 58
Janzen, Lois Barrett, From Poverty Fund to poverty projects, 191
Letters, 246, 551
Medical corps proposed, 259
Poverty program may have consultant for congregations, 8
Schwartzentruber, Hubert, A portrait of the involuntary poor, 134
Weldon Nisly will become poverty consultant for CHM, 516

Prayer

Jurgensen, Barbara, Your call did not go through, 470
Streetman, Ann Music, Thank you for wieners and carrots, 407

Prison

Agencies consult on offender ministries, 209
Dyck, Leona, Relate to the disreputable, seminar told, 162
Interchurch group plans for prison project, 385
Inter-Mennonite offender seminar set on West Coast, 479
Janzen, Lois Barrett, Program leads from jails to jobs, 222
Kehler, Larry, Redeeming the maimed and brutalized, 64
Offender must feel worthwhile, says Edgar Epp, 223
Offender seminar discusses one-to-one visiting, 89
Peters, Abe H., Society wants criminals, consultation told, 6
Toews, Franklin, Washington family "adopts" jailed man, 447

Race

Bartel, Lois Franz, Live so that you will be asked, 66
Fresno church to work on race relations, 381
Kehler, Larry, What chance brotherhood? 248
Letters, 165
Smucker, John, Can Christians purge themselves of their racism? 68
Wiebe, Menno, The real Rita Joe, 360

Relief

Brazilians start relief-service organization, 103
Jordanian Government requests drought aid, 548
Team recruited for Nicaragua, 104

Salvation

Athnos, Gregory S., Cantus, 250
Kehler, Larry, The last word: Life, 264
Mace, Jack, Condemned, 246
Neufeld, Vernon, On making persons whole, 230
Peters, Bob, The three crosses, 262
Schwartz, Emma, Roses again, 253

Seminary

Friesen, Rachel Hilty, The significance of seminary, 167
Fund raising begins for library expansion, 450
Guth, Bob, The significance of seminary, 167
Harder, Leland, What is a sociologist doing at seminary? 155
Hertzler, Joseph, Seminary without walls: Faculty reports, 156
Letters, 247, 470
Penner, Barb and H.A., The significance of seminary, 167
Sawatzky, Erick, The significance of seminary, 167
Seminaries show enrollment increase, 627
Waltner, Erland, Seminary 1973, 154

Service

Brumback, H. Lee, Kansas agriculturist in Greece digs in, 640
Kehler, Larry, Is service interest waning? 264
Stoesz, Edgar, More dollars, but fewer volunteers, 584
Team will seek to spark interest in service, 576
Wiebe, Roger, A cup of water is only the beginning, 472

Service--Voluntary Service

Council looks at new voluntarism, 690
Gene Stoltzfus named voluntary service director, 386
Gilliom, Carol Ann, Summer service: Receiving and giving, 656
Kehler, Larry, The John R. Dycks: Living the VS way, 575
Lehman, George, VS is good news, 221
Letters, 711, 725
Summer service has a variety of options, 224
Three VS units to close, 418
VS group helps start project in Saskatoon, 257
VSers uncover needs of Atlanta's elderly, 574
Wiebe, Carol, VS has a knack for getting people involved, 42

Social concerns

Bohn, Stan, A nation of strangers, 164
Evangelicals plan declaration, 657
Health assembly will meet in Atlanta in March, 119
Janzen, David, The empire of mammon and the joyous fellowship, 130

Janzen, Lois Barrett, Shelter, 146
Kehler, Larry, A painful dilemma, 632; MMA-planned conference focuses on abortion, 624
Klippenstein, La Verna, Food, 145
Lehman, Anita, A part-time job: More time for relationships, 553
Letters, 93, 486, 699, 711
Life and human values conference planned, 516
MDs invite theologians to discuss abortion, 355
Mennonites speak out on death penalty, 609
One world, or none, 424
Ward, Barbara, Taking our feet out of the trough, 296

South America

Brazilians start relief-service organization, 103
Franz, Delton, Chileans try a "second way," 174
Latin Americans organize seminary extension, 101
Leprosy patients work again, 672
New health posts created in rural Bolivia, 370
Paraguayan Mennonites build at home for the aged, 275
Ranck, Don, Custodio and Maria struggle against poverty, 351
Rutschmans will serve in Bolivia for summer, 354
South America Conference plans February sessions, 496
Uruguay annual conference looks at new curriculum, 227
Uruguay political situation tense, 495
Uruguay seminary professor freed, 433

Soviet Union

Lohrenz, Gerhard, August 1914: An important new Russian novel, 77
Pressure on religion seen easing in Russia, 421
Russian Christians evaluate western church, 399

Stewardship

Agri-Urban project expanded, 529
Drescher, John, Check here, 153
Ediger, Peter J., The rich man and Lazarus revisited, 570
Giving from the heart, with the head, 634
How to live on less than $200 per year, 648
Martens, Harry E., Adopting a church "child," 646
Three students give $5,000, 224

Taiwan

Siemens, Bill and Elsie, Village celebrates advent of electricity, 255
Taiwan churches take on added responsibility, 497
Theological extension courses continue in Taiwan, 449

United States

Belgian newsman holds mirror to American ways, 322

Vietnam

Beachy, Alvin, Harvest and crisis, 504
Congressmen urged to end Vietnam War, 88
Contact sought with DRV, 209
Day of concern for Vietnam prisoners set, 525
Ediger, Max, Handles for lending a hand, 440
Hackman, Walton, Accepting defeat and resolving guilt, 184; The veteran--Another victim, 428
Hanoi churches meet three times a week, 669
International team assists at Vietnam clinic, 307
Keeney, William, Not yet peace, 426
Kehler, Larry, A somber rejoicing, 112
Letters, 93, 375, 502
Longacre, Paul, Peace not yet at hand for Vietnamese, 225
Martin, Earl, Live bombs lie waiting for Viet farmers, 431
Martin, Luke, The gospel--Down but not out, 430
Medical aid goes to Hanoi through Friends, 350
Medical journals sent to North Vietnam, 225
Slides show post-war war, 607
Smedes, Lewis B., Who will answer? 31
Volunteers explore defusing Vietnam fields, 607

War

A declaration on amnesty, 268
Amnesty Week activities encouraged, 577
Bernier, Madeleine, Volunteer counsels war objectors in Winnipeg, 449
Draft down, but ROTC is up, staff told, 208
Hackman, Walt, Brief favors veteran benefits for objectors, 546; GI benefits for conscientious objectors, 322
Huebner, Harry, King Jesus' manual for the armless/Liberation ethics, 628
Janzen, Lois Barrett, Two draft resisters--Where are they now? 254
Janzen, Waldemar, The Christian and warfare, 92
Koontz, Gayle and Ted, New front in the battle with militarism, 400
Lapp, Alice W., War games, 278
Letters, 276, 294, 645, 343
Minneapolis congregation refuses excise tax, 242
Responses to amnesty, 269
Rupp, Ann Neufeld, Because they wanted enough to eat, 617
Slide set on war kept off TV despite youth's funding, 274

Women

Augsberger, David, Releasing gifts in the church, 186
Conference women's group to start new publication, 178
Consultation on the role of women planned, 467

Eckman, Lois Kemrer, Personhood and the "real woman," 190
Franz, Marian, I now pronounce you..., 198
Friesen, Dorothy Nickel, Resources for women and the church, 197
Goering replaces Dyck in WMA position, 627
Janzen, Lois Barrett, Assembly looks at male-female stereotypes, 705; Changes recommended for church and women, 670; Games people play about women and the Bible, 200; Mennonite women: Three portraits, 188; Seminarians look at women's roles, 238
Letters, 245, 247, 262, 276, 277, 390
Oyer, Lora S., Biggest task: To arrange priorities, 199
Peace Section puts women's items on agenda, 309
Wiebe, Katie Funk, Conservatives examine women's role, 445

Worship

Esau, John, Art and worship: Related or unrelated? 120; Biblical foundations of Christian worship, 406; Musical drama on Revelation staged in Goessel, 257
Wiebe, Katie Funk, The sharing game, 534

Youth

Illinois youth convene to discuss "being real," 73
Pennsylvania youth give, receive in flood area, 89
Youth council reports on regional activities, 319

Zaire

AIMM discusses Zaire political pressures, 319
Buller, Peter W., Slow ferrymen and a VW distributor from heaven, 285
Ediger, Sam, Construction progresses on African hospital, 239
First Zairewide Mennonite pastor's conference held, 480
Girls' school opens in Zaire, 639
Keidel, Levi, The gospel according to scrap brake drums, 172
Klassen, John E., Secondary education in Zaire: Training leaders, 652
Mennonite community in Zaire joins WCC, 574
Moundridge, Kansas, will host Zairian family, 402
Neufeld, Elmer, Authenticity--Zairian and Christian, 492
Regehr, Rudy A., Young Kimbanguist leader prepares at CMBC, 708
Regier, Fremont, Poverty grant buys egg incubator in Zaire, 258
Restrictions lifted in time, Zaire Mennonites convene, 563
Volunteer in Zaire given new name, 672
Waterwheel built in Zaire, 607
Zook, Jeanne, A Ntoka snakebite that wasn't fatal, 284

Special editions

Central District Reporter, Jan. 16; Feb. 20; March 20; April 17; June 19; July 24; Sept. 18; Oct. 16; Nov. 20; Dec. 18
Encompass, Sept. 11; Dec. 11
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